





Signs of the Times




Truth Forever



Great truths are portions of the soul of man;
Great souls are portions of eternity;
Each drop of blood that e'er through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,
That every deed which shall outlast time's span
Must spur the soul to be erect and free;
Slave is no word of deathless lineage sprung;
Too many noble souls have thought and died,
Too many mighty poets lived and sung,
And our good Saxon, from lips purified
With martyr-fire, throughout the world hath rung
Too long to have God's holy cause denied.

—James Russell Lowell.





Question Corner

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3555 — The Jewish Month

Please explain by actual count the process of deducing thirty days to a Jewish month from Genesis. C. E. C.

If our inquirer will turn to Genesis, chapter 7, it will be quite easily seen. Verse 11: "In the **six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.**" Verse 4 of chapter 8: "And the ark rested in the **seventh month, on the seventeenth day of the month, upon the mountains of Ararat.**" From the second month, the seventeenth day, to the seventh month, the seventeenth day, were just five months; and then we are told in verse 24 of chapter 7, "The waters prevailed upon the earth a hundred and fifty days." And again in the third verse of chapter 8, "And the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased." Thus the five months equaled one hundred fifty days, or thirty days to the month.

3556 — The Book of Esdras

Please tell me where the book of Esdras is found. It is not in my Bible. C. E. C.

The book of Esdras is the first division of the Apocrypha, writings that are not received as canonical, but which are found in many large family Bibles, between the Old and New Testaments. "Esdras" is the Greek for "Ezra," and these books are found as 1 Esdras and 2 Esdras. They are held by Roman Catholics as canonical books, of equal authority with other books of the Bible. But all Protestants have held them as books which are uncanonical, altho some have believed that 2 Esdras was of greater authority than First—a prophecy of the nations which followed. The books of the Apocrypha are of no particular authority, except to show us the customs and teaching which obtained between the time of Malachi and the time of our Lord. The last part of the Apocrypha is the books of Maccabees, which give us, to quite an extent, the history of the Jewish struggle against the Syrians.

3557 — Right to Judge

I send a paper entitled "The Pillar of Fire," with an article marked. Please give us your opinion on it. D. A.

There are two things in the article which we note: the one is concerning its exposition of the rich man and Lazarus, for which we have not space at this time in our "Question Corner." Too many questions are waiting; but for a complete reply to this we refer our readers to Bible Students' Library, No. 146, entitled "Rich Man and Lazarus." This will give a complete explanation of the parable.

Secondly, an expression used by the writer as follows: "We are often told by carnal persons not to judge; but as a messenger of Christ, and one who has met the conditions and obtained salvation through the blood, we claim that **the right to judge is a part of our commission.**" When Jesus said, "Judge not, that ye be not judged" in Matthew 7, He was speaking to the hypocritical Pharisees, who were full of poison and criticism. . . . No one is capable of judging another righteously until he is right himself."

This is an awful doctrine. It is that which has brought all the persecution which the world has ever seen—men's assuming the right to judge their fellows. We could as truly say that all the rest of the Sermon on the Mount, that the Beatitudes and all, were spoken to the hypocritical Pharisees, as to say that the text quoted was spoken to them; because it comes in the same discourse of our Lord—Matthew, chapters 5 to 7. We read in the beginning of that sermon, "And when He was set, His disciples came unto Him; and He opened His mouth, and taught them." And among His teaching to His disciples was, "Judge not, that ye be not judged," followed immediately by, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Another passage, found in Romans 14, written by the apostle Paul to Christians: "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ." Verse 10. "So then every one of us shall give account of

himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Verses 12 and 13. We may judge teaching, we may judge fruits. These we may weigh and measure by God's Word, and consequently shun the evil and accept the good; but the judgment of persons, of souls, rests with God alone. To assume to judge as does this writer in the "Pillar of Fire," is to take the same position that the disciples took when they asked our Lord, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke 9:54. "But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

3558 — God's Word to His Children

I can not understand 2 Cor. 1:18. Will you please make it plain? D. A.

The verse is a statement of the apostle Paul to the Corinthian brethren: "But as God is true, our word toward you was not yea and nay." In other words it was not uncertain. It was not yea and no; it was not agreement with every passing whim; it was not a compromise with every false philosophy. It is a great principle which ought to be cherished by the ministers of Jesus Christ now. The Corinthian brethren were in danger of this very thing. One says, "I am of Paul;" and another, "I am of Apollos;" and another, "I am of Cephas." One taught one thing, and another taught another. Paul reminds them that God's Word was not thus; it was not toward them yea and nay; "for the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him amen, unto the glory of God by us." All were sure, all were approved of God.

3559 — Cherubim and Seraphim, Sex Among Angels

Does the Bible represent angels as masculine and feminine, either or both? L. D.

The Bible ever presents before us angels as masculine. Sometimes they appear as men, never as women. The great thought which seems to underlie all these revelations concerning the angels is that they are God's messengers, those who do His will, those who comfort and strengthen His people. Therefore, the general character represented by them is that of obedience, loyalty, glory, strength. They are never represented as weak, or effeminate. The work of artists has seemed to combine the old idea of fairies with that of angels of God, and in consequence they have utterly perverted the Bible idea of God's great messengers. This is not a dignifying particularly of the masculine in the human, nor the belittling of the feminine; it simply indicates the character of God's messengers. It is utterly unbiblical to represent them as weak, silly girls, as they are many times depicted. When the angel appeared to the Roman guard they fell as dead men. Even so did Daniel fall before the exceeding glory of one who appeared to him; and John, who had known much of the glory of God, fell down to worship the one who appeared to him on the Isle of Patmos. There is nothing in the term "cherubim" or "seraphim" which indicates masculinity or femininity. The terms are sometimes used to indicate great bodies of angels, rather than sex, or orders.

3560 — The Sabbath in the Early Church

Am I right in saying that the Sabbath was kept until Constantine thought he changed it, after Christ ascended nearly three hundred years? D. A.

The Sabbath was kept by the early Christians. No one questions that the church at Jerusalem, the early Jewish Christian churches, kept the Sabbath. This is admitted by even strong opponents of the Sabbath. It is clearly evident that the Gentile Christians did the same thing, as the apostle Paul states to the Thessalonians: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." 1 Thess. 2:14. Chambers's Encyclopedia, 1876, volume 8, page 400, article "Sabbath," says, "The early Christians in Judea observed the

seventh-day Sabbath." Origen, about A.D. 250, in Homily 23, says that "on the Sabbath day all worldly labor ought to be abstained from." Archelaus, 278, bishop of Cascar, in Mesopotamia, in his "Disputation with Manes," says, "As to the assertion that the Sabbath has been abolished, we deny that He has abolished it plainly; for He was Himself also Lord of the Sabbath."

The learned Giesler, "Ecclesiastical History," volume 1, chapter 2, section 30, says that "while the Jewish Christians of Palestine retained the whole Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the Passover, with reference to the last scenes of Jesus' life, but without Jewish superstition." Prof. Edward Brerewood, of Gresham College, London, member of the Church of England, in a work entitled "Learned Treatise of the Sabbath," page 77, Oxford, 1631, says: "The Sabbath of the seventh day was religiously observed in the East church **three hundred years and more** after our Saviour's passion. That church being the great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."

And Lyman Coleman ("Ancient Christianity Exemplified") says that "during the early ages of the church it [the Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries"—"down even to the fifth century," he tells us elsewhere.

And Peter Heylyn (History of the Sabbath), says, "The Saturday is called among them [the writers of the Christian church] by no other name than that which formerly it had, the 'Sabbath.' So whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

Apostasy, however, led away the Christians more and more from the Sabbath of the Lord, and more and more to honor the festival days of the church, the Sunday was not regarded in any sense as the Sabbath. Constantine's Sunday law in 321 was the first law for Sunday on record.

