

# Signs of the Times

## God's Purposes Can Not Be Frustrated

The Reign of Jehovah's Anointed

Psalm II

Why do the nations rage,  
And the peoples meditate a vain thing?  
The kings of the earth set themselves,  
And the rulers take counsel together,  
Against Jehovah, and against His anointed, saying,  
Let us break Their bonds asunder,  
And cast away Their cords from us.  
He that sitteth in the heavens will laugh:  
The Lord will have them in derision.  
Then will He speak unto them in His wrath,  
And vex them in His sore displeasure:  
Yet I have set My king  
Upon My holy hill of Zion.

I will tell of the decree:  
Jehovah said unto Me, Thou art My Son;  
This day have I begotten Thee.  
Ask of Me, and I will give Thee the nations for  
Thine inheritance,  
And the uttermost parts of the earth for Thy possession.  
Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings:  
Be instructed, ye judges of the earth.  
Serve Jehovah with fear,  
And rejoice with trembling.  
Kiss the Son, lest He be angry, and ye perish in the way,  
For His wrath will soon be kindled.  
Blessed are all they that take refuge in Him.



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3096.—The Jews**

Was Abraham a Jew? And if so, what made him a Jew? What is the meaning of "Jew"? B.

The term "Jew" presumably comes from the tribe of Judah. We have no one called Jews until after the tribe itself came into existence. The first instance in which the term in the singular occurs is Esther 2:5. In "the palace there was a certain Jew." That is after the tribe went into captivity. The first instance in which the plural occurs is 2 Kings 16:6, in which it still has reference to descendants of the tribe of Judah.

There are scholars who find the origin of the term, however, in another word. Sometimes the Lord's name is given as "Jahwes" instead of Jehovah; and the Jews, such contend, are servants of God, the people of Jahwes. But Abraham is not called a Jew. He is, however, called a Hebrew. Gen. 14:13. And so his descendants are called Hebrews. This comes from their ancestor Eber, or Heber. The term "Jew" is used, however, in a spiritual sense. Jesus was a Jew, and He tells us that "salvation is of the Jews." John 4:22. Then, too, according to the prophecy of Jacob, Gen. 49:10, to the tribe of Judah would the gathering of the peoples be, because Christ, the Shiloh of that tribe, would be the one through whom salvation comes to all. Consequently in later years the term "Jews" came to embrace all of God's children; and the apostle uses the term in a wholly spiritual sense in Rom. 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." It is therefore no reproach to be called a Jew, if one is truly such in a spiritual sense, for God condemns those "which say they are Jews, and are not, but do lie." Rev. 3:9. The true Jew in the spiritual sense, the only real and true sense, is a true believer in Christ Jesus our Lord.

**3097.—Isaiah 65:20**

Will you please explain Isa. 65:20?  
T. J. C.

The scripture reads, "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." The text and the context clearly refer to the end of sin and the entering upon the eternal inheritance. Note the

great day of God's wrath begins with the of probation and the pouring out of the last plagues. For fuller account of this see Bible Students' Library, "The Great Day of

under the pouring out of the seventh plague, comes, and all the living wicked that are left in the presence of His awful glory. See Revelation 14 to 19.

ing one thousand years—the "many" Isa. 24:22—the earth is left desolate; the dead; the saints are in heaven with Rev. 24:1-5; Jer. 4:23-27; John 14:1-3; Rev. 20:5.

the close of the one thousand years, the "days," the wicked are raised from the dead to vindicate God's infinite justice by giving them more to the deceptions of Satan, and organizes them again into armies, and marshals them for battle for the city of God. This is as compared with the thousand years of his existence, and it seems reasonable that he may be the one hundred years of Rev. 20:5-8; Isa. 54:15, 17.

will be among these wicked ones the have just passed the age of accounta-

bility, and have rejected God. There will also be the hardened sinner; and for that period of time they will, by yielding to Satan's control, demonstrate that God has justly rejected them.

Now in the light of these facts read Isa. 65:17-21. Verses 17 to 19 present before us the glorious new earth and its capital city, in which sorrow and crying will never enter. See also Rev. 21:1-4.

The next verse gives the reason; for before that time all the former conditions will have passed away, the premature old man, the abnormally old infant; for at the close of that little season the child of wickedness will die a hundred years old, and the sinner being a hundred years old shall be accursed. And when God's glory appears above that city, they shall all perish in His presence. Rev. 20:9. Beyond this lie the glorious new heavens and new earth.

**3098.—The Soul**

When one dies, does the soul die, or does it sleep? L. F. K.

Both. What is to us literal death is to the Lord only a sleep. Jesus said of Lazarus, "Our friend Lazarus sleepeth;" and the saints are spoken of as those who have fallen asleep; yet to us they are dead, and without the resurrection would never live again. The great trouble with many is that they have a wrong conception of what the soul is. If we would but get the true idea that soul is but our physical life, common both to man and to beast, we would have no trouble whatever in settling many of these questions. The idea that the soul is a conscious, intelligent entity capable of existing separate from the body, in and of itself alone, has no ground of existence in the Word at all. The conception is purely mythical and pagan. The soul is the life, and the word is so rendered again and again in the Scripture; and when that life is taken, man falls unconscious, and in God's plan sleeps till the resurrection. He dies literally as far as nature is concerned, and if he has persisted in rejecting God's overtures of life and mercy he will finally die the second death; and then will be fulfilled the declaration, "The soul that sinneth, it shall die;" but from the first death the Lord will awaken all who sleep. This is the argument of the whole chapter of 1 Corinthians 15. Without the resurrection they that are fallen asleep in Christ are utterly perished.

**3099.—How Raised from the Dead?**

I think you teach that the resurrection will find us physically, mentally, morally, and spiritually where death leaves us. Am I correct? D. A. V.

That depends on what is meant by the resurrection finding us. We understand in the very nature of the case that there can be no change in character during death. "The dead know not anything." There certainly can be no change of character in those who sleep; nor can there be change of mentality, because there is no progress. "Morally and spiritually" have to do with character. When the wicked are raised at the end of the thousand years, they come up physically mortal. Not so with the righteous, however. They are not raised, and then judged, and then changed from mortality to immortality. In the courts of heaven their cases have already been passed upon before they are raised from the dead. In other words, they are "accounted worthy" to obtain that world, and, literally, the resurrection out from among the dead. Luke 20:35. Therefore of that time the apostle declares, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [those who

are living in Christ] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. Then when the child of God is changed in the resurrection, all the infirmities of mind and body are passed away forever. The physical being of the man will have been brought into such harmony with God that he will think the thoughts of God and be in perfect accord with his Maker. Divine illumination will flood his mind as he is endowed with the gift of immortality—God's stamp of a righteous character.

**3100.—"Unending Torment"**

Please explain Rev. 20:10. Does the text teach unending torment? Please answer for the satisfaction of a sincere person in doubt. QUERIST.

The text contains one of the very strongest expressions in all the Word of God concerning the awful doom of the wicked. This we can not answer in full here, but refer our querist to Bible Students' Library, No. 111, entitled "Tormented Forever and Ever," the cost of which is one cent. It is very clearly shown in that little publication that the word "tormented" in the original Scriptures means "testing." It is God's great final test brought to bear upon the wicked, and that great final test is the world itself set on fire by the very presence of God. See Isa. 30:33. We read in 1 Cor. 3:13 that "the fire shall try every man's work of what sort it is," and in Isa. 30:33, that the last great fire will be kindled by the presence of God's glory. Those who are in harmony with God will be unharmed in that fire, even as were the three Hebrew children in the fiery furnace, and even as the prophet declares in Isa. 33:14, 15. That fire shall purify the earth, will burn up all traces which sin has left upon it; and then from the ashes shall spring a new heavens and a new earth. And thenceforth will be heard in God's universe no more crying, nor blasphemy, nor sin, nor wickedness of any sort; but that very spot in God's universe which has felt the curse of sin the heaviest will know God's glory in its abundant fullness. See the chapters in Revelation which follow.

**3101.—The Melchizedek Priesthood**

Kindly give us all the light you can on Heb. 7:3. D. A. V.

It is utterly impossible for us to do this in this Question Corner or in this whole paper. We hope that there will be published a volume soon on the Melchizedek priesthood, by this or some other publishing house, which will give very clear and definite information upon that wonderful subject. This certainly is true, that the Melchizedek spoken of belonged to the same order of priesthood as our Lord Jesus Christ, and this is brought in here to reveal to us how truly great and how vitally important is the priesthood of Christ, beyond all that is indicated in the type of the Aaronic priesthood. Further than this mere hint, it is impossible for us to go at this time without taking too much space.

**3102.—Tithing**

My income this year was \$300. I owe \$600. How much tithe should I pay? N. A. G.

That depends. If nothing more was used in the securing of that income than one's daily labor, the tithe would be \$30. The debt which we owe has nothing to do with our tithe, absolutely nothing. There are thousands of people who pay tithe whose income may be \$500 a year for instance, but who owe several thousand dollars. The tithe is paid on the income. If in the securing of that income we have to hire others, of course their wages will be deducted from the receipts; but if the income is simply gotten without other labor, the whole income is tithed.

# 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 Fruits of Bible Conversion

By Mrs. E. G. White

**I**T is the work of conversion and sanctification to reconcile men to God by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." But "God so loved the world, that He gave His only-begotten Son," that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace; he must have a new life from above. This change is the new birth, without which, says Jesus, "he can not see the kingdom of God."

The first step in reconciliation to God, is conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is the mirror that shows the perfection of a righteous character, and enables him to discern the defects in his own. The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The Gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins that are past," and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, "Abba, Father."

### Sanctification

True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares, "This is the will of God, even your sanctification." And he prays, "The very God of peace sanctify you wholly." The Bible clearly teaches what sanctification is, and how it is to be attained. The Saviour prayed for His disciples, "Sanctify them through Thy truth: Thy Word is truth." And Paul teaches that believers are to be "sanctified by the Holy Ghost."

What is the work of the Holy Spirit? Jesus told His disciples, "When He, the

Spirit of truth, is come, He will guide you into all truth." And the psalmist says, "Thy law is the truth." By the Word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is "holy, and just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law, will be holy. Christ is a perfect example of such a character. He says, "I have kept My Father's commandments," "I do always those things that please Him." The followers of Christ are to become like Him,—by the grace of God, to form characters in harmony with the principles of His holy law. This is Bible sanctification.

### Love and Service

If in thy life on earth,  
In the chamber, or by the hearth,  
'Mid the crowded city's tide,  
Or high on the lone hillside,  
Thou canst cause a thought of peace,  
Or an aching thought to cease,  
Or a gleam of joy to burst  
On a soul in sadness nursed;  
Spare not thy hand, my child,  
Tho the gladdened should never know  
The well-spring amid the wild  
Whence the waters of blessing flow.  
Find thy reward in the thing  
Which thou hast been blest to do;  
Let the joy of others cause joy to spring  
Up in thy bosom too.  
And if the love of a grateful heart  
As a rich reward be given,  
Lift thou the love of a grateful heart  
To the God of love in heaven.

GEORGE MACDONALD.

This work can be accomplished through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

### A Progressive Work

The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto perfection;" to grow up "unto the measure of the stature of the fullness of Christ." Says the apostle Paul,

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And Peter sets before us the steps by which Bible sanctification is to be attained: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall."

The desire for an easy religion, that requires no striving, no self-denial, no divorce from the follies of the world, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the Word of God? Says the apostle James: "What doth it profit, my brethren, tho a man say he hath faith, and have not works? can faith save him? . . . Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only."

The testimony of the Word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted. It is presumption; for genuine faith has its foundation in the promises and provisions of the Scripture.

### The Entire Man

The sanctification set forth in the Scriptures embraces the entire being,—spirit, soul, and body. Paul prayed for the Thessalonians, that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Again he writes to believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be "without blemish." So Christians are bidden to present their bodies "a living sacrifice, holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition. Every practise that weakens physical or mental strength, unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer?

Says Peter, "Abstain from fleshly lusts,

which war against the soul." Every sinful gratification tends to benumb the faculties, and deaden the mental and spiritual perceptions; and the Word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And with the fruits of the Spirit,—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness,”—he classes “temperance.”

To those who comply with the conditions, “Come out from among them, and be ye separate, and touch not the unclean,” God’s promise is, “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. “I am the light of the world,” Jesus said; “he that followeth Me shall not walk in darkness, but shall have the light of life.” “The path of the just is as the shining light, that

shineth more and more unto the perfect day.” Every step of faith and obedience brings the soul into closer connection with the Light of the World, in whom “there is no darkness at all.”

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world, that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years. Saith the Lord, “They have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.”

“Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.”

value. No so, however, with earth’s structural elements. We know nothing of their formative originals, nor of their procreative powers. We only know that the soil does produce verdure for the sustenance of all living creatures, and must therefore have been endowed with a life principle by its Author.

How was this wonderful structure produced? we may ask. There is but one way to satisfy the mind on this point, since a logical analysis does not settle it; and that is, as stated by the apostle, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Heb. 11:3. The worlds were “framed;” that is, according to the original, “made thoroly right, or fit.” There was, then, in the creation, both design and process. The world was formed “thoroly right,” and also made “fit” for man’s habitation. Isa. 45:18.

The psalmist tells us that this was all done by the breath [Hebrew, *ruach*] of God’s mouth. Ps. 33:6. The record of Genesis is more explicit. It tells us that God created—that is, prepared, formed, or fashioned—the earth; and then states that this was accomplished by the Spirit [*ruach*] of God, which moved upon the face of the waters. Gen. 1:2. The word “moved” as here used carries the same thought concerning the action of the Spirit as the Saviour expressed to Nicodemus, when showing him the operation of the Spirit in the new birth. He said: “The wind [*pneuma*] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” John 3:8.

So in the creation of the earth. The breath of God moved, fluttered, or shook, above the waters, as the preparation of the earth for man’s residence went forward. Light came; the firmament appeared; grass and trees emerged. But this was not all. We are also told that by the Spirit He “garnished the heavens.” Job 26:13.

To garnish is to make splendid by adornment. This was also the work of the Spirit; and so the heavens were made to declare the glory and majesty of the Most High, through the exhibition of His infinite skill. His Spirit “moved;” and in token of its recognized utterance, the sun, moon, and stars were in evidence. Again its will was indicated, and the heavenly lights “stood fast;” that is, they remained steadfast in their several stations, as rulers over the day and night, constantly to point men to the power and glory of Jehovah, in whom they may trust. Surely our God is the Rock. “His work is perfect: for all His ways are judgment; a God of truth and without iniquity, just and right is He.” Deut. 32:4. “O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand.” Ps. 95:6, 7.


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“ALL that is outward changes and passes; thy soul and God stand sure.”

## The Holy Spirit

By John Orr Corliss

### I. The Spirit in Creation

T is a generally accepted theory among Christians that the Spirit of God is Heaven’s active agency in the conversion of men, and also the monitor of their religious conduct. But for all this there does not seem to be any well-defined idea as to how this heavenly deputy operates, or regarding its incipient action. The design of this article is not so much to discuss the personality of the Spirit, as to consider its potency of performance.

From a careful study of the Scriptures, we may learn that the Spirit’s action is said to be the operation of God’s Word. In the introduction to the book of Hebrews, we are told that God spoke to His early prophets at various times and in different ways, in making known His revelation to men. But in studying what another writer said of the matter, we gather that their uttered words were the expression of the Spirit of Christ which dwelt in them. 1 Peter 1:11. See also Eph. 3:5. Again, we hear David’s last words, in which he instructs his successors how to rule the kingdom successfully. In uttering these he says that the Spirit of the Lord spoke by him, and God’s Word was in his tongue. 2 Sam. 23:2-5.

From this it seems settled that, in David’s case at least, the Word of God in his tongue was the utterance of the Spirit of God. The fact also that the Hebrew word *ruach*, from whence comes “Spirit” in this case (as in most others in the Old Testament), carries the sense of the English words “wind,” “blast,” “tempest,” as well as “mind,” conveys the thought of an active principle, capable of controlling matter. It also corresponds with the account of the pentecostal endowment of the apostles (Acts 2:1-4), wherein we are told that the manifestation on that occasion was a “sound” from heaven

like a “rushing mighty wind,” which sat on them as divided languages, while they spoke freely, to meet the needs of their auditors from many nations. The words spoken by the apostles at that time were therefore the expression of God’s *mind*, which appeared as a strong wind filling the enclosure where the disciples sat, and occupying their minds with a Spirit-filled message.

Jehovah’s power knows no limit; nothing is impossible with Him. He is “clothed” — covered — with majesty and strength, behind which His individuality is concealed. When we have considered His works in detail so far as the human mind can penetrate, we have then learned but a minute fraction of His trodden path; we have seen but the merest borders of His works, and heard but the faintest whisper of His voice. The sum of His thoughts is too great to be estimated; “they are more in number than the sand.” No knowledge can compare with His, whose “way is in the sea,” and His “path in the great waters,” while His footsteps are unknown. He “doeth great things past finding out; yea, and wonders without number.” With the apostle we may well exclaim: “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out.” Rom. 11:33.

But the most wonderful part of God’s ways is the creation of material worlds. While the keenest logic can not make clear the method of such an operation, yet our senses reveal that sometime, and in some way, some one did bring into existence the world in which we live. From all that art or science has disclosed, we know that the earth’s presence is not like the mechanical products of men’s hands. In all the latter one may trace the origin of every part, and its antecedent

# "Out of Babylon to Zion"

By Prof. Lucas A. Reed

## God's People in Babylon

**T**HE prophecy of Zechariah is remarkable for the rich stores of truth it contains; and this, together with the fact that it seems to be very poorly understood by many, leads us to the belief that a series of studies of this portion of the Scriptures would be helpful. Considering the fact, too, that the prophecies of Zechariah were given in the time of the restoration, when Jerusalem was being prepared for the first advent, they will contain something of help in this second period of restoration, of spiritual temple-building, in preparation for the second advent of Christ. Beginning the prophecy we read:

"In the eighth month, in the second year of Darius [Darius the Persian, called the Great, B. C. 520], came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying." Zech. 1:1.

It is impossible for us to understand the force and beauty of God's Word to His people at that time unless we understand the historical setting of the whole book. The children of Israel had been taken captive from Jerusalem, had been in captivity in Babylon for seventy years. The captives had been treated as colonists, and had been given a large degree of freedom and opportunity in that country, and many of them had settled down, had established homes, and were content to remain in the land of Chaldea; but there were those who longed to return to Jerusalem. The desire of these to return to their native land is well expressed in the 137th Psalm:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."

### The Prophet Daniel

Among those who longed for the time to come when God's people might return and rebuild Jerusalem, was the faithful prophet of God, the beloved Daniel. In the ninth chapter of the book of Daniel we read that in the first year of Darius, who was the ruling king, Daniel understood through a study of the prophecy of Jeremiah that the seventy years appointed by God for the desolations of Jerusalem were about to expire. Then it was that this faithful servant of God set his face unto the Lord to seek Him by prayer and supplication, with fasting,

sackcloth, and ashes. The wonderful confession of his sins and the sins of his people is given in Dan. 9:4-19. While he is in prayer, the angel Gabriel appears to him, and gives him understanding with reference to the time period that is set apart by God for the accomplishment of great events, and which runs forward into the future, covering thousands of years.

This vision was given to Daniel in the first year of Darius, who was ruling at that time in Babylon. It is under Darius that the conspiracy of the presidents and princes to get Daniel into trouble took place. Daniel had been highly honored during the Babylonian supremacy, and had occupied a position fairly equal to that of the prime minister of the kingdom. When the Babylonian rule was overthrown, and Darius the Median and Cyrus the Persian came to inquire into the affairs of Babylon with respect to the establishment

## God's Revelation to the King

In the midst of these affairs, what seemed to be an opportune time for a conspiracy against Daniel had arrived, at least so the presidents and princes of the council argued among themselves. Envious that Daniel should be placed above them all, and seeing that he was to be advanced still higher and become prime minister, the whole company of them formed a conspiracy and diligently sought to find occasion against Daniel. How a law was obtained preventing a petition by anybody to any one save the king, how Daniel continued to pray with his window open toward Jerusalem as he had done ever before, and how by the law the king was compelled to cast Daniel into the den of lions, and how God shut the mouths of the lions and preserved His faithful servant, are facts that are thoroly familiar to all of us.

The king was terribly troubled over the



JEWISH CAPTIVES IN BABYLONIA

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows."

of order and the reorganization of the government, they found Daniel in his royal robe and holding his high official position. His wisdom, his thoro information respecting the affairs of the kingdom, its revenues, etc.,—his supreme ability,—caused them to honor Daniel with a place in their new council, and to give him the very highest place in the council; for we read:

"It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents; of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." Dan. 6:1-3.

The very fact that the king thought to set him over the whole realm, shows that there was some opposition to this plan, and yet that the king deliberately had it in mind to finally bring it about.

conspiracy, but had no way to break his word; but how deeply he sympathized with Daniel is well shown by the fact that the king arose very early in the morning, and hurried to the den of lions, and cried with a voice of lamentation, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" The cry of this great king to the faithful servant of God is something almost pathetic. The condition of affairs had come to the place that practically demands that a test shall be made of the power of that God whom Daniel served. It is the only hope of the king, and it is the only salvation for Daniel; and as that pathetic cry of the king rings out in the early morning hours, "Is thy God able to deliver thee?" there come, to the delight of the king, the wonderful words of assurance on the part of Daniel: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths,

that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt."

This was the great revelation of God to Darius the king. He realized now who is really the God of heaven, who it is that rules in the kingdom of men; and he at once sent forth a wonderful proclamation, declaring that the God of Daniel is "the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." All this had taken place in the short period of two years; namely, from the fall of Babylon in 538 B.C. to the death of Darius in 536.

## Life Everlasting

MEN hunger and thirst for life. Scant indeed is the life most men live. It is like trying to quench one's burning thirst from a shallow pool of dirty water in the middle of a field where cattle come down to drink and swine to wallow. What is a life worth which is measured by a few thousand dollars, or a little fading glory, or a flickering spark of worldly and sinful pleasure? Yet this is all some men have and all they hope for. They earnestly desire to live longer, but they are painfully conscious that the life they are now living is too shallow and wretched to last. It must go out, and it ought to go out, because it is not fit to go on. Much as they love life, they shrink from wishing that their life shall be everlasting.

What men need is a life so rich, so sweet, so deep, so beautiful, so full of meaning, that it is fit to endure forever. Jesus has it, and He can give it. "I am come that they might have life, and that they might have it more abundantly," saith the Lord. "Whoso liveth and believeth in Me shall never die." They have eternal life in them. "If any man thirst, let him come to Me and drink." "The water that I shall give him shall be in him a well of water springing up unto everlasting life."—*Christian Advocate*.

## Couldn't Be a Hypocrite

A YOUNG student at Yale College was once called upon to take the place of principal of the New Britain, Conn., high school, for a short time.

He was kindly informed by his associate teacher, that it was the custom to open school every morning with prayer. Altho he was not a Christian, he felt that it was his duty, and he complied accordingly.

Finally he said to his associate: "I feel that I am playing the part of a hypocrite. My class at Yale holds its prayer-meeting to-morrow evening, and I have half a mind to go down there."