The Lord's disciples did not sin in picking grain, or shelling out wheat and eating it, as they were passing through the wheat-field on Sabbath. They were simply performing works of necessity, really eating their own dinner from the wheat which they shelled out.



Schedule for Week Ending September 30, 1911

	September	24	Matthew 23, 24
Sunday	"	25	" 25, 26
Monday	"	26	" 27, 28
Tuesday	"	27	Luke 1
Wednesday	"	28	" 2, 3
Thursday	"	29	" 4, 5
Friday	"	30	" 6, 7
Sabbath	"		

Our lesson finishes the Gospel by Matthew, and covers the first seven chapters of Luke.

The closing chapters of Matthew are of intense interest,—the last discourses of our Lord, among which is that of chapter 24 on His second coming, and the sad, awful, yet blessed story of His sufferings, death, and resurrection.

Luke was not one of the twelve disciples; he was converted afterward, perhaps by Paul. He is called the "beloved physician," and was much with the apostle Paul. Besides this, he set himself to ascertain all the details of our Lord's life, and therefore gives the fullest accounts of His parents, infancy, and childhood, as also the story of John the Baptist.

Matthew gives the royal genealogy of Christ in his first chapter, showing that to Jesus belonged the throne of David. Luke gives the line through the mother, Mary, Joseph being mentioned in the place of Mary, because the record is reckoned through the male line. Following the record of our Lord's youth are events in His ministry, healing, and teaching. Read slowly, carefully, thoughtfully. Let the imagination transport us to the scenes recorded, and there live with the Master, and then let faith bring Him, ever the same, into our own life.

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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"Never Man Spake Like This Man"

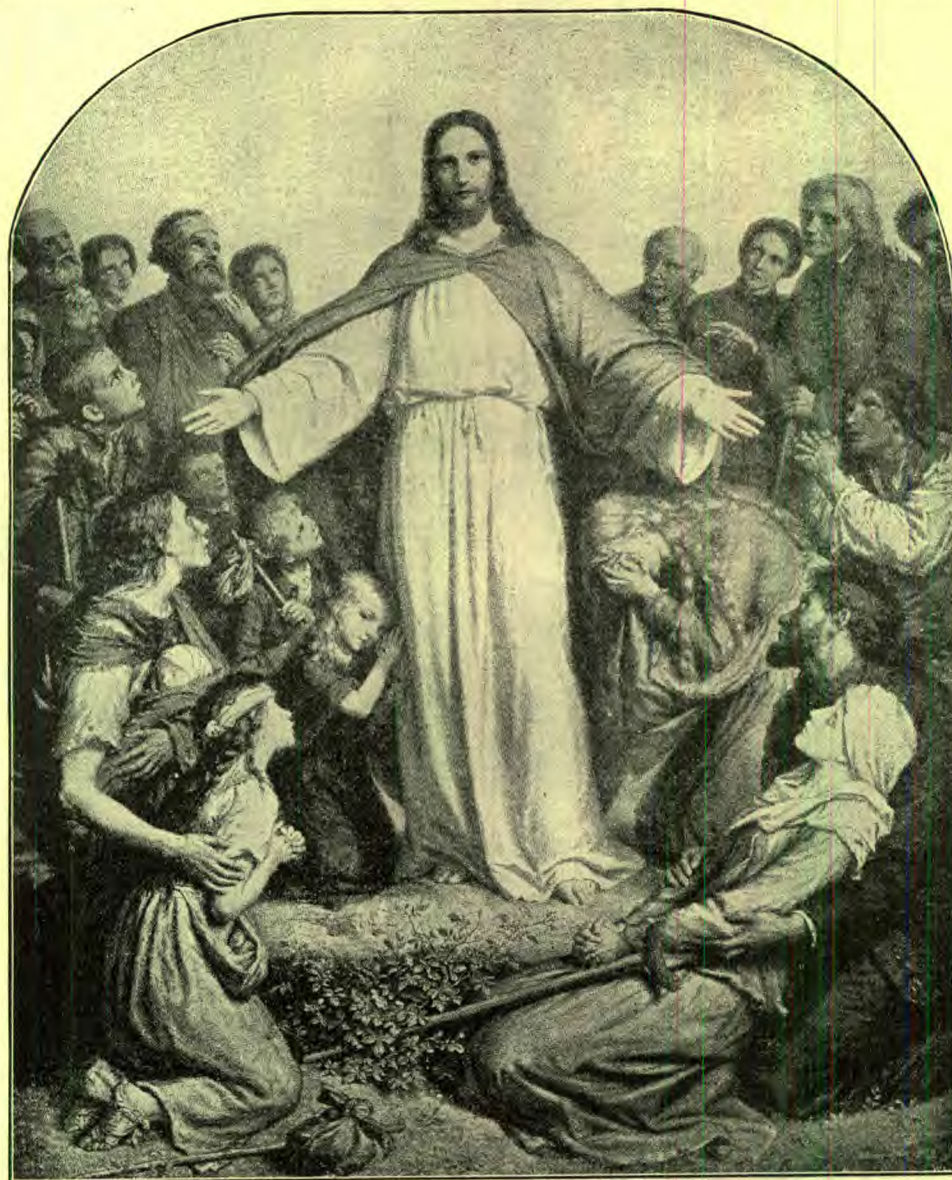
By Mrs. E. G. White

JESUS CHRIST was the light of the world; for "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and un-reprovable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven."

What He Might Have Done

If Christ had thought it necessary, He could have opened to His disciples mysteries which would have eclipsed and put far out of sight all the discoveries of the human mind. He could have presented facts concerning every subject that would have gone beyond human reasonings, and yet not misrepresented the truth in any particular. He could have revealed that which was unknown, that which would have put imagination to the stretch, and attracted the thoughts of successive generations to the close of earth's history. He could have opened doors into mysteries that the human mind had sought in vain to open. He could have presented to men a tree of knowledge from which they might have plucked from

age to age; but this work was not essential to their soul's salvation, and the knowledge of the character of God was necessary to their eternal interests. As it is, men have devoted their time and talents to the pursuit of certain kinds of knowledge merely for the gratification of curiosity, and have neglected the momentous subjects that have



"Come unto Me." "Never man spake like this Man."

been plainly revealed, which concern their eternal interests.

Representing God—Revealing Truth

Jesus, the Lord of life and glory, came to plant the Tree of Life for the human family, and to invite the members of a fallen race to eat and be satisfied. He came to reveal to them what was their only hope, their only happiness, both in this world and in that which is to come. For "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." He would allow nothing to divert

His attention from the work which He came to do. He knew that men would seek out many inventions, and follow the imagination of their own hearts. He knew that they would use their God-given intellect to please and glorify themselves; that they would forget God, and lose the knowledge of His way and will. Jesus saw that men needed to have their minds attracted to God, that they might become acquainted with His character, and obtain the righteousness of Christ represented in His holy law. He

knew that it was necessary that men should have a faithful representation of the divine character, that they might not be deceived by the misrepresentations of Satan, who had cast his hellish shadow athwart men's pathway, and to their minds clothed God with his own satanic characteristics.

Jesus came to the world to reveal, in their beauty, original truths that had been lost sight of through the misconception of men, and had been buried beneath a mass of tradition and error. He severed the old, familiar truths from the companionship of error, that they might no longer be clouded and hidden by the customs and superstitions of men, but stand forth in their original purity. For ages truth had been thrust from its true position; and Jesus reinstated it, reset it in the framework of truth, and established it anew upon the basis of its own eternal merit. The principles of justice and right that through the working of Satan upon the human had become powerless in their influence upon men, He

revivified, and commanded them, like the stars in the firmament, to stand fast forever and ever.