His associate urged him to go, and offered to open up school the next morning.

This young man went, told his story in a manly way, was converted, and as a result a revival sprang up in which eighty students were led to Christ.

CLIFFORD M. LOVELAND.

## Resurgo San Francisco \*

*By Joaquin Miller, in the Circle*

BEHOLD, her Seven Hills loom white  
Once more as marble-built Rome.  
Her marts teem with a touch of home,  
And music fills her halls at night;  
Her streets flow populous, and light  
Floods every happy, hopeful face;  
The wheel of fortune whirls apace,  
And old-time fare and dare hold sway.  
Farewell the blackened, toppling wall,  
The bent steel gird, the somber pall—  
Farewell forever, let us pray;  
Farewell forever and a day!

How beauteous her lifted brow!  
How heartfelt her harmonious song!  
How strong her heart! how more than strong  
She stands, rewrought, refashioned now!  
Her concrete bastions, knit with steel,  
Sing symphonies in stately forms,  
Make harmonies that mock at storms,  
Make music that you can but feel.  
And yet, and yet, what ropes of sand,  
What wisps of straw in God's right hand—  
And yet, my risen city, yet  
Your prophets must not now forget:

Must not forget how you laid hold  
This whole west world as all your own—  
How sat this sea-bank as a throne,  
How strewed these very streets with gold,  
How laid hard tribute, land and sea,  
Heaped silver, gold, incessantly!  
The simple Mexicans' broad lands  
You coveted, thrust forth both hands,  
Then bade Ramona plead her cause  
In unknown language, to unknown laws!  
You robbed her, robbed her without shame:  
Aye, even of her virtuous name!

Nor shall your prophets now forget,  
Now that you stand sublimely strong,  
How when these vast estates were set  
With granaries that burst in song,  
You spurned the heathen at your feet  
Because he begged to toil to eat;  
Because he plead with bended head  
For work, for work and barely bread.  
Yea, how you laughed his lack of pride,  
And lied and laughed and laughed and lied,  
And mocked him, in your pride and hate,  
Then in his gaunt face banded your Gate!

Nay, not forget, now that you rise  
Triumphant, strong as Abram's song,  
How that you lied the lie of lies,  
And wrought the Nipponese such wrong,  
Then sent your convict chief to plead  
The President expel them hence.  
Ah me, what black, rank insolence!  
What rank, black infamy indeed!  
Because their ways, their hands, were clean,  
You feared the difference between,  
Feared they might surely be preferred  
Above your howling, convict herd!

Their sober, sane life put to shame  
Your noisome, drunken penal band  
That howled in Labor's sacred name,  
Nor wrought, nor even lifted hand,  
Save but to stone and mock and moil  
Their betters who but asked to toil.  
Yon harvest-fields cried out as when  
Your country cries for fighting men,  
And yet your hordes, by force and fraud,  
Forbade this first, last law of God!  
And you—you sat supinely by  
And gathered gold, nor reckoned why!

Your great, proud men heaped gold on gold;  
They heaped deep cellars with such horde  
Of costliest wines, rich, rare, and old,  
As never Thebes or Babel stored—  
They sat at wine till ghostly dawn. . . .  
The ides had come but had not gone;  
For lo! the writing on the wall,  
And then the surge, the topple, fall—  
Then dust, then darkness, then such light  
As never yet lit day or night,  
And there was neither night nor day,  
For night and day were burned away!

Hear me once more, my city, heed!  
I may not kiss again your tears,  
Nor dare and sing your blazing greed,  
For I am stricken well with years;  
But do ye as you erst have done,  
Despise His daughter, mock His son—  
If still the sow her wallow keeps  
And wine runs as a rivulet,  
My harp hangs where the willow weeps,  
Nay, nay, I shall not now forget  
The sin, the shame, the feast, the fall,  
The red handwriting on the wall.

\*So far as we know, this poem has never been reprinted by any paper on this coast. It contains its own lessons; and its warning may well be heeded on the anniversary of its awful calamity, April 18.—ED. S. OR T.

Then let me not behold once more  
Your flowing cellars, mile on mile,  
A sea of flame without a shore,  
Or even one lone, lifted isle.  
Let me not hear it, feel it choke,  
A wild beast choking in his chain  
The while he tugs and leaps in vain,  
And drinks his death of flaming smoke.  
Spare me this nightmare, pray you spare  
This black three days of black despair!  
Spare me this red-black, surging sea  
Of leaping, choking agony.

It breaks the chain! up right, left up!  
It tops the blackness, dome and spire;  
It drinks the rich man's rosy cup—  
It leaps, it laughs, a sea of fire!  
And now o'er all a breathless pall—  
Then flames leap laughing at the sun—  
And now they choke, then choking fall!  
What, Rome? Rome never dreamed such night,  
Or Janus days or days undone  
As this wild, drunken, crazed delight  
Of red flames and that royal horde—  
This revel at the rich man's board.

And say you God saw not, cared not?  
Nay, better say there is no God,  
Or that He slept, or quite forgot  
The lowly ways the heathen trod,  
What time he begged to toil for bread,  
With hollow cheek or bended head.  
Nay, better, braver, wiser, say  
The patient Christ will bear away  
The wrongs the outraged peon bore  
What time you robbed him, ranch and store;  
Say that your lies on clean, brown men  
Were but a jest; then lie again!

I call one witness, only one,  
In proof that God is God, and just:  
Yon high-heaved dome, debris and dust,  
With torn lips lifted to the sun,  
In desolation still, lords all—  
The rent and ruined City Hall.\*  
And here throbbed San Francisco's heart,  
And here her madness held high mart—  
Sold justice, sold black shame, sold hell.  
And here, right here, God's high hand fell,  
Fell hardest, hottest, first and worst—  
Yon huge high Hall, the most accurst!

And rests your rich man without blame?  
Were his ears dulled, were his eyes sealed?  
And shall your good man bear no shame?  
Is his heart stone? Is his sense steeled?  
He said, "Go to! What need I fear?  
Am I my brother's keeper here?"  
He knew this piteous penal crew,  
He knew its deeds, its darkness knew;  
He knew the right, loved right afore—  
But loved his yellow metal more!  
And so the seven-headed beast,  
And lo, the last Belshazzar's feast.

\*Standing in ruins when Mr. Miller wrote the poem two years ago.

## O Captain! My Captain!

[Written on the death of Abraham Lincoln, which occurred April 14, 1865.]

O CAPTAIN! my captain! our fearful trip is done,  
The ship has weathered every rock, the prize we  
sought is won,  
The port is near, the bells I hear, the people all  
exulting,  
While follow eyes the steady keel, the vessel grim  
and daring;  
But, O heart! heart! heart!  
O the bleeding drops of red,  
Where on the deck my captain lies,  
Fallen cold and dead.

O captain! my captain! rise and hear the bells;  
Rise up—for you the flag is flung—for you the  
bugle trills,  
For you bouquets, and ribboned wreaths—for you the  
shores a-crowding,  
For you they call, the swaying mass, their eager  
faces turning;  
Here captain! dear father!  
This arm beneath your head!  
It is some dream that on the deck  
You've fallen cold and dead.

My captain does not answer, his lips are pale and  
still,  
My father does not feel my arm, he has no pulse nor  
will,  
The ship is anchored safe and sound, its voyage  
closed and done,  
From fearful trip the victor ship comes in with ob-  
ject won;  
Exult, O shores, and ring, O bells!  
But I with mournful tread  
Walk the deck my captain lies,  
Fallen cold and dead.

—Walt Whitman.

## The Last Day

By Rev. E. Guy Talbott

Text: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

Introduction: Universality and Importance of Eschatological Beliefs.

I. The Second Coming of Christ.

II. The End of the World.

III. The Resurrection.

IV. The Judgment.

V. Heaven or Hell?

### Universality and Importance of Eschatological Beliefs

**I**T may be objected by some that questions regarding the second advent of Christ, the end of the world, the resurrection, the last judgment, and the future existence of the soul, are purely academic, and barren of practical results. This is not true. Those religions are the most exalted and pure that have strong eschatological hopes and doctrines. Those individuals who have the strongest eschatological beliefs, live the purest and highest moral and religious lives. It is this exalted and complete eschatological hope and doctrine that distinguishes and differentiates Christianity from ethnic and positivist religions.

Eschatological hopes and formulated doctrines of the future are common to all races and peoples. Eschatological beliefs lie near to the heart of all mankind. The ideas of a final judgment, of a future resurrection, of a coming Deliverer, and of future eternal estates of blessedness and of misery, are innate in the human breast. In the records of almost all peoples, we find traces of a past golden age, and hopes of a future restoration of that age. The Greeks in their mythology had this idea of a past and future golden age. Homer describes the Elysium of the happy, and the Hades of the doomed. The Romans had like conceptions. Virgil depicts the coming golden age. Similar ideas were held by the Persians, the Babylonians, and the Scandinavian peoples. The natives of the Hawaiian Islands have legends of a beautiful Edenic place from which they were driven; and they look forward to a future restoration of that state.

The Jews and other Semitic peoples point back to the primitive Garden of Eden as the happy abode of their first parents. In the dark days of Hebrew history, their eschatological hopes were strong. Isaiah, Jeremiah, and Daniel voice the expectations of the people.

Christianity has the highest and best developed doctrine of eschatology of any religion. These ideas all center around the Christ and His return to earth. When eternal hopes of the future have been strongest, Christianity has been purest. When the eternal truths of Christianity are subordinated or lost sight of, as is largely the case in the present age, the result is materialistic conceptions and a consequent decadence of true Christianity. Paul says, "If in this life **ONLY** we have hope in Christ, we are of all men most miserable." It will be a sad day for the church of Jesus Christ if these basic beliefs lose their hold upon the popular mind as a result of present-day materialistic conceptions and teachings. What the church of to-day needs to vitalize it and make it a power in the world, is a firm belief in, and a sane teaching of, these five basic Christian eschatological doctrines: 1. The second coming of Christ; 2. The end of the world; 3. The resurrection; 4. The last judgment; 5. Future rewards and punishments.

### The Second Coming of Christ

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

A hunter was forced to seek shelter from the rain in the vestibule of a Negro church in which a service was being held. The Negro preacher had been preaching on the second coming of Christ, and the importance of being ready. He closed the sermon, and began to pray. Finally, when he and the whole congregation were worked up to a high ecstatic state, and "amens" were heard all over the house, the preacher said: "Blow, Gabriel, blow! We're ready. Blow, Gabriel, blow!" Just then the hunter in the vestibule could not resist the temptation to blow his horn and see what would happen. In a second all was confusion in the little church. Men and women rushed from the building in the greatest fear and terror—led by the preacher. They were not so ready for Gabriel's horn as their prayers indicated. Perhaps the same thing would be true of most congregations, white as well as black.

One Sunday evening during the session of the Southern California annual conference in the First Methodist Church of Los Angeles, Dr. Mahood preached a sermon on the second coming of Christ. He had given a dramatic illustration of his text, and the large congregation was in the grip of a tense excitement. All of a sudden Dr. Mahood said: "Jesus is coming! He is coming." He had scarcely said these words when the vast audience rose as one man and rushed from the church. There had been a cry of "fire" out on the street, heard by only a few in the back of the church; yet as the people crowded out of the building, many faces were blanched by fear. You will say the first incident was caused by superstition, and the second by excitement—a mere coincidence. How would it be if Jesus were to come suddenly to each of our churches? How many would be ready to greet Him with joy? If Jesus should come here, now, while I am speaking, how many of you would have joy written on your faces? How many would have fear and horror that you were caught unprepared?