The Master of Them All

The Redeemer of the world did not come to encourage curiosity, to stimulate human speculation, but to show the real character of truth, so long falsified by Satan, and set before the world in a distorted light. The suggestions of Satan had been received by the depraved human heart, and had been repeated by human agents, and traced by human pens; but Jesus restored the jewels of truth to the world, and made them shine

before the eyes of men in all their original splendor and beauty. The Son of Man, our Lord, possessed an intellect of the highest order; and nothing, before or since His appearance, has been presented that approached to the elevation of the themes which He presented in His lessons to His disciples, which by their testimony have been transmitted to us. Apparently He borrowed the thoughts of minds inferior to His own; but this was not the case in reality, for He was the originator of all truth, and He had given to men all the light they had upon the mysteries, all the knowledge they had in every branch of science. In Him were hid all the treasures of wisdom and truth, both of heavenly and earthly things. In quoting the utterances of patriarchs and prophets, He quoted that which He Himself had imparted. The uttermost stretch of the human mind can embrace but a fractional part of the infinite whole, and even

that fractional part is the outworking of the mind of Him who comprehends all science, all mystery and knowledge. All the wisdom of men should roll back glory and praise to the great Originator.

The Redeemer of the world gave evidence of His superiority over the men of the world, in the way in which He presented truth to the human mind. However great and wise the teachers of the world might have been regarded in His day or may be regarded in our day, yet in comparison to Him they are not to be admired; for all the truth they uttered was but that which He originated, and all teaching that came from any other source was foolishness. Even the truth they uttered, in His mouth was beautified and made glorious; for He presented it in simplicity and dignity. Such attractiveness was in His words that not only the common people heard Him gladly, but wise and noble men declared, "Never man spake like this Man."

closest manner. Note that the coming of Christ is in no quiet manner, "as when a soul slips out into the unknown," but is not only with a shout and the voice of the Archangel, but with the *trump of God*, and then "the dead in Christ shall rise first." Also note the fact that the only ones to be raised from the dead at this time are "*the dead in Christ*." These, with the living righteous, are changed and caught up in the air to meet the Lord, and then "they lived and reigned with Christ a thousand years. But the *rest of the dead lived not again until the thousand years were finished*. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20:4-6.

If there is a first resurrection, there must be a second. And since only the "blessed and *holy*" have a part in the first, it follows conclusively that the second consists of the unholy, who eventually suffer the "*second death*," for since it expressly states that the holy do not, it implies that the unholy do. But let us read on a little further:

"And when the thousand years are expired, . . . I saw the dead, small and great, stand before God; . . . and the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell [the grave] were cast into the lake of fire. This is the *second death*. And whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. 20:7-15.

Condition of the Dead

Seeing that the dead, both good and bad, live again in the future, let us push our inquiry a step further, and determine the condition of the dead all the time previous to their resurrection. Out of the superabundance of texts on this subject, scattered in profusion from Genesis to Revelation, it is hard to choose; but we will have to content ourselves with a very few of the clearest and most direct:

"For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6:5. And still further: "The dead praise not the Lord, neither *any* that go down into silence." Ps. 115:17. This excludes not only the wicked, but the righteous as well, from praising the Lord in death. It is certainly absurd to suppose that if the righteous were alive and in a more glorious state than on earth, they would not praise God. We are also told why they can not praise Him: "For the grave *can not praise Thee*, death can not celebrate Thee: they that go down into the pit can not hope for Thy truth. The *living*, the *living*, he shall praise Thee, as I do this day." Isa. 38:18, 19.

The reason that there is no remembrance or praising of God in the grave, is that "his breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*." Ps. 146:4. Then instead of being a better thinker than ever before, and coming back to instruct others, "that very day" even his thoughts PERISH. But his thoughts are not all that perish. "Also their *love*, and their *hatred*, and their *envy*, is now *perished*." Eccl. 9:6.

Any one would think it were impossible to be more clear and explicit; but the Lord

Do the Dead Live Again?

By Earle Albert Rowell



IF a man die, shall he live again?" Job 14:14. This is the query that has agitated the minds of men from time immemorial, and is looming larger in the problems of to-day than any other question. It is right that man should ask concerning his future, that he should seek an answer; and it is meet that he be answered.

The science of Aristotle, the speculations of Socrates, and the philosophy of Plato were all devoted to create in the hearts of men a belief in their own natural immortality. Going down the scale from philosophers and scientists of all ages to the ignorant, we find a common belief everywhere prevalent, that man has a spirit which leaves the body immediately after death and lives forever either upon this earth or somewhere else. Descending to the lowest level of human life, we still find in the savage breast of the cannibal a belief similar to that of Plato, only different in degree, lower in conception. Down through the forty centuries of history has rung the swelling chorus of mankind's growing and now well-nigh universal belief in the continued existence of the human spirit immediately after death. From the snow-capped peaks of the sky-piercing Alps to the arid wastes of Sahara's burning sands, heathen and Jews, infidels and Christian Scientists, papists and pantheists, Spiritualists and Protestants, have with pen and voice been proclaiming far and wide, "*Thou shalt not surely die*."

Belief Does Not Make It True

Because a thing has always been the accepted belief of mankind in general, is not only no proof that it is true, but is not even good evidence. For fifty centuries or more nothing was more firmly believed or was considered more thoroly established, by philosopher and idiot, king and slave, millionaire and beggar, than that the earth was flat and was circled by the sun. But to-day there is scarce an urchin of eight, or a drunkard rolling spurned and forgotten in a wayside gutter, who does not know better.

Unanimity of belief, then, counts for noth-

ing, and should have no weight when we come to investigate the subject upon its own merits; but we should "prove all things; hold fast that which is good." The Christian does this by going to "the Sacred Writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:15-17, A.R.V., margin. Jesus said, "Ye do err, not knowing the Scriptures." Matt. 22:29. Error, then, comes from ignorance of the Bible. Since we proved, in the previous article, that Spiritualism, even taken on its own claims, left us tangled in a maze of uncertainty and lost in the labyrinth of their multiplying contradictions and deceptions, we will now briefly consider from the Bible standpoint the subject of the condition and future of the dead.

Shall the Dead Live Again?

If so, when? Immediately, or far in the future? Turning to 1 Thess. 4:13-18, we find some clear statements right on these questions: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep *in Jesus* will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. 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." Paul considers the understanding of this so important that he adds, "Wherefore comfort one another with these words."

Several events are linked here in the very

foresaw the tendency to explain away the plainest statements, therefore we read further, "For there is no *work*, nor *device*, nor *knowledge*, nor *wisdom*, in the grave, whither thou goest." Eccl. 9:10. It is no wonder, then, that Solomon, in view of these facts, said, "The living know that they shall die: but the dead know not ANYTHING." Eccl. 9:5.

Texts could easily be indefinitely multiplied to clinch the argument; but one clear, comprehensive statement from the Sacred Writings is as conclusive to the believer in God's Word, as a thousand. And besides, those who want further proof have only to follow out the references from the above quotations, and they will accumulate an overwhelming abundance of proof that "the dead know not anything."

Not the Spirits of the Dead

Having shown that the dead are not living in any sense of the word, it is plainly impossible for them to return to communicate with the living. Hence from whatever source the communications of Spiritualism may come, they demonstrably do not come from departed friends. It remains briefly, then, to investigate their source.

There are two sources from which such messages may come. First, there are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. Second, there are those who are "spirits of devils, working miracles." Rev. 16:14. And they work these miracles to deceive "the whole world." Rev. 12:9. In view of these facts, it is no wonder that John counsels us to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

The belief in the return of the spirits of the dead crops out in Bible characters, and they received just such communications as are flooding the world from Spiritualist mediums to-day. And in the Bible their source is always indicated as *never* from the dead, but as *always* from evil angels. Let us take, for instance, the most famous case in the Scriptures, with which all are familiar—that of Saul and the witch of Endor.