Jesus is coming. His coming is **CERTAIN**. He said—and this is His last recorded revelation—"SURELY I COME QUICKLY." John said of Him, "Behold, He cometh with clouds; and every eye shall see Him." Jesus said to His disciples who were troubled because He had told them that He was going away: "I go to prepare a place for you. And if I go and prepare a place for you, I **WILL COME AGAIN**, and receive you unto Myself; that where I am, there ye may be also." After Jesus had ascended into heaven, while the disciples were steadfastly looking heavenward, angels said to them: "This same Jesus, which is taken up from you into heaven, **SHALL SO COME IN LIKE MANNER** as ye have seen Him go into heaven." Paul, in writing to the Thessalonians, said: "For the Lord Himself **SHALL DESCEND FROM HEAVEN** with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Jesus is coming. His coming will be **SUDDEN**. We are certain that Jesus is coming. We have His own promise and express statements, and in addition, the witness of the angels, and of the Holy Spirit through the apostles. On the same grounds, we know that

His coming will be sudden and unexpected.

Three times in the last chapter of the book of Revelation Jesus says, "I come **QUICKLY**"—suddenly. Again He says, "Behold, I come **AS A THIEF**"—unexpected. He compares His coming to swift lightning: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." He also says it will be like the destruction of Sodom: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." It will be like Noah's Flood: "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be." Paul compares the suddenness of Christ's coming to a thief: "For yourselves know perfectly that the day of the Lord so cometh **AS A THIEF IN THE NIGHT**. For when they shall say, Peace and safety; then **SUDDEN** destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

From these passages we are led to believe that the last great day—the day when Jesus shall appear—will be just like other days; everything will be going along in its accustomed order. But, O, what a change when Jesus comes! "There shall be weeping and gnashing of teeth." Then men will pray for the rocks and the mountains to fall on them and hide them from the face of the Son of God, whom they reviled and persecuted and crucified. "Therefore be ye also ready: **FOR IN SUCH AN HOUR AS YE THINK NOT** the Son of Man cometh."

### The Imminence of His Coming

Jesus is coming. He is coming **SOON**. For the same reasons that we believe in the certainty and suddenness of Christ's coming, do we believe in the imminence of His coming. We can not know the exact time. Jesus told His disciples regarding the time of His coming, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." We know with Paul and Peter that "the day of the Lord will come **AS A THIEF IN THE NIGHT**;" and we know that it is the will of the Master that we should be prepared, whether the coming be "at even, or at midnight, or at the cockcrow-ing, or in the morning." We know that this is His will; for He has commanded us, "**WATCH** therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

However, Jesus has given us some signs that are to precede His coming. Every child of God should be able to read these signs. Many of them are given in the 24th chapter of Matthew, and in the 21st chapter of Luke. These chapters are little understood, and are constantly misinterpreted. God surely meant them to be understood and followed.

A few years ago, Dr. Arthur T. Pierson wrote an article with this heading: "Reasons for the Belief that Christ May Come within the Next Twenty Years." He said: "Seven signs hinted at in the Word of God may be selected as prominent: (1) A widespread witness to Christ, with (2) A widespread decline in godliness; (3) A marked movement among the Jews, with (4) The fulness of the Gentiles; (5) A singularly unresting state of society, with (6) A daring development of iniquity, and (7) A confident sense of false security. These seven indications must be

studied in the light of seven conspicuous passages of Scripture, such as Matthew 24, Luke 21, Romans 11, 2 Thessalonians 2, 2 Peter 3, 2 Timothy 3, and Jude."

The signs suggested here are most striking when carefully studied; and we find that an increasing number of devout scholars, as well as multitudes of humbler folk, are anxiously awaiting the return of the Lord, assured that "THE END IS AT HAND," even as He said.

It is interesting and instructive to make a comparison of the seven parables in the 13th chapter of Matthew with the letters to the seven churches in the 2nd and 3d chapters of Revelation. There is an apparent chronological correspondence between the parables and the letters. Especially is this noticeable with the two last,—the parable of the drag-net and the letter to the church of the Laodiceans. The drag-net certainly refers to world-wide evangelization. The Laodicean church is a self-conceited, worldly church. Dr. Pierson says: "When in history did these two conditions ever meet as they do now? On the one hand a wealthy, self-satisfied, lukewarm Christianity, and on the other a casting of the Gospel net into the world sea, and gathering of every kind of fish! For the first time in this Gospel age, ecclesiastical degeneracy and evangelistic activity curiously blending—fulfilling before our eyes our Lord's paradox—world-wide witness side by side with love waxing cold!" The last state of Christ's Gospel work is thus seen to be world-wide evangelism; the last state of the CHURCH is deep-seated apathy and lukewarmness.

Dr. Pierson gives the following methods of computation used by various devout scholars to show the imminence of Christ's *parousia*: 1. The times of the Gentiles; 2. The sabbatic system; 3. The millennial standard; 4. The historical method; 5. The antichrist period; 6. World witness; 7. Laodicean lukewarmness; 8. Development of anarchism; . . . 10. The Spirit's withdrawal.

We know with absolute CERTAINTY that Jesus is coming, and that He will come SUD- DENLY. We have all the assurance that reasonable men should require that He is coming SOON. What is the Christian's duty in view of these facts? God's Word tells us: WATCH and BE READY. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. WATCH therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have WATCHED, and would not have suffered his house to be broken up. Therefore BE YE ALSO READY: for in such an hour as ye think not the Son of Man cometh."

Thinking of the second advent, Paul prayed this prayer: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless UNTO THE COMING OF OUR LORD JESUS CHRIST."

"He which testifieth these things saith, SURELY I COME QUICKLY. Amen. EVEN SO, COME, LORD JESUS."

(Concluded next week)

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## The Golden Shore

By John Francis Olmsted

THE sands of time are nearly run;  
The day is drawing near  
When Christ the Lord, with glory great,  
Will come with reapers here

To gather all the sheaves of earth,  
And garner golden grain;  
But wicked tares will surely burn,  
Till none shall e'er remain.

Then let us press with courage on,  
The day is nearly o'er;  
For soon, if we are faithful here,  
We'll sight the golden shore!

## "Casting All Your Care"

1 Peter 5:7; Phil. 4:6

By Mrs. H. E. Warner

**I**N nothing be anxious," "Surely," says some father or mother, "that verse is not for me. Why, there is everything in my family to cause anxiety. It is my duty to be anxious."

Let us consider this. Parents are responsible for the work coming from their hands. They should have wisdom and firmness to do their work faithfully and in the right spirit. They are to train their children for usefulness by developing their God-given talents. If you neglect this work, which is so far-reaching in its results, because for the present it is far more agreeable for you to do so, and your children grow up morally deformed, their feet in the broad road to death, can God pronounce your work well done?

Have you thoughtfully and prayerfully considered your duty to the children you have taken the responsibility of bringing into the world? Have you thought whether these children are receiving from you an education and discipline that will lead them to honor their Creator in the days of their youth? Every time you allow them to trample on your authority, and their will to control yours, you are fostering a defect which will be carried with them into all their experience should they become religiously inclined, and will teach them to disregard and trample upon divine authority.

The question to be settled by you is, "Am I raising a family of children to strengthen the influence and swell the ranks of the powers of darkness, or am I bringing up children for Christ?"

If you have failed in this, you must first get right with God; second, go to your children, and get right with them; third, by *living faith daily*, bind your children upon the altar of the Lord. Then Jesus will be at hand, close by.

When you take God at His Word, you will stop fretting. Instead of being racked with anxiety all the time, you will pray, *pray, PRAY*; and the peace of God shall fill your soul even tho the tears are streaming down your cheeks. You will find that God is teaching you, as well as your children, a lesson.

But you say you are sure you have done your part, and yet your child is impatient of control. No doubt you have talked to that child until he is sick and tired of hearing you. You have fretted, you have cried, you have gone around with a long face, and you have prayed—O, how have you prayed!—and then gone right on fretting, and your child goes on in the same old way. Surely God made a mistake when He said, "Rejoice always," and when He said, "In nothing be anxious."

Now, dear father or mother, did God make a mistake in giving us those verses? Does He want you to worry? Does He want you to be gloomy or impatient? Does He want you to be a poor representative of the Christian religion? No; but He does want you to learn to trust Him. He does want you to pour out your troubles to Him. He does want you to bind your children upon the altar and *leave* them there. He does want you to spend more time upon your knees. He wants you to say, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Say it over and over and over again, until you do *know* it; and then with a prayer in your heart and a song on your lips go about your work. God will do His part if you will give Him a chance. He wants you to cast this care upon Him; and just as sure as you commit your children to Him, just so sure He will *keep* them; for He has promised, and He will not go back on His Word.

## Our Bible Reading

### The Word of God

1. Christ Jesus sets His stamp of approval upon the Scriptures of the Old Testament.

"Is it not written in your law? . . . And the Scripture can not be broken." John 10: 34, 35.

2. When He met the power of the devil's temptations it was ever with the Word.

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

"It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Verse 10.

3. Those Scriptures, tho given through men, were inspired of God.

"Thou hast known the Holy Scriptures. . . . All Scripture is given by inspiration of God [God-breathed]." 2 Tim. 3:15, 16.

"No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." 2 Peter 1: 21.

4. God gave that Word as a guide in the night of sin, as a light in the moral darkness of this world.

"Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

5. There is power in God's Word to heal and keep.

"He sendeth His Word, and healeth them, and delivereth them from their destructions." Ps. 107: 20.

"By the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17: 4.

6. The Scriptures are all-sufficient in themselves.

"All Scripture 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.

7. It testifies of Christ Jesus.

"Search the Scriptures; for . . . they are they which testify of Me." John 5: 39.

8. By that Word Christ cleanses and sanctifies the believer.

"Already ye are clean because of the Word which I have spoken unto you." John 15: 3.

"Sanctify them in the truth; Thy Word is truth." John 17:17.

9. God is particular concerning that Word.

"Ye shall not add unto the Word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God." Deut. 4: 2.



MOUNTAIN VIEW, CAL., APRIL 19, 1910

Manuscripts should be addressed to the Editor

## The Holy Spirit—The Decalogue

IT is passing strange, isn't it, that men should ever seek to set the Spirit and the law in antagonism to each other? Yet they do. Just as tho God could be against Himself! Think of it.

The Spirit is the Spirit of God. God is the Author of life. His Spirit is "the Spirit of life." The law is the law of God. And God is one. His Spirit is not against His law, but is in His law. His law is not against His Spirit, but it is "the law of the Spirit of life." Why should one be set against the other?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and the apostle adds, "Against such there is no law." Gal. 5:22, 23. That is, there is no law to condemn these fruits. Just previous to this, Paul had said, "If ye be led of the Spirit, ye are not under the law." Verse 18. Why?—Because there is harmony with the law, and the life bears the fruit against which the law brings no charge. For if the law is not against the fruit of the Spirit, it is certainly in harmony with it; and if the law is in harmony with the fruit of the Spirit, it is therefore in harmony with the Spirit which bears the fruit.

He who is "not under the law" is therefore possessed of the life of the Spirit which writes the law within. We must conclude, then, that those led by the Spirit are not under the condemnation of the law, because they bear the fruits which the law approves.

Cherish them both—the law and the Spirit of God. Pray that God by His Spirit may engraft that law within your heart. So shall you delight yourself in its depths, its beauty, its power, its fulness. "Great peace have they that love Thy law, and they have no stumbling-block."

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## Assertion or Proof?

THE assertion of fallible man is one thing; the Word of the living God is quite another. Men may say that the Bible teaches this, and the Scriptures teach that; but that is not proof. For instance, some good friend sends us an article clipped from the *Baptist Flag*, and asks us to read it. The title of the article is "The Sabbath a Divine Institution," a title which expresses a great fact. The writer, however, comes to strange conclusions: First he has the creation Sabbath kept by no one for 2,500 years; and then when God concludes to give man a Sabbath, He gives not the one He took pains to make, but quite another day. We quote a typical paragraph:

"When God gave the Jews their Sabbath, and made it binding on them to keep, He CHANGED ITS FORM entirely, and this made the second form of the Sabbath. The first

form was a MEMORIAL OF GOD resting from His labors, and SANCTIFYING one seventh of time. The Sabbath given to the Jews was a memorial of their sad bondage in Egypt, and they were required to keep it in THAT LIGHT, and NO OTHER. It was NEVER GIVEN to a Gentile, and no Gentile was required to keep it, and if he had kept it, he would have made a dunce out of himself, just like the Gentiles are now doing." (Capitals ours.)

Now this is all assertion. The Bible facts are:

1. God made the Sabbath at the Creation of man. Gen. 2:2, 3. He "sanctified" or set it apart, because that in it He "had rested." He rested on a definite day. He set apart a definite day. The learned Lange truly observes that the term "sanctified" implies a command concerning the day.

2. It was "made for man," the race (Mark 2:27); not the Jew-man nor the Gentile-man, but the primal head of the race, and hence for all his children, Jew or Gentile, Greek or Roman.

3. The Sabbath of the Decalogue (Ex. 20:8-11) is the Sabbath of creation, based on the same foundation facts. Compare Gen. 2:2, 3 with the fourth commandment. The deliverance from Egypt was only an *additional* reason for obedience (compare Deut. 5:15; 15:15; Lev. 19:35-37), just as God's deliverance from the Egypt of sin ought to be an additional reason for loyalty to God on the part of every Christian.

4. The gentleman's elegant use of epithet is hardly in place in the light of such scriptures as Deut. 4:5-8 and Isa. 56:1-7. The latter text pronounces great blessings upon the eunuchs and the strangers (Gentiles) who will keep God's Sabbaths. Apart from becoming Israel by faith, there is not a promise in God's Word to Gentiles as such. See Eph. 2:12-20. Jesus says, "Salvation is of the Jews," and Paul echoes again and again the same thought.

5. God knew the creation Sabbath, the Sabbath of the Decalogue, the Sabbath at the first advent, and He by inspiration identified them all as one. Gen. 2:2, 3; Ex. 20:8-11; Matt. 28:1. That Sabbath was always the *seventh day* of the seven, always the day just before the "first day of the week."

6. To make the first day of the month Abib the first day of the week is purely arbitrary interpretation, for which there is not a scintilla of evidence. God identifies His Sabbath from Genesis to Revelation. Yet this man would involve God in a mistake of hundreds of years through the blunder of the priests, and no one discover it till to-day!

7. This writer quotes Col. 2:16, "Let no man judge you," etc., but the text was evidently forgotten when he called him who does not see as he does a "dunce." He mixes with strange confusion, yet characteristic of error, the holy, weekly, eternal Sabbath of Jehovah, and the yearly sabbaths which passed away at the cross.

The entire article is a series of rash, unbiblical statements. We wonder that it finds place in a Baptist paper. It is entirely wanting in proof. It is not even the best of assertion.

## The Obedience of Faith

WRITING of the Sabbath commandment, a religious paper says:

"Blind obedience to Bible commands is apt to get people into trouble. Thoughtful, intelligent obedience is surely far more pleasing to God."

That is, it is "blind obedience" to obey God's law as He has given it; it is "thoughtful, intelligent obedience" to ignore His commandment, and substitute a day which He has not enjoined. Is it, Christian? Is human wisdom to be preferred to implicit faith in God? Nadab and Abihu in their wisdom thought that blind obedience was foolishness, and the result is recorded in Lev. 10:1-11. Naaman thought in his wisdom that it was blind obedience to dip in Jordan, while worldly wisdom dictated a better way. See 2 Kings 5. But the "blind obedience" was necessary. When Abraham was called of God, "he went out not knowing whither he went." When the word came to Israel by the Red Sea, "Go forward," blind obedience led to certainty. Only be sure of one thing, reader: Does God command it? Knowing that, we can trust Him and obey.

"Nothing before, nothing behind,  
The steps of faith  
Fall on the seeming void, and find  
The rock beneath."



### Schedule for Week Ending April 30

Sunday	April 24	2 Samuel	8-11
Monday	" 25	"	12, 13
Tuesday	" 26	"	14-16
Wednesday	" 27	"	17-19
Thursday	" 28	"	20-22
Friday	" 29	"	23, 24
Sabbath	" 30	1 Kings	1, 2

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OUR lesson begins with the 8th chapter of 2 Samuel and closes with the 2nd chapter of 1 Kings. The record itself is very clear, wholly of narrative form. It tells of the war that continued between Israel and Judah. The friends of Saul were minded to do just what the world around them were doing, continue in the throne a son of the king who had died; but God wished to show that He Himself would select the rulers of His people, and while the war continued for some years between the son of Saul and David, yet at the end David triumphs and becomes the beloved king over all the tribes of Israel.

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THE stories and triumphs of David in warfare are recorded; his bringing of the ark up to Jerusalem; God's awful lesson regarding holiness in connection with it; David's plan to build a temple; the evils that came from his multiple marriages in the jealousy and wickedness of his sons,—are all told with a graphic force and with such living interest that the characters stand out before us as actual moving pictures, exciting our sympathy on the one hand, or our regret or detestation on the other. Very sad is David's experience with Absalom, as is also the jealousy that existed on the part of Joab, by which he developed and manifested the regrettable weakness which led at last to his death.

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A TRIUMPHANT psalm of David is recorded in chapter 22 of 2 Samuel, reminding us very strongly of the 18th Psalm. David's two sins, against Uriah the Hittite, and in the numbering of Israel, are told without any shading or partiality. God is as impartial in recording the deeds of the great as of the small. The last of our week's reading brings to the throne Solomon the wise son of David.



# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Predatory Wealth—I

**T**HE constant revelations in various quarters of our country do not indicate by any means that the millennium of honesty is at hand. There has just closed the suit of the Government against the oil trust before the Supreme Court of the United States. In his closing speech, Frank B. Kellogg, the counsel for the Government, declared that if the oil trust was sustained, great danger menaced the Government. He said:

"Let them combine, and let them use their money as they please, and I believe that this company and others like it will control the industrial affairs of this country before ten years have gone by; yes, before five years have passed; and if you remove the fear of the law, they will combine; they will control the country. We talk of the greatness of our country. What makes it great? Is it the trusts and their money?—No, it is the individual; thousands of individuals, each striving for himself and for his own progress, with the star of hope before him to lead him on. Take away that hope, give the corporations control, and you will have Socialism, and then anarchy and worse."

The next day the attorney-general of the United States, Wickersham, made his plea. His final word was, "It seems to me that if ever there was or could be a combination in restraint of trade, a combination for all time with a monopoly in perpetuity, it is before your honors now."

Mr. Wickersham besought the court "to root up this gigantic monopoly that threatens the very life of the nation, and to tear from it the fruits of its fraud."

Right upon this comes the report of the tobacco trust which is endeavoring to control not simply tobacco, but chemicals as well. It too is being prosecuted by the United States Government as an illegal combination in restraint of trade; but its net earnings for 1909 were given as \$30,448,384 as compared with \$28,700,000 the year before. After eliminating interest, etc., there remains over \$20,000,000, or more than fifty per cent of dividend on the \$40,000,000 of common stock outstanding. It is such trusts as these, piling up their immense wealth, which are doing their part to the unsettling of stable conditions and arousing enmity in the hearts of men. Some of them stop at no schemes that will add to their profit. They purchase congressmen, legislators, councilmen. Take for instance conditions in our large cities. This has been demonstrated over and over again, until the nation is sick of it. Note the corruption in city councils which have been purchased by great monopolies. We have before us Pittsburg, at the present time, where threescore of councilmen have been indicted as guilty of receiving bribes. And the same charges are made, open and emphatic, in regard to cities without number throughout the entire United States. These evils are not confined to the New World. They are manifest in the Old World as well. Witness the same condition of Paris at the present time, and the revelations concerning the robbery of the government and of various classes in the misappropriation of

funds from the confiscation of church property under the law. It would have been a mighty blessing indeed if the flood could have washed out that iniquity, but it takes a different cleansing than Seine water to do it. The remedy for these things might be found in laws for the individual, not for trusts or institutions or combinations, but for the benefit of the individual man, faithfully administered. Such laws would prohibit all of these combinations in restraint of trade, and would necessarily make much more difficult the piling up of the great fortunes by which men are bought and sold. The selfishness of man's nature is always to combine and increase and gather for himself, and from this there is no political remedy which can save. The only remedy is in the Gospel of Jesus Christ; and that same Gospel in sure prediction tells us that the remedy for the world's ills lies in the second coming of Christ, of which the great heaping up and misuse of wealth are evidences of the near approach. James 5:1-8.

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## Is It Religious Liberty?

SEVERAL notices have come to us of an article in the *Saturday Evening Post* of February 12 by Ex-governor Joseph W. Folk, of Missouri, entitled "The Limitations of Reform." This article has



THE GUGGENHEIMS, FATHER AND SONS

The central figure is Meyer Guggenheim, the father, a Swiss Jew, who began his career in America as a street peddler. He has educated his seven sons in business; all of them have held together, and they now represent wealth in mines, smelters, forests, and other property, aggregating untold millions. Two principles which the father impressed upon his sons were to deal justly with their fellow men and to prize the family name. One of the sons, Simon, is a United States senator from Colorado. He resigned from all business directorships for public distinction, the only one of the seven to break away from business, and he is said to have bought his senatorial toga.

been spoken of as a splendid religious liberty article; but those who have thus designated it, it seems to us, have not read closely. He does say: "The right to worship God according to the dictates of one's own conscience, was fought for for years, and finally established in this country. We can not compel men by law to worship in any particular place, or any particular way, or to worship at all. We may go to church on Sunday and think that others should do likewise, but we can not compel others to do so, nor can others prohibit us." And that, of course, is good. We hear that from some of the strongest National Reformers.

We recently listened to a sermon by a minister who contended that he believed in religious liberty, and he gave utterance to just such sentiments as this; but the religious liberty in which he believed was religious liberty for those who agreed with him. Mr. Folk does not say that he does not believe in Sunday laws, but he expresses it in this form: "As to whether a thing should be prohibited on Sunday, is from the standpoint of government a question of public morals and good government, not of religion." "The law can not compel such observance on religious grounds."

The danger line in Mr. Folk's argument lies in the admission that a thing may be prohibited

on Sunday as "a question of public morals and good government, not of religion"—an utterly impossible thing. If a thing should be prohibited on Sunday because it is against public morals, it should be prohibited on every day of the week for the same reason. The same just principle which would prohibit it on Sunday, would prohibit it on Monday also. Just as soon as a discrimination is made between the two days, it is done simply and solely from a religious view-point. The Senate of the United States endeavored to escape that in the Johnston Sunday bill a short time ago. The bill was a religious bill. Religious marks stood out all over it. Every clause nearly spoke of religion. But the gentlemen of the Senate felt that it would not be right to legislate a religious measure into law, and therefore they began amending the bill, and thought that they had amended all the religion out of it; but when the measure passed the Senate, all their efforts had failed, for it prohibited "secular" labor on Sunday, and secular is the opposite of religious. The very fact of the prohibition of secular work, indicated that the law was designed as a religious measure.

Further, when this religious measure has been formulated into law and placed upon the statute-books, as this argument of Mr. Folk indicates that it may be, he declares, "No man has the right to insist that a law written in the statutes ought not to be enforced." Therefore persecution. That raises, too, another principle. Andrew Jackson thought that the men who enforced laws had a conscience in the matter as well as the men who made the laws, or the judge who declared what the law was, and he plainly said so in the case of the proposed United States bank. His conscience as executive was as sacred as was the conscience of John Marshall as judge.