"Saul died for his transgression which he committed against the Lord, . . . for asking counsel of one that had a familiar spirit, to inquire of it; and inquired *not* of the Lord: therefore He slew him, and turned the kingdom unto David." 1 Chron. 10:13, 14. This terrible punishment of Saul should stand out as a beacon light of warning to those who have gone or who think of going to Spiritualists for communications from their departed friends; friends, as we have seen, who "know not anything." We are repeatedly warned not to use "divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For *all* that do these things are an *abomination* unto the Lord." Deut. 18:10-12. Do you want to see heaven? Then leave Spiritualism alone, for it is an abomination. "And I saw a new heaven and a new earth: . . . and there shall in no wise enter into it anything that defileth, neither whatsoever worketh *abomination*." Rev. 21:1, 27.

What, Then, Is Spiritualism?

From the above we are forced to the conclusion that modern Spiritualism is simply

a revival, under a new name, of the witchcraft that is so severely condemned above. But its revival need surprise no one who is a Bible student, for it was foretold that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

Paul further tells us that previous to Christ's coming the second time there will be "the working of Satan with all power and signs and lying wonders." 2 Thess. 2:9. Likewise Christ shows that just before He comes "there shall arise false Christs, and false prophets, and shall show *great signs and wonders*; insomuch that, if it were possible, they shall deceive the very elect. *Behold, I have told you before.*" Matt. 24:24, 25.

John brings out the same thought: "The devil is come down unto you, having *great wrath*, because he knoweth he hath but a *short time.*" Rev. 12:12. Obviously the reason he has only a short time is because Christ is soon to come. Therefore "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight

John 3:36. Then "turn away" from the "abomination" of Spiritualism to eternal life; and "this is *life eternal*, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." John 17:3.

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The True Bible Sabbath

And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath. Mark 2:27, 28.

THE above language was uttered by the Lord Jesus Christ over four thousand years after He made the Sabbath in Eden. (John 1:1-3, 14.) At the time He spoke these words, there was no controversy between Him and the Jews over which day was the Sabbath. The only point of difference was in the manner of its observance. The Jews were great sticklers for the Sabbath, but they kept it according to the tradition of the elders. Therefore they were out of harmony with Jesus on Sabbath keeping. But as Jesus was the Author of the Sabbath institution, it is evident that He knew for whom He made it, and how it should be observed. Therefore He said, "The Sabbath was made for man, and not man for the Sabbath." The term "man" is not limited; and when used in its general sense it means the whole human race. Therefore the Sabbath was made for the human race, and not the human race for the Sabbath.

Jesus being the Author of the Sabbath institution, He positively declares Himself Lord of the Sabbath. He said, "Therefore the Son of Man [Christ] is Lord also of the Sabbath." Thus it is a logical conclusion that the Sabbath is the Lord's day (Rev. 1:10); for it is plainly called, in the book of the prophet Isaiah, "My holy day" (Isa. 58:13), and in the fourth commandment of the Decalogue it is called "the Sabbath of the Lord thy God." Ex. 20:10.

But in these last days there is much controversy over which day is the Sabbath, or Lord's day, and the manner of its observance. Some are contending for one day, and some for another, and some for no day in particular, so that one seventh part of time is kept. But this condition of things should not exist, as there is but one weekly Sabbath mentioned from Genesis to Revelation, and that is the seventh day. Ex. 20:10.

There has been but one weekly Sabbath made, blessed, and sanctified; and that is the seventh day. Gen. 2:1-3. There has been but one weekly Sabbath commanded to be kept holy; and that is the seventh day. Ex. 20:8-11.

T. GODFREY.

— ★ —

"It is said that an attempt was once made to make a gold wire fine enough for use in a transit instrument, the result showing that gold would draw out to the length of twenty thousand feet to the ounce. Then the 'shadow of a thread' fell to pieces, and the scientist returned to his spider's web."

— ★ —

CHARACTER results from divine discipline. The Garden of Gethsemane rather than the Garden of Eden is the creator of character. Trial and temptation try the temper and develop that which is divine. Through hundreds of difficulties we are being fitted for heavenly destinies.—Rev. A. R. Atwood.

An Evening Prayer

To-night I lay my burden by,
As one who rests beside the road,
And from his weary back unbinds
The overwhelming load.

I kneel by hidden pools of prayer—
Still waters fraught with healing power;
In God's green pasture I abide
This longed-for hour.

I know that day must bid me face
Courageously my task again,
Serving with steady hand and heart
My fellow men.

To hold my sorrow in the dark,
To fight my fear, to hide my pain,
And never for one hour to dream
The toil is vain—

This be to-morrow; now, to-night,
Great, pitying Father, I would be
Forgiven, uplifted, loved, renewed,
Alone with Thee.

— Selected.

of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14.

Many great signs and miracles that are here foretold are performed right before our eyes; and because we "know not the Scriptures," we are led astray. The very existence of Spiritualism, with all its wondrous power, is about the best proof that could be adduced of the trustworthiness and eternal authority of the Bible. For nearly two thousand years this miraculous power hardly seemed to exist, and all at once, as it were, has burst out into the full blaze of twentieth century light; and at the very time when scientific men had proved to their satisfaction that everything was operated by natural law, it has begun to work astounding miracles—miracles that are confounding and converting scientists the world over. They "do err, not knowing the Scriptures, nor the power of God."

Those who are looking to Spiritualism for eternal life are looking to the wrong source; they are trying to climb up "another way," forgetful of the fact that such are declared "thieves and robbers." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall *not* see life."

THE REVELATION OF JESUS CHRIST



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"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

XLIII.—The Word of God, the King of Kings

(Revelation 19)

THE Bible deals in mighty and striking contrasts, and so does every aggressive moral book, but pre-eminently does the Bible. It is sin versus righteousness, good versus evil, life versus death, destruction versus salvation; and the living personifications of these two great principles, stand out clear and strong,— Jesus Christ the Saviour of men, and Satan the great adversary and destroyer. Ever and again God brings before us the destinies of those who walk in the two paths, whose lives are molded by the principles. The chapter of our study this week is one of mighty contrasts.

Our last chapter dealt with sin and its results, this with righteousness and its fruits. Our last chapter dealt with Babylon and her children, and the awful doom which awaited them; this deals with the saints of God who have suffered from the Babylonian oppressions through all the ages. Let us learn —

The Answer of the Text

1. *After the sentence upon Babylon, what did John hear?*

After these things I heard as it were a great voice of a great multitude in heaven, saying. Rev. 19:1. Note 1.

2. *What did they say?*

Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are His judgments; for He hath judged the great harlot, her that corrupted the earth with her fornication, and He hath avenged the blood of His servants at her hand. And a second time they say, Hallelujah. Verses 1-3. Note 2.

3. *What reference is made to Babylon's doom?*

And her smoke goeth up forever and ever. Verse 3. Note 3.

4. *What chorus of praise was offered by others?*

And the four and twenty elders and the four living creatures fell down and worshiped God that sitteth on the throne, saying, Amen; Hallelujah. Verse 4. Note 4.

5. *What voice came from the throne?*

And a voice came forth from the throne, saying, Give praise to our God, all ye His servants, ye that fear Him, the small and the great. Verse 5. Note 5.

6. *What did the prophet then hear?*

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure: for the fine

linen is the righteous acts of the saints. Verses 6-8. Note 6.

7. *What words was he bidden to write?*

And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. Verse 9. Note 7.

8. *What regard did he show the angel?*

And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Verse 10. Note 8.

9. *What was the next vision disclosed to him?*

And I saw the heaven opened; and behold, a white horse, and He that sat thereon called Faithful and True; and in righteousness He doth judge and make war. And His eyes are a flame of fire, and upon His head are many diadems; and He hath a name written which no one knoweth but He Himself. And He is arrayed in a garment sprinkled with blood: and His name is called The Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness of the wrath of God, the Almighty. And He hath on His garment and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. Verses 11-16. Note 9.

10. *What did he then see and hear?*

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great. Verses 17, 18. Note 10.

11. *What awful scene followed?*

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshiped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of Him that sat upon the horse, even the sword which came forth out of His mouth: and all the birds were filled with their flesh. Verses 19-21. Note 11.

Note and Comment

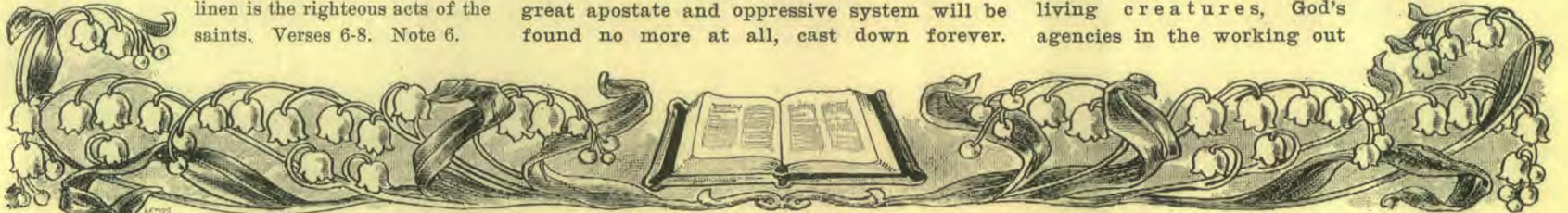
1. **AFTER THESE THINGS.**—The first part of the 19th chapter follows logically after the 18th. Through all the ages Babylon has been the oppressor of the children of God. The earth has truly belonged to the Lord and to His children, but Babylon has been its possessor. Now the doom of Babylon is pronounced. A mighty angel declares that the great apostate and oppressive system will be found no more at all, cast down forever.

Christ our Lord has come, and has taken His people to the mansions which He has prepared for them in heaven. And the great multitude, the voice of which John heard, are those who came forth from their graves to the resurrection of life. John 5:29; 1 Cor. 15:51-54.

2. **HALLELUJAH.**—Praise to Jehovah. In all their earthly pilgrimage God's children have ascribed praise to the Master. Even when they have gone down in death, suffering untold agonies, still have they said by faith, "Salvation, and glory, and power, belong to our God." That now is past, and they are seeing the righteous judgment of God upon the iniquitous system of the ages. It was asked by the "father of the faithful," Abraham, "Shall not the Judge of all the earth do right?" And now the faithful children of all ages, looking upon the righteous sentences which God has meted out, declare, "True and righteous are His judgments." It is not God's delight to execute vengeance. His wrath is only against sin. It is never against the human who does not identify himself with sin. God loves the sinner, loved him so much that He gave His only-begotten Son to die to save him from sin; but when, under the strongest persuasions to the contrary, men will identify themselves with sin, they by that very act become a part of sin itself, and must be destroyed with it, as those who corrupt the universe.

3. **HER SMOKE GOETH UP FOREVER AND EVER.**—This does not imply constant burning. It does not imply that Babylon shall exist in smoldering ruins forever. It does not imply a fire which will constantly burn throughout the endless ages. It should be interpreted in harmony with the sentence pronounced a little while before, "She shall be utterly burned with fire." Chapter 18:8. "Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all." Verse 21. Another prophet, in speaking of the same judgment, declares, "The day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." Mal. 4:1. And the psalmist, referring to those who have identified themselves with sin, declares, "But the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs: they shall consume; in smoke shall they consume away." And finally it is declared of the chiefest sinner of all, Satan, under the figure of the king of Tyre, in Eze. 28:18, 19: "Therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and THOU SHALT NEVERMORE HAVE ANY BEING." The punishment is final and forever.

4. **WORSHIPED.**—The four and twenty elders, assistants of our Lord Jesus Christ in the sanctuary work of salvation, the four living creatures, God's agencies in the working out





of the great problem of man's saving from sin, who with the Master have fought and struggled against the enemies which would destroy, now triumph with the Master. They have triumphed in part through all the past; they now see the triumph complete. Even the prison-house of death has yielded its prey, and the children of God have come home. And they shout, "Amen! Hallelujah!" That is their response to the song of praise and deliverance which is sung by the saints of God.

5. GIVE PRAISE TO GOD.—It is a time for praise. There have been times of mourning and weeping and pleading through all the past. God's children have been in all ages in pitiful straits, persecuted, hunted, put to death by every conceivable means that hellish ingenuity could invent; they have lifted piteous hands to heaven and pleaded for divine interference, and yet God, for the perfecting of their faith and as an answer to the powers of darkness, has allowed the cruel oppression to go on. It is over now; and the voice comes forth from the throne, "Give praise to our God, all ye His servants, ye that fear Him, the small and the great." Triumph is forever assured.

6. THE VOICE OF A GREAT MULTITUDE.—And then there is the response to the voice from the throne; the great multitude, as the voice of many waters, as the voice of many thunders, responds to the call from the throne of God, "Hallelujah: for the Lord our God, the Almighty, reigneth." They have reason to rejoice. The long deferred marriage of the Lamb is to take place. His wife, the holy city, has made herself ready. She is arrayed in a different garment from any the people of earth have ever known. It is a living garment, white and bright and clean and pure, but it is the righteousness of the saints who possess her.

7. BLESSED.—All the Revelation is true. All that God has given is for us. But there are some things so precious that it would seem as tho even Deity felt He must doubly emphasize them to His children; and this is one of them: "Write, Blessed are they that are bidden to the marriage supper of the Lamb." That does not mean those who have rejected that invitation, but those who are bidden and who accept of the invitation with all that it implies, who have been willing to leave all things else that they may be at that supper, have been willing to submit to all the regulations, that they may be clothed with the garments fitted for that exalted occasion. Blessed are they that are thus bidden! "These are true words of God."

8. I FELL DOWN TO WORSHIP HIM.—We could understand, faintly, somewhat of the glow and the glory exhibited by that mighty angel of God, as he told John that message. We have seen men so filled with the message of God that they seemed almost glorified; and it is not difficult to understand how that mighty angel which told John those things, seeing the glorious triumph of God's work, appeared to John like an impersonation of Deity, and therefore he fell at his feet to worship him. But the angel, with the true humility of a faithful servant of God, knows that the glory which he possesses is not his own, and the message did not find its source in him, and he rebukes the worship. "I am only a fellow servant, John, with thee, and a fellow servant with thy brethren that hold the testimony of Jesus." On another occasion he told John that "I am a fellow servant



with thee and with thy brethren the prophets." He is God's messenger, who through the ages of the past has ministered to the prophets—to Isaiah, to Jeremiah, to Ezekiel, to Daniel—the mighty angel Gabriel, Christ's angel. And he also brings this glorious assurance to those who are living in the last days and who follow the teachings of this book, that he is a minister to them, also; for not one of God's gifts shall be wanting when Christ shall take His children home at His coming. They shall then "come behind in no gift." 1 Cor. 1. 7.

9. HEAVEN OPENED.—A new vision is disclosed to the prophet. Revelation is a book of symbols, and the symbols used of our Lord represent character, work, sacrifice, salvation. As before remarked, symbols were not used by the people of God as they were by the world, as for instance, in Greece. In the Grecian cosmogony, deity was symbolized by everything that was beautiful. In the Bible, symbols pertain to character, to work. For instance, in the first chapter of Revelation Jesus is depicted as walking among the seven candlesticks. This is designed to show His supervision over His churches, represented by the candlesticks. In these verses He is represented as a warrior. Not that He goes forth to fight with a material sword against those with material swords. He uses only spiritual weapons, but His spiritual weapons are not less potent, not less mighty. They are all-potent, all-conquering. The white horse represents purity in all His actions and all His deeds. And He that sat on the horse, Christ, is the Faithful and the True, and in all His warfare through all the past it has been in righteousness. There has been no compromise with evil. Evil has not been met with its own weapons; it has ever met the straightforward righteousness of God. His eyes as a flame of fire, showing their piercing depth, He sees through all things, discerns all motives; to Him all hearts are open. Upon His head are many diadems, showing the victories which He has won for us. A name written which no one knoweth but He Himself, represents the character which has been wrought out through all His sufferings, conflicts, and victories. No one knows the fulness of that character except Himself, because no one has experienced all that He has experienced.