Of course, it is true, as Mr. Folk intimates, that the law ought to be considered before it is placed on the statute-books; but nine tenths of all the Sunday laws that were ever placed on statute-books have not been considered. They have been passed because it has been supposed that good men were behind them. But when on the statute-books, they have always been weapons in the hands of bigots for the oppression of conscientious men and women, much more often than they have ever touched enemies to the commonwealth.

Mr. Folk, too, seems deceived by the play of words in an old fallacy, and thus repeats it:

"The limitation for the making of laws should be that where the right of one man begins, the right of another man ends."

That may be true as regards real estate, but not as regards principles. Certain rights are God-given, as expressed in the Declaration of Independence, and these rights can never justly be sold or bartered, taken by law or violence or trampled upon. They are equal and parallel; they begin with one man when they do the other, and they end in the same way. Nor does it belong to civil government to limit or differentiate in these rights. The only object of civil government is to conserve these rights, or as the next sentence in Mr. Folk's article declares: "The laws should go no further than to protect each man in his rights." But then governments will never legislate in behalf of institutions, but of men.

If Mr. Folk and other good men like him could

see that the whole aim and object behind every Sunday law that is in existence or has ever been advocated is religious, he would not be willing to concede even seemingly that certain things legal and proper on other days could be prohibited on Sunday on the ground of public morals. Morality is not a question of a day in civil law. It inheres in the act, in the deed, apart from the day on which it is done. The question of the day with God is another matter; but that judgment rests with Him, not with men.

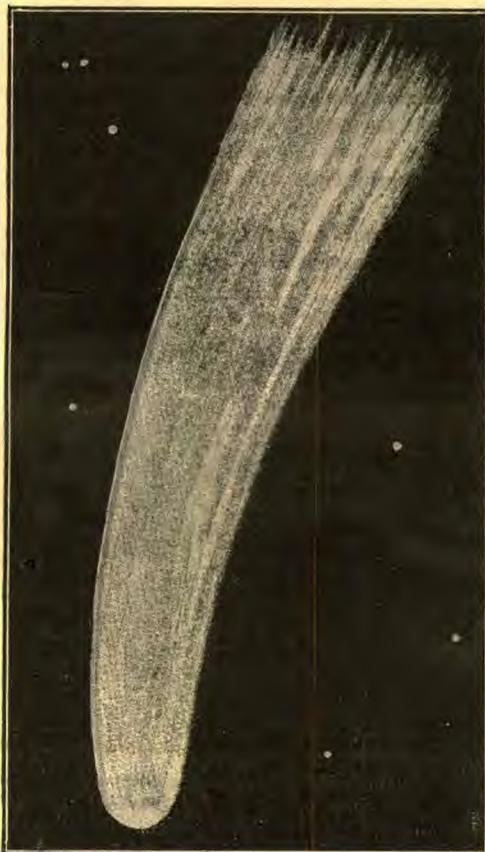
## Halley's Comet

**I**NTEREST in Halley's comet still continues, and it may be of help to our readers to state a few facts concerning it. There has been a great deal said of an alarming nature which has no particular basis in science. Some have thought that the cyanogen gas connected with the comet's tail would mingle with the gases of this earth and so poison the people. This has been suggested by some scientists. It has been stated as a fact by sensational newspaper writers. Another astronomer suggests that it may not be any connection which the comet may have with the earth that will cause us trouble, but that the comet may act as a projectile fired into the sun or near the sun, and so cause tremendous explosions in the sun itself, and the earth be affected thereby; and suggests that the peculiar meteorical or weather conditions through which we have been passing the last few months may have been caused by this; that there are many other forms of energy sent out by the sun besides light and heat, such as magnetism, electricity, etc., that may be affected by the comet. This of course is also pure speculation.

Prof. W. W. Campbell, the director of Lick Observatory, writes much more calmly and judicially. He declares, in a recent article, that "the tail of the comet, 14,000,000 miles from the nucleus, or head, is so extremely attenuated that there is not the slightest chance of deleterious effects upon terrestrial life. This aspect of the question may be dismissed without further thought. Statements to the contrary must be attributed to the ignorance of

41,000,000. When first discovered, it was not even visible to the most powerful telescopes, but the camera caught it. It has been almost visible to the naked eye.

The comet is at this writing, April 3, so close to the sun that it is not visible. It will come directly between the earth and the sun at 6:22 P. M., Pacific standard time, on the evening of May 18, and will pass out of this space at 7:00 o'clock and 22 minutes, or one hour later. But this probably will not be seen here, as the sun is too low on the horizon at the time. Stations far west of California will be in a much better position to observe the passing of the comet across the sun's disk. On April 8 the comet will arise an hour and four minutes before sunrise. Professor Campbell says that while it is never safe to predict how bright a comet is going to be, it is expected that the head and perhaps a little of the tail will be visible to the naked eye about that date. It will be six or eight degrees north of directly east. On April 18 it will be 54,000,000 miles from the sun — the nearest point to that body. Still it will be farther



*A sketch of Halley's Comet as it appeared in 1835, made by the Danish astronomer F. G. W. Struve. Doubtless somewhat exaggerated.*

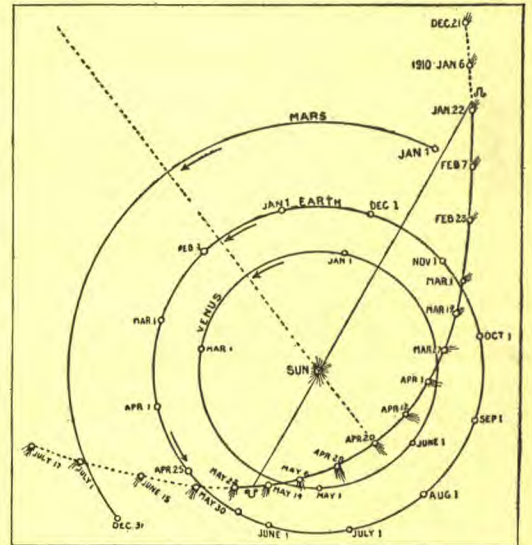
from the earth than the sun is; but on May 18, when it passes directly between the earth and the sun, it will be 76,000,000 miles from the sun and about 14,000,000 from the earth. "Late in April and early in May the comet should be fairly seen in the low eastern sky at the break of dawn." After May 18 the comet will again be an evening object, and because of its nearness to earth, Professor Campbell declares, should be conspicuous; but he continues, "The brightness of a comet can not be safely predicted." They vary greatly in brightness. Sometimes a periodic comet is very bright at one return, and very disappointing at the next. The tail has been predicted by some to be many million miles in length, extending, at the time when it is nearest to the earth, some 60,000,000 miles beyond the earth, the earth passing through it 14,000,000 miles from the comet; but he declares that it is not certain that the tail will be as long as the distance from the comet to the earth. Here are some of the times that it may be seen:

April 8, it rises one hour and four minutes before sunrise;

April 24, one hour and fifty-nine minutes  
before sunrise;

May 10, two hours and twenty-three minutes before sunrise.

May 20 it sets one hour and 17 minutes after sunset, gradually increasing up to May



*The path of Halley's Comet in its present visit through the solar system, from "Review of Reviews."*

30, setting four hours and sixteen minutes after sunset.

It will be a great question, however, whether people are not much disappointed in its brightness as compared with the comet of 1861 or 1882.

Regarding the new battle-ships which it is proposed that the nation shall build, there seems prospect that much opposition will be met in Congress. Chairman Tawney of the House Committee on Appropriations is against the eighteen million dollar battle-ships. He finds that 71 per cent of the expenditure of the Government outside of the Post-office Department is military. Three years ago the war expenditures of the Government were 65 per cent of the total. The proportion of public money spent on war, increases constantly. The late Mr. Allison, chairman of the corresponding committee in the Senate at that time said that since 1883 the yearly cost of pensions has risen by thirty million dollars, of the army by fifty-one million, of the navy by eighty-four million. The naval appropriation for 1910 is more than double the naval expenditure in the year of the Spanish war; ten times as great as in 1886, and five times as great as in 1896, says an Eastern exchange. Every thirty-two thousand ton battle-ship renders almost obsolete the sixteen thousand ton. But all this war expense and awful burden increase notwithstanding the call for peace, and both the peace cry and the war expense are the fulfilment of the prophecy of God's Word.

Immediately after the English Revised Version was complete, a committee set to work to draw up full marginal references to the Revised Version. The report of this committee, it is said, for the New Testament, will issue from the University presses very shortly in the new edition of the Revised Version. This work has been done by Professor Moulton, Dr. A. W. Greenup, and Dr. J. H. Moulton, son of the professor, who died some time ago. Bible students will certainly welcome the work.

**A Blessing.**—If the report from New York, March 24, regarding Dr. Simon Flexner's remedy for spinal meningitis, is true, there is indeed cause for rejoicing. Dr. Flexner is of the Rockefeller Institute, and has, after working for years, developed an antitoxin which has reduced the mortality of the dread disease from 80 per cent to 16.5 per cent. The number of cases in the test was 123.

"The Westerner" for March is an Alaska number, showing the progress already made in that great territory, and setting forth somewhat of its resources and possibilities. It is published at Earlington. Washington.

# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter VII. The Death of Herod

**H**ARDLY a month has passed away since occurred the horrible massacre of the innocent babes of Bethlehem. Herod the king, weakened by age, dissipation, and disease, is about to die. He lies upon his luxurious couch in the chamber of death in his palace at Jericho, a bloated, festering mass of corruption.

Even in his sleep, the figures and faces of his murdered victims disturb his uneasy slumbers; but he only seeks by fresh atrocities to cover the memories of the past.

Suddenly turning his face from the wall, and toward his attendants, he calls hoarsely:

"Send me Salome, my sister, and her husband Alexis."

"Thou seest me, my sister," he began, when he found himself alone with his guests. "Surely I shall die in a very little while, so great are my pains. But I am an old man, and should be ready to die. But the certainty that mine own nation careth not—"

"Speak not of death, O king," interrupted Alexis. "Surely the baths of Callirrhoe must yet be of benefit to thee. Thou art scarce threescore and ten years old; why speakest thou of death? Verily thou needest fear no rivals; Antipater is safely lodged, and—"

"Yes," agreed the king, speaking with difficulty, "yes, Alexis; but all the virtue of the baths of Callirrhoe is not for me; neither can the physicians do aught for me. Verily my complaint is horrible, and Jehovah hath set His mark upon me. Truly, mine Alexis, I fear no rival but death. I have had no difficulty in ridding from my path the young Babe lately born in Bethlehem of Judea, whom the princes of the East were pleased to call King of the Jews. Surely these princes thought to do me great despite. But now hath the young King perished,—so saith Varro the centurion,—with all the babes of Bethlehem and the coasts round about. But I would speak, before I die, of mine ungrateful nation."

"Verily, O king, thou hast loaded them with benefits," declared Alexis, unwilling in any manner to offend his royal brother, not being unmindful of the punishment which he well knew would follow a contrary course.

"Verily," puffed the vainglorious king, "I have rebuilt and adorned the temple of Jehovah, until it is a structure, this day, which the kings of the earth must envy. By the strength of my might have I done this; but hear me: that which renders my death most bitter is the certain knowledge that there are none to bemoan me."

Then for a little time the monster gave himself up to cries and lamentations. "Promise me, O my Salome, swear to me, O mine Alexis, that ye will carry out my dying wish. Why should I, King Herod, rest in a tearless grave—I who have made glorious the temple of God?" And again the aged monarch bedewed his pillow with the tears of a monster.