His garment dipped in blood carries us back to Isa. 63: 3, where Christ prophetically is represented as treading the wine-press of wrath alone, "and their life-blood is sprinkled upon My garments, and I have stained all My raiment." And yet He is the one who is "mighty to save." His name—one of His names—is called "The Word of God." He is the Word of God personified; all the commandments and precepts and promises have been wrought out in His living character and fulness. We learn in Rev. 17: 14 that those with Him are called, chosen, and faithful. Here it is said they are upon white horses, clothed in fine linen, white and pure. God's battles are fought with

clean hands and pure hearts. The sharp sword out of His mouth is the Word of God, and He comes as KING OF KINGS and LORD OF LORDS. That Word has been salvation to all who would accept it in the past, but to those who have utterly rejected it it will mean final and eternal destruction.

10. ANGEL STANDING IN THE SUN.—This angel announces the great, final slaughter to all those systems of men which have cursed the earth and those identified with them. It refers to the same time as does the 25th chapter of Jeremiah, where we are told that the slain of the Lord shall be from one end of the earth to the other. Before that final conflict takes place the great slaughter is announced. There will be no question regarding its outcome; the very birds of the heavens are invited to the feast before the slaughter takes place.

11. THEIR ARMIES.—In these verses we have the two parties to the conflict. All the earth is ranged under the beast—the beast and the kings of the earth, and their armies. They are all gathered together to war against Christ and His army. They do not see Him. They do not know how they are pitting themselves against Infinite Might. All that is visible of Christ is the few representatives, comparatively, that He has in the earth; those who stand for truth and God and righteousness, who count not their lives dear to themselves, if so be they can finish their course with joy; who keep the commandments of God and the faith of Jesus, and count it all joy to suffer for His sake, if to that He calls them; who will not yield to the beast or his worship, or the reception of his mark. Against all these the beast, the kings of the earth, and their armies are enlisted. How unequal seems the conflict! Surely it would seem as if triumph were sure to the powers of apostasy. But back of all God's faithful band is the infinite might and power of righteousness. And in that last great conflict, such as has been witnessed before on a smaller scale, the very powers which unite to fight against God fight against each other, and the great slaughter predicted by Jeremiah, chapter 25: 15-31, takes place at Jerusalem, the great center of strife. Those who survive this battle are slain by the sword of Him that sat upon the horse. As stated by the apostle Paul, "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." 2 Thess. 2: 8. And the chapter closes by declaring that "all the birds were filled with their flesh."

The closing events of this chapter are synchronous with those of the plagues of Revelation 16. They fall under the plagues. They are a part of the things which are there told in brief. It is useless for mortal pen to endeavor to describe in detail how these closing events will be carried out. There may be descriptions which seem almost contradictory, but which, in their development, may be literally true. One of the seemingly contradictory events may precede the other. In the awful intensity of the times which lie before us, when men are filled with wrath, event will follow event with wonderful rapidity, change will follow change. The only quiet calm there will be in this old earth at that time will be those who are resting upon God and upon His promises. They will wait His time; and when the opening heavens shall reveal



His coming, then, and not till then, will their expectations be fulfilled. Then shall they say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

Taste and See

A PRISON visitor gave a convict a Bible. He employed himself in raising questions on difficult passages to ask the donor at every visit. Seeing that the study was of no profit to the convict, the visitor said: "What would you think of a hungry man who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice food, and also covered ones, the contents of which the hungry man did not know? Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are com-

posed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until, overcome with exhaustion, he drops down. What do you think of such a man?" "He is a fool," said the convict; "and I will be one no longer. I understand you well." — Selected.

"THE man who has religion will be moral. He will carry his religion from the church into his every-day life. He can be trusted in a business transaction, in the store or in the office, just as much as he can be trusted in the church edifice. He will conduct himself in the home, in the social gathering, in the place of amusement, with just as much decorum as he will in the church."

"STARS of hope are always born in the night of trouble."

trary to God's law, he is not a true prophet. God's witness is against him. Therefore the bestowal of the prophetic gift in the church is always when God's law is regarded, or there would be no test as to the genuineness of the gift. If a church has no perfect standard, she has no means by which to determine whether her teachers are true or false. It was for this very reason that God spoke His law from Mount Sinai with His own voice—the great Shepherd's voice to His sheep, by which the voice of every pretended shepherd in the world could be tested. "Prove all things; hold fast that which is good." The prophet whose teaching leads us away from God's Word, and leads us to trust in the prophet himself, we may set down as a false prophet. The true prophet will ever bring the soul back to the Word of God, and His Word will be seen to be in harmony with truth and righteousness.

8. What indications, among others, have we in the New Testament of the perpetuity of the prophetic gift?

And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, and your young men shall see visions, and your old men shall dream dreams. Acts 2: 17.

We entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had FOUR DAUGHTERS, virgins, WHICH DID PROPHECY. Acts 21: 8, 9.

9. What instruction have we as to the time when that gift will cease in the church?

Whether there be PROPHECIES, THEY shall FAIL; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But WHEN that which is PERFECT IS COME, then that which is in part shall be done away. 1 Cor. 13: 8-10.

NOTE.—Still the church sees and knows in part. The perfect has not yet come; prophesying is yet needed.

10. What promise have we concerning the remnant church?

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the TESTIMONY OF JESUS CHRIST. Rev. 12: 17.

Worship God: for the TESTIMONY OF JESUS is the SPIRIT OF PROPHECY. Rev. 19: 10.

NOTE.—By comparing the above texts with Rev. 22: 9, it will be seen that where the angel uses "the spirit of prophecy" in the one case, he uses "the prophets" in the other. The spirit of prophecy is the grasping of that supernatural power by which God gives His prophecy to His children. The remnant of the seed of the woman is the very last of her seed, or the remnant church; and it is declared that this remnant church keep the commandments of God and have the testimony of Jesus. A part of the work of our Lord Jesus Christ is to place His spiritual gifts in His church: He "hath set some in the church." "When He ascended up on high, He led captivity captive, and gave gifts unto men," and the gifts which He gave were to be used until He should return again. And among these gifts were those of apostleship, and prophet, and teacher, and evangelist. (See Eph. 4: 8-13.) These gifts were to persist until our Lord should come. But the church wandered away from Christ, wandered away from His law, turned from obedience to His commandments. Consequently, the prophetic gift departed from her. But in the last days, with the restoration of His holy law in the church and in the hearts of His people, there is restored again the gift of prophecy, to lead, to warn, to admonish, to edify, to bring His people back to the Word. And therefore, as that gift is confirmed in the hearts of God's children, and when it is so confirmed, His church will "come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 6, 7.

Our Bible Reading

The Gift of Prophecy

1. What is the first of the spiritual gifts?

And God hath set some in the church, first apostles. 1 Cor. 12: 28.

NOTE.—Therefore, these gifts belong there. He has NOT placed these gifts there to be removed. All that God placed there were needed, and there is no reason to be found why they should be taken away. The very first in importance is "apostle." An "apostle" means one who is sent. First of all, God must send His messenger with His message. He wins souls to God; and after the souls are won, then follow other gifts. Sometimes the apostle combines more than one gift in himself. Such did the apostle Paul.

2. What is the second gift?

And God hath set some in the church, first apostles, secondarily PROPHETS. 1 Cor. 12: 28.

And He gave some, apostles; and some, PROPHETS. Eph. 4: 11.

NOTE.—If we will read the context, we will find that the prophet and the apostle are classed with other gifts which all recognize as belonging to the church, such as teachers, evangelists, pastors. There is no more reason why one should be set aside than the other.

3. What illustration have we of a prophet?

And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh. Ex. 7: 1, 2.