"What wilt thou, O Herod, that we do for thee?" asked Salome, placing her hand upon the bloated face; "what wilt thou?"

"Thou knowest that I sent letters to all the principal Jews in my province that they should hasten into my presence on pain of death. These men are now shut up in the Hippodrome, and they are great men in Israel, and at their death there will be deep lamentation. Now tho I be king, yet I forget not that I am of humble birth; and tho I have beautified the temple, and lavished many gifts thereon, yet shall I not be mourned by Israel. Therefore, when I shall die, which I am assured by my increasing pains will be very soon, cause ye my soldiers to fall upon these men and slay them. Then shall there be great mourning upon the occa-

sion of my death, and my funeral shall be such as becometh my pomp and position."

Salome and Alexis had scarcely given their word to accomplish this deed of horror, and left the room, when the attendants ushered a man into the royal chamber. He was in great excitement, and his words were almost unintelligible. That Herod was well acquainted with this man, was very evident, and he turned himself upon his bed, and regarded him steadfastly, as he inquired: "Thou art come from the prison of my son, even Antipater. What knowest thou? Speak."

"Thy son, O king, already believeth that thou art dead, and he desireth even now to take thy kingdom without any further ado. Moreover he offereth me many presents if I will open the doors of his prison this hour, that he may take the throne. And so, O king, have I hastened to bring thee word."

With a howl of rage, like that of a wild animal, Herod raised himself upon his elbow.

"Call me Varro, the centurion!" he bellowed. An attendant made haste to do the royal bidding. Meanwhile the rage of the king was horrible. With loud cries, he beat his white head, and tore at the straggling gray locks with his stiffened and bloated fingers.

"Ha, Varro," he cried, "thou didst make short work of the enemies of Herod at Bethlehem, and I

"But who shall release us from the vow which is upon us?" protested the woman.

"Did not Solomon, the wise king, say: 'Enter not into the path of the wicked, and go not in the way of evil men. For they eat the bread of wickedness, and drink the wine of violence?'

"Behold, now, we will call Marcus the centurion. Surely he delighteth in deeds of mercy, and he shall open the doors of the hippodrome to these men."

Wending its way slowly toward Herodium from Jericho, comes a brilliant retinue. It is the funeral procession of Herod the Great. Burnished helmets and swords and glittering armory gleam in the April sunshine. All along the route bloom the many colored wild blossoms of spring, while the lark and the nightingale among the trees and the hedges of cactus, vie with each other in singing sweet songs.

The bier upon which rests the royal casket, is surrounded by the relatives of the king; while the centurions, with their soldiers, armed and equipped as for war, march after them in gorgeous array. Behind them are hundreds of the household servants of the king.

The royal retinue moves slowly, coming only about eight furlongs each day,—a journey of about twenty-five miles.



*Ruins of Herod's Palace, near Jericho, unearthed by German archeologists. Here Herod the Great held some of his bestial feasts. The ruins indicate that it was a structure of great magnificence.*

wot the would-be usurper of my throne hath perished at thy hand. And now, O Varro, up! take thou thy sword and slay me Antipater mine own son; for, behold, he reckoneth on the kingdom, even now."

With a nod of satisfaction that he had been entrusted by the king with still another horrible commission, the centurion departed on his bloody errand.

Five short days had rolled away. Herod the Great, the bloody king, was no more, and his son Archelaus had been appointed to the kingdom. Flattered by the great honor which had been conferred upon him, and influenced by a love for display more than by any respect which he felt for his father, Archelaus determined that the funeral should be one of royal magnificence.

But before the arrangements for the funeral began, even the same hour in which the breath left the decaying body of the old king, there was a meeting between Alexis and Salome in a little room far removed from the chamber of death. "What sayest thou, Alexis, my husband? thou rememberest the command which the king my brother gave unto us."

"Yes; and there are now many of the best and wisest men among the Jews imprisoned in the hippodrome, that their cruel and unjust death may cause mourning on the occasion of thy brother's funeral."

Let us step nearer, that we may view the royal personage stretched upon the bier. Above the rugged brow shines a diadem of great value; and still above it, a crown of gold; and as if to defy death, the king of terrors, a shining scepter has been placed in the rigid fingers. A purple covering is draped across the golden bier, which bier is ornamented and bedecked with costly gems of every kind; and thus, in mock power, and amid all the shining pageantry of earth, is buried the vainglorious monarch.

There lack no emblems of sorrow in that vast pageant; but not one *real* mourner follows to his last resting-place Herod, called the Great.

Cover the loathsome and festering body with the gaudy trappings of royalty,—but hasten to hide it from the sight of men. But for him, the women at Bethlehem would not be childless, nor the Shiloh of Jacob driven into exile. But for him!—

But why blot the page or drag into the un pitying light of day an account of crimes and horrors so great that even the dimming hand of the centuries can not cover them? Only so far as it affects the interests of our narrative shall we pry with curious eyes into the sickening record which the historian has made. And so we repeat sadly, "Ashes to ashes, dust to dust." Let the dead rest. But when that fast hastening day shall dawn when the murderer and his victim stand side by side to listen to the awfully truthful record of the angel scribe, what disclosures will be made!

(To be continued)

## Love So Divine

THE blind man, born in blindness, longs to see  
The plumage of the birds he often hears;  
The brook, whose purling waters greet his ears;  
The restless sea that roars incessantly;  
The golden fruit so pleasing to his taste;  
The flowers of spring whose perfume he can smell  
In level valley, meadow-land, or dell.  
The sightless life seems O, so void and waste.  
But blindness far more pitiable still,  
Is that of sin, which blindfolds willing eyes  
So that they fail to see the Master Mind  
Of that One Infinite, whose presence fills  
The universe,—revealed in land and skies,—  
Whose yearning love embraces all mankind.

DELWIN REES BUCKNER.

Ambato, Ecuador.

— ★ ★ —

**A Dance of Death.**—Over 300 lives were lost at a fire in a dance-hall in Oekoerite, Hungary, March 27, and at least 100 more were injured. The improvised dance-hall was crowded, and the door was nailed up to keep others out. It was a blessing to those outside who wished to get in. It was a dance of death to those within. Some day the Gates of God will open to let the last soul in, and then they will close upon all sin forever. Happy he then who is shut in with God; but shut in with selfishness and sin is always death.

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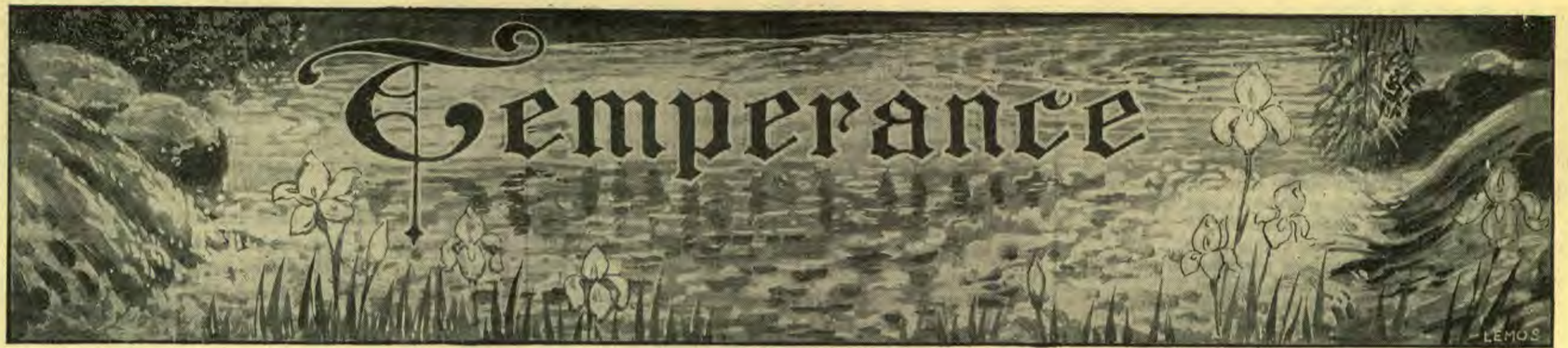
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## The Cigaret-Smoking Boy

[From *Home Training Bulletin No. 1*, by William A. McKeever, professor of philosophy in the Kansas State Agricultural College.]

ONE of the greatest menaces to our moral and intellectual well-being to-day is the fact that cigaret smoking is becoming a popular fad among boys and young men, while the use of a strong pipe is a close second in favor. Go where you will in this broad land of ours, and the pale faces, bleary eyes, trembling fingers, and the foul stench of cigaret fumes, tell the same pathetic story. This most serious blight upon the bloom and beauty of our American boyhood is chargeable to paternal ignorance and carelessness. For the past eight years I have been tracing out the cigaret boy's biography, and I have found that in practically all cases the lad began his smoking habit clandestinely, at an early age, and with little or no thought of its seriousness, while the fond parents per-

tabulated reports of the condition of nearly 2,500 cigaret-smoking schoolboys, and in describing them physically, my informants have repeatedly resorted to the use of such epithets as "sallow," "sore-eyed," "puny," "squeaky-voiced," "sickly," "short-winded," and "extremely nervous." In my tabulated reports it is shown that out of a group of twenty-five cases of young college students, smokers, whose average age of beginning was thirteen, according to their own admissions they had suffered as follows: Sore throat, four; weak eyes, ten; pain in chest, eight; "short wind," twenty-one; stomach trouble, ten; pain in heart, nine. Ten of them appeared to be very sickly. The younger the boy, the worse the smoking hurts him in every way; for these lads almost invariably inhale the fumes, and that is the most injurious part of the practise. According to Dr. Sims Woodhead, professor of pathology in Cambridge University, cigaret smoking in the case of boys partly par-

heart movement resulting from either mental or physical stimuli. It may be said, too, that there is almost as much individuality in "heart writing" as there is in hand writing. But with the aid of this instrument it is an easy matter to distinguish roughly between healthy and unhealthy conditions. The discussions here will be confined to an attempt to throw additional light upon the nature and condition of the cigaret smoker.

### How the Smoker's Heart is Affected

There is much in the illustrations offered herewith to warrant the conclusion that the habitual cigaret smoker's heart is very weak and feeble, except for the few minutes during which he is indulging the habit, and that the pulsations at this time are unduly excited. Plate A shows three records each of two different subjects. Numbers I to III show the heart action of a young man nineteen years old who began smoking cigarets at the age of fifteen, and who inhales the

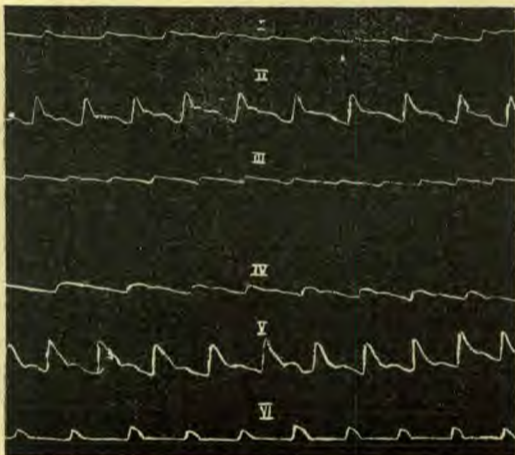


Plate A.—Nos. I, II, III, of a young man of 19, four years a smoker, inhales fumes. Tracings just before, during, and fifteen minutes after smoking. See No. III next plate. IV, V, VI, of another smoke inhaler's heart, before during, and after.

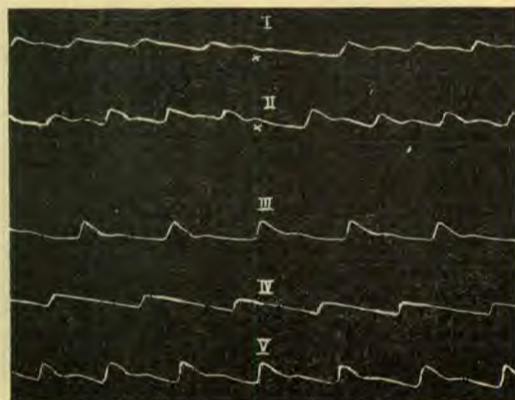


Plate B.—Nos. I and II, heart tracings of a young man of 18, tobacco user two years. Note skip of heart at x. No. III, strong, healthy youth. No. IV, a cool, calculating person. No. V, heart tracings of a strong, healthy young woman.

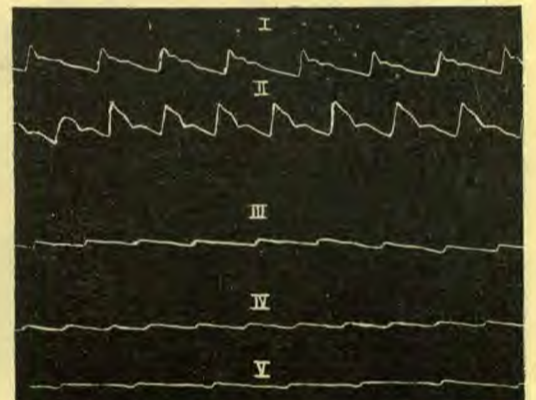


Plate C.—Heart tracings I and II, strong man of 36 years, weight 230, No. I before smoking, No. II after. No. III, low vitality of nervous fatigue. No. IV, young woman on the verge of nervous prostration. No. V, of a long tobacco user.

haps believed that *their* boy was too good to engage in such a practise. . . .

Out of one hundred such men [smokers] whom I interviewed, ninety-nine frankly admitted that smoking tends to injure the health, and that they would not advise any young man to begin the habit. This practise is very offensive to many delicate natures, is somewhat filthy at its best, and disgustingly filthy at its worst, as the ordinary smoking-car will bear witness. Often, in public places, even refined women are forced to breathe the sickening fumes coming direct from the nostrils of some coarse, brutal cigaret smoker. Smoking is a practise entirely unnecessary to the development and refinement of the race. . . .

### Most Hurtful in Case of Boys

But the serious nature, and even the cruelty, of this smoking habit among men is at once apparent when we consider its influence and its effects upon boys. I have

analyzes the nerve cells at the base of the brain, and thus interferes with the breathing and the heart action. And yet, all this debility and more, as will be shown later, is brought upon thousands of boys who innocently imitate the example of their elders. . . .

During the past year I have made hundreds of sphygmograph records of persons of various ages, conditions of health, and temperament, about one hundred of these being boys and youths addicted to the smoking habit. The records reproduced herewith are representative each of its class. It might not be out of place to explain that the sphygmograph is an instrument with a clock-work-and-trigger mechanism, and that it is adjusted at the radial artery, the records being traced on a strip of smoked paper. This delicate instrument records very satisfactorily the comparative strength, regularity, and nervousness of the heart-beat. It will also show very quickly any changes in the

fumes. The three records were taken without removing or adjusting the instrument, as follows; No. I, immediately before smoking; No. II, during the indulgence of the habit; and No. III, fifteen minutes later, after the narcotic effect had become apparent. Now, by reference to plate B, No. III, we may observe how this young man's heart should record itself, for the latter is a tracing of the heart pulsations of a young man of the same age and temperament. Nos. IV to VI, plate A, are representative of another inhaler twenty years old, who began the practise at thirteen. He now uses a strong pipe.

Plate B, Nos. I and II, are respectively before and after tracings of a sensitive youth of eighteen, who has been smoking only two years. Observe the skip in his heart-beat at x, and the corresponding partial skip under the stimulus of smoking in No. II. No. III, plate B, as mentioned above, is the tracing of the strong, healthy heart of a young man of somewhat choleric temperament. No. IV

represents the phlegmatic temperament, a person who is cool and calculating. No. V is the heart tracing of a strong, healthy young woman.

Plate C, Nos. I and II, are the pulse records of a man of splendid physique, 36 years old, and weighing 230 pounds. No. I was taken before, and No. II after smoking a cigar. He does not inhale. His responded readily to the stimulus, but, as the first tracing indicates, he does not seem to suffer from any heart prostration between indulgences. No. III is the record of a person whose vitality is temporarily low from nervous fatigue. No. IV is the record of a young woman who was on the verge of nervous prostration. No. V is representative of a heart weakened by long indulgence in the smoking habit. The young man in question began very early, and continued the practice till his physician convinced him of the extreme danger threatening his life. The pulse wave is nearly normal in length, but is entirely too weak. Under such a condition of the heart a man is capable of very little courage or aggressiveness.

From the foregoing evidence we are led to the conclusion that, in the case of boys and youths, cigaret smoking is very deleterious to the physical and mental well-being. Moreover, my investigations indicate that it makes very little difference in the effects whether the victim uses the pipe or cigaret, provided he inhales the fumes; and with very few exceptions the young smokers are inhalers. The ordinary case exhibits about the following types of conduct: (1) While the craving is at its height the victim manifests much uneasiness and often much excitation. (2) During the indulgence the cheek is alternately flushed and blanched, the respiration considerably increased, and the hands tremble. (3) About twenty minutes after smoking, the muscles become relaxed, and respiration slow and shallow, the skin on the face dry and sallow, and there is an apparent feeling of unconcern about everything.

## Smoking a Most Serious Obstacle to Studentship

The injurious effects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of imbeciles. Out of 2,336 who were attending public school, only six were reported "bright students," a very few, perhaps ten, were "average," and all the remainder were "poor" or "worthless" as students. The average grades of fifty smokers and fifty non-smokers were computed from the records of one term's work done in the Kansas Agricultural College, and the results favored the latter group with a difference of 17.5 per cent. The two groups represented the same class rank; that is, the same number of seniors, juniors, sophomores, and freshmen.

The ordinary cigaret-smoking student often has a very peculiar experience in his effort to prepare his daily lessons, about as follows: He goes to his room in the evening

with the full intention of studying, and opens his text-book, but a certain feeling of nervous uneasiness soon leads his hand automatically to roll and light a cigaret. He indulges the habit a few minutes, when, *presto*, the lesson task which a while ago looked serious and urgent now appears trivial and unnecessary, and he accordingly neglects it. He is now affable and companionable, but the higher moral judgments have lost their value to him, and he is now ready to yield to the evil suggestions of others. The partial brain paralysis resulting from the smoking makes the victim regard with indifference the most sacred promise he has ever made to any one, and he is likely to violate it upon the slightest provocation.

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

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God is one, not many. He is not of many plans or standards, but one. He does not change His plan to meet human whims and prejudices; that would be a wrong to man. In Him, in His perfect, unchangeable way, is life.

God can teach the humble. The haughty, the proud, the arrogant, the self-sufficient, place themselves in that condition in which it is impossible to learn. "The meek will He guide in judgment: and the meek will He teach His way."

The "Signs of the Times Monthly" for 1909 comes to our table in a neatly bound, half-leather volume, with the colored cover designs included. It makes a valuable and attractive volume, and contains much matter which will not grow old till the leaves of the judgment book unfold. We have a few copies to sell. The price bound is \$2.00.

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a rare old work. We sell it, because we do not need it. The price is what it cost us, \$5.00. We will repair the cover for seventy-five cents. Purchaser will pay carriage.

We are grateful to our friends for the clippings which they send. It is utterly impossible, however, to comment upon them all. Wherever this seems profitable we will do so; but if clippings are not noticed, it may be concluded that it is either because it is impossible for lack of space, or the same thing may have been noted under other data, or they are not deemed important. Still we thank our friends for sending them, and hope they will continue thus to do. A clipping is worthless, however, unless it states the name and date of the paper from which it is clipped.

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Mr. Roosevelt and the Pope

SOMEHOW the pope's traditional autocratic ideas and Mr. Roosevelt's free republican spirit do not harmonize very well. Mr. Roosevelt expresses his high respect for the pope as an individual and as the head of a great church, and would much like an interview with the "Holy Father," but he can submit to no conditions. As he will not submit to conditions Mr. Roosevelt can not be presented. Our ex-president freely grants the pope the right to receive or not to receive whomsoever he will and on whatsoever conditions he may name, but retains his own right to refuse to "submit to any conditions which in any way would limit my freedom of conduct." The whole trouble is over our Methodist friends. Vatican authorities say that the pope was willing that Mr. Roosevelt should visit any other church in Rome save that of the Methodists, and they were willing that Mr. Roosevelt should claim the right to visit the Methodist people if he would give private assurance that he would

not do it. Mr. Roosevelt wishes no controversy over it in America, but there will be. The whole world is talking. Mr. Roosevelt visited King Victor Emmanuel twice, and will afterward visit all the great rulers of Europe. These are incidents, but they are also index fingers which point to great and decisive events in the future.

Anti-Vivisection.—Perhaps some of the anti-vivisectionists are extreme, but we sympathize with the extremest of them. There may be occasional experiments that are necessary, but they are few indeed. We believe that the great mass of vivisection operations, the cutting of live animals for experimental purposes, is barbarously cruel and wholly unnecessary. And this lay opinion is based upon the testimony of many able physicians and surgeons. In the words of Forbes Winslow, D. C. L., Oxon., M. R. C. P., London, "It is most unjustifiable and cruel, and in no way advances medical science." It does more harm in hardening the heart and conscience of young students than it can ever do good.

The Temperance Number.—The Youth's Instructor of Takoma Park, Washington, D. C., has issued a special temperance number, dated March 22, 1910. Its contents are not matters of date, however, save that they have decided present application to conditions prevalent in our country. It is a decided anti-alcohol, anti-tobacco issue, filled with good articles, statistics, and appeals from beginning to end. It will be furnished to agents, 5 to 40 copies, 5 cents a copy; 50 or more copies, one order to one address, 4 cents a copy. Address as above.

Eruptions on the Sun.—Prof. Edwin B. Frost, of Yerkes Observatory, Wisconsin, reports violent eruptions from the sun, clearly visible at the edge of the disk. One eruption shot out 150,000 miles from the surface, detached itself from the main body, and sped through space. It disappeared about 250,000 miles from the sun. We are told that it is probably caused by release of pressure, but this is wholly conjectural. It is thought that recent brilliant auroral displays were caused by the sun disturbances.

The Museum of Safety and Sanitation for the prevention of accidents, having its office in 29 West 39th Street, New York, is doing excellent work in endeavoring to make conditions better for the worker. For instance, their last Bulletins plead for safety devices for window cleaners; for shields for men who work around electric wires, to insure their safety, with illustrations as to how these can be applied. The organization is doing good work, and ought to be encouraged.

A letter comes to us from an old pilgrim seventy years of age who tells us that he once belonged to one of the great popular churches, was in that church converted, and because of conditions there became an infidel, but through our publications he has been led to give himself to God. For two years he has read the SIGNS OF THE TIMES, and has found the truth. He is now rejoicing in it and expects to stay with the SIGNS as long as he lives.

How It Mars.—Matt Henson, the Negro who accompanied Commander Peary to the North Pole, declares that for all the years he has known him, Peary "has been a selfish man, after his own glory and that of nobody else." How selfishness mars the character and blights the reputation!

Determined war will be waged this summer against the malarial mosquito and the common house-fly, the last of which is a *multum in parvo* of evils. The great preventive of mosquitoes is to do away with stagnant water; of the fly, it is cleanliness outdoor and in.

The arena for the great battle of the bruisers to take place near San Francisco in about three months will seat, it is said, 30,000, and the seats range from \$5.00 to \$50.00 each.