NOTE.—A prophet of God is one who speaks for God, one who stands between God and the people, and who bears God's message uncorrupted. This is emphasized in Ex. 4: 15, 16, the Lord's instruction to Moses: "And thou shalt speak unto him [Aaron], and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Moses was God's prophet speaking for God, Aaron speaking for Moses. Thus God's prophets are mouthpieces for Him.

4. What is said of the way God reveals Himself to His prophets?

Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. Num. 12: 6.

NOTE.—Yet there are other ways in which the Lord has impressed His servants. Prophecy is sometimes used in the sense of teaching, as well as in the sense of revelation. God reveals much, sometimes, in the vision. He afterward impresses that even upon His prophet, or His servant, that he may give it to the people. There were two persons who received instruction directly from the mouth of the Lord. One was Moses. "With him will I speak mouth to mouth, even apparently, and not in dark speeches." Num. 12: 8. The other was our Lord Jesus Christ, of whom Moses was a type.

5. What is God's object in sending prophets to His people?

Propheying serveth not for them that believe not, but for them which believe.

He that prophesieth speaketh unto men to edification, and exhortation, and comfort. 1 Cor. 14: 22, 3.

6. With what is it always connected?

Where there is NO VISION, the people PERISH: but he that keepeth the law, happy is he. Prov. 29: 18.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter. John 14: 15, 16.

7. Should we receive every prophecy without question?

Despise not PROPHECIES. Prove all things; hold fast that which is good. 1 Thess. 5: 20, 21.

NOTE.—God would not have us accept the message of every one. There are false prophets and false christs in the world. He Himself warns of these. Therefore would He have His people careful about accepting the message of one who claims to be the prophet of God. He would not have us despise prophesying, or utterly ignore it; but He would have us test it, and the true test is given in Isa. 8: 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." God's law is His great standard of character. It is God's witness through all the ages of what is true. Jesus said: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 22, 23. Iniquity is lawlessness, the breaking of God's law. So it matters not what the prophet himself may prophesy, or how remarkable may be his manifestations, if he prophesy con-



THE OUTLOOK

"Watchman,
what of
the night?"

England in the Throes of a Revolution

By One on the Ground



HE situation in which England has found herself the last week or ten days is one to cause even the most easy-going and thoughtless of persons to pause and think. England is usually quiet. Life for the aristocracy and for the comfortably-paid middle classes runs along with the smoothness of well-oiled machinery. The British laboring man, as we sometimes hear it said, knows his place, and keeps it. He may not have much more than a pound (\$5.00) a week with which to pay a heavy house rent, and buy clothes and food, in a market with steadily rising prices, for a family of five or six; yet hitherto he has as a rule done his part patiently and with little grumbling. But the situation is changing, and in the last few days developments have been made with lightning rapidity. The laboring man is awakening to his needs, and to the fact that he possesses in organization the power to better his condition.

Meanwhile at all the great railway centers traffic is largely at a standstill, while Liverpool is undergoing a reign of terror, in which not merely the strikers proper, but all the baser elements, are in a state of ferment, and deeds of shameless violence are daily perpetrated, while the police in many cases must look helplessly on.

Almost a Civil War

A situation of such gravity has never before confronted the country. It is hardly less than civil war. All last night troops were pouring into Waterloo station. That great railway terminus was like an armed camp. Everywhere was clatter, bustle, shouting, and marching. Twenty train-loads of troops arrived, and to-day they are being quartered in various parts of the city,—4,000 in Victoria Park, 1,000 in Hackney Marshes, 600 at the Tower, 600 at the general post-office, 3,000 in Hyde Park, 4,000 in Battersea Park, and others elsewhere. A party of artillery has been assigned to Willesden Junction, in the northwest of Great London, in order to guard the railway tunnels.

The strike mania — for that seems to be the best word for it — began a little over a week ago in London. The dockers, lightermen, and stevedores "walked out," and they were soon followed by the carmen (draymen). The result was as if the port of London were undergoing a blockade. The vessels with provisions still sailed up the Thames, but there was no one to unload them. And not even the stores in the warehouses were available, for there were no carmen to distribute them. A few attempts were made to break the blockade; but they were mostly unsuccessful, for the strikers were

closed. There was no sound of rattling chains. Not a crane was working. No vans came rumbling out of the dock gates piled high with casks and cases. The gates were shut and guarded by strong bodies of police."

Scenes of Violence

There were some scenes of violence, especially at the beginning, when attempts were made by means of "blacklegs" to get vans through the pickets. A score or more of vans were attacked by the strikers, the drivers handled very roughly, and the goods strewn about the streets.

A brewer's dray carrying a thirty-six gallon cask of beer was captured by a gang of strikers, who burst in the bung, and emptied the contents into pails and jugs. They drank deeply, the women as well as the men, and then, joining hands, formed a circle around the beer cask with riotous mirth.

Fortunately this strike of the lightermen and carmen, which brought London face to face with famine, did not last many days. The employers gave the men what they asked, and the latter went back to work at the end of the week.

Other Strikes

But meanwhile numerous other strikes had started, as it were by infection. Factory hands of various classes, including men, women, and girls, found their situation intolerable, and joined the strikers. Everywhere was agitation and unrest. The air seemed full of the strike fury, and everything uncertain.

Thus it went on till the most serious development of all came early this week, with the four great railway unions announcing a general railway strike to take place within twenty-four hours unless their demands were met. The gov-

ernment called a meeting of the men and the employers, and the strike leaders delayed for a day, calling out the men to give opportunity to come together. The representatives of the government offered to appoint a royal commission to inquire into the grievances of the men. They tried every means in their power to avoid a general strike; but all attempts proved abortive, and very early this morning some 2,000 telegrams were sent out to branches of the unions all over the country, calling upon the men to



The beginning of street battles in Liverpool, police and mob in conflict, the police armed with truncheons and the latter with bricks, bottles, stones, etc. The scene is in front of St. George's Hall, the center of the city. (From London "Illustrated News.")

grimly determined, and they held the field.

The resulting situation was a most impressive testimony to the power of labor. "Day after day," writes a reporter, "I went down to the docks and gazed at their desolation. Where, as a rule, there is a world of noisy activity, there was now silence and appalling stillness. From East India Dock to London Bridge there was a vast crowd of craft; but they had been deserted by their crews, and there was no movement on their docks. The quay-sides were abandoned, the wharves were

Causes of Trouble

Thus the "Times" declares editorially that "there is absolutely no evidence that any grievance exists of such a kind that a few days' or a few weeks' delay in dealing with it can be of any consequence," and goes on to say that "the strike leaders, if they insist upon refusing a truce pending investigation, are divested of every particle of moral right, and must incur the reprobation and hostility of the entire community as the deliberate and wanton wreckers of the well-being and security of the whole nation."

But the "Times" puts it severely. There is in fact a good deal of public sympathy with the strikers. When poverty pleads its hunger and rags, it takes a hard heart to be utterly unmoved. When that long train of many thousands of strikers marched through the streets of London at the end of last week, many of the women carrying babes in their arms, there were many moist eyes in the crowds that watched them, and many silver pieces found their way into the hats passed around.

But London is tasting merely the first-fruits of the struggle. Only at Liverpool has the demon in men really been aroused, and it has been seen what hunger and fierce resentment can make even of an English working man.

Conditions in Liverpool

Liverpool, in spite of its hundreds of special policemen, and its thousands of soldiers, is



Provision wagons under police escort, a policeman on each van, and mounted police at the side. (From "Black and White.")

still suffering from the violence of mobs. The situation grows more serious day by day. "I have been in the midst of scenes to-night," writes a correspondent of one of the leading dailies, "which I could not have dreamed possible in England of the 20th century. The anarchy began before darkness fell. The military and police were guarding the center of the city in full numbers, so that the terrible district stretching from Scotland Road to Everton Valley, with all its hornet nests around, was watched only by policemen scattered in twos and threes. Out of the courts and alleys and narrow side streets there came swarms of men, women, and children, until Vauxhall Road, Scotland Road, Stanley Road, and Kirkdale were densely thronged. They had come out for trouble, and, scoffing at the isolated policemen, dared them to come up the side streets to have their brains bashed out. The policemen held to their posts with real heroism. 'At any moment,' they said to me, 'we may be surrounded and killed. We have sent for re-enforcements, but they are a long time coming.' They were three hours before appearing, and during that time an infernal pandemonium reigned, and devilish work was done."

Going on to describe the attacks made upon the few straggling tram-cars which the company was trying to run, the same writer continues:



H. M. Queen Mary

As the cars came along, they were assailed by stones and pieces of lead. These were thrown for the most part by boys from twelve to sixteen years of age, egged on and applauded by the men and women. Even little children of six or seven years scampered at the side of the cars and threw stones at them. It was a horrible thing to see the bricks flying and to hear the noise of smashing glass and the shrieks of the terror-stricken passengers, who cowered down below the level of the windows. I myself counted eighteen cars in which the windows were smashed, and then lost count.

As one car came along at full speed with a man by the side of the driver endeavoring to beat assailants off by a strap with a heavy buckle, a hail of stones smashed all the windows on one side. Inside the car were two women shielding a little girl with their own bodies, while another woman with a baby in her arms was at the end of the car terrified to the point of madness. The woman with the baby came out onto the step with the idea of jumping off as the car sped on at a great pace. Deliberately a young rough hurled a piece of brick. As the woman clung to the rail, the brick hit her full in the face, and with a shriek she let her baby fall into the road.

The car traveled on until the woman's shrieks and the stampede of ruffians to its sides made the driver stop. Some women in the crowd, more human than



Where the strike hits hardest. A dock laborer's home, supported on about six dollars a week. (London "Graphic.")



H. M. King George V

"strike at once." The response has been general. Not only the union men, but also the non-union employees, are "coming out," and traffic in the midlands and in the North is largely paralyzed. Thus early this morning Bradford reported 1,500 men out, Doncaster 1,000, Leeds 5,000, York 2,500, Leicester 800, Hartlepool 2,000, while at Manchester and Crewe practically all the men are on strike, and traffic is at a standstill. The eagerness of the men is illustrated by the action at Leeds, where the 5,000 men ceased work even before they received the signal.

At the present writing the movement is gaining ground, and no one can tell where it will end. The grievances of the men date back to the big strike of 1907, which was more properly a threatened strike, and was settled, at the instance of the government, by the appointment of conciliation boards and other concessions. The men assert that these conciliation boards have proved unworkable, and that the employers have not lived up to the spirit or the letter of the agreements then made. The employers on their part seem inclined to fight rather than yield, and they have with them for the most part the sympathy of the middle and upper classes.



A section of mass-meeting at West India docks. Note the workmen's caps, called "the new caps of liberty." (From London "Graphic.")

the other wretches, who were yelling with laughter, picked up the child and gave it to the mother, who went away unchecked.

Do not such things remind us, at least in some measure, of the French Revolution? And this in England of the 20th century! It is Liverpool to-day, but it may be London to-morrow. To be sure, the outbreak may be quieted down this time, and very likely will before this article appears in the "Signs of the Times;" but the significance of the whole movement will remain. There is altogether

Too Much Self-Complacency

in the world to-day. Because we are ourselves well paid and comfortable, we give little thought to the starving multitudes. But it is a sad fact that inequality between the classes is, when all things are taken into consideration, almost as great to-day as it was in the eighteenth century; and it is much the more galling now than then, because the poor man of to-day is EDUCATED for a higher lot. His wants are increased out of all proportion to his power to satisfy them.

A Sad Mistake

The comfortable notion held by many, that in this favored century everybody is well fed and clothed, is a sad mistake. A few years ago extensive investigations were made in London, not by would-be strikers or labor agitators, but by sober, intelligent men, not given to exaggerate things. These men came to the conclusion that in London alone, one third of the population, or more than two millions of men, women, and children, were day after day living on the borders of actual starvation. Not only would a few days of non-employment bring them to actual want, but even with steady work they could not decently feed and clothe their families. And yet London is the wealthiest city in the world! Can we wonder at strikes under these conditions?

America Too

It is true that the American working man is better paid; but America, too, is becoming a land of contrasts, and it is by no means wanting in poor people. The social situation is not one to be proud of. Thinking men and women can not honestly join in the "peace and safety" cry. They get no comfort from the cheap optimism which glories in the scientific achievements of the age and the material prosperity which so many enjoy, and allows itself to forget the oppressed and downtrodden masses.

Perhaps the saddest feature of the situation is the thoughtless indifference to the lot of their poorer brothers and sisters on the part of so many professing Christians, who think nothing of wasting millions on their lap-dogs and other follies and frivolities, while in some near-by tenement children, clinging to the skirts of a poor, wan mother, cry in vain for bread. There is One who sees all this, and the reckoning day will come. "I was hungry, and ye did not give Me to eat; I was . . . naked, and ye clothed Me not." "Depart from Me, ye cursed." Do not these stern words apply to the fashion-mad and pleasure-loving Christians of to-day? Let us take heed that they shall not be true of us.

Even while this article has been in hand, the situation has grown decidedly worse. From all over the country word comes of railway men "coming out," in some cases dropping their tools, and leaving trains a long way from

their destination. The railway companies remain firm in their decision not to yield to the demands of the men, tho they are willing to give evidence before a royal commission. The government, on its part, is distributing its troops, and all the great railway termini are guarded by large military contingents, Easton station alone having 850 soldiers, each man served with twenty rounds of ball-cartridge.

The news from the country grows worse hourly. Scotland is cut off; Wales, below Swansea, is likewise stopped; and the Bristol Channel ports are down. The strike extends from the extreme south of England to Scotland; and the leaders assert—tho this is probably an exaggeration—that at the present moment no less than 200,000 men have left work.

Negotiations are going on between the government and the railway companies, but the outlook is not promising. The situation in London has been rendered far more embarrassing and critical by a large portion of the employees on the underground railways "coming out."

M. ELLSWORTH OLSEN.

August 18, 1911.

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In England.—"The great strike in England," says the *Daily Mail*, "has taught this lesson to the



A little part of a mass-meeting of the strikers on Tower Hill. Note the seeming endlessness of the throng down the street, around the corner of the building. This shows but one half of a section of the crowd as photographed by the Photo Crome Company. (From the London "Graphic.")

people of Britain,—that in a great naval war, if British fleets do not instantly assert their superiority, famine is sure to result." The nation of 44,000,000 souls trusts to over-sea supplies largely for its food, and the supplies have trebled during the last forty years. To quote the *Mail*: "To-day we import annually \$250,000,000 worth of food and drink." "Any intermission of the coming of the corn ships, any vigorous and concerted attack upon them, and the nation must starve, or pay prices for food which will be vastly beyond its power." While the chancellor of the exchequer, Lloyd George, has received much praise for his settlement of the strike, yet, on the other hand, the Liberal cabinet is condemned because it was not stopped much sooner. Our article in another column shows that the real thing to consider, after all, is not the event of the strike, but the conditions which brought it on.

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Germany in Babylon

AMONG the latest interesting news items is the proposition that Germans reconstruct the palace of Nebuchadnezzar on its former site in ancient Babylon. The German Oriental Society (Dr. Robert Koldewey, director) has made some wonderful excavations and discoveries in the ruins of the ancient mistress of the nations. Among these are extensive ruins of the great palace of Nebuchadnezzar, the temple

of Bel, and the Gate of Ishtar, and other remarkable structures. We quote from the San Francisco "Examiner" of August 27:

As a monument to German enterprise and influence in this region it is now proposed to reconstruct the palace of Nebuchadnezzar, exactly as it was at the height of its glory. To do this all the implements of modern engineering science will be employed. Huge steel cranes will be used to swing back into position great winged lions and blocks of stones, that were once raised with almost inconceivable labor by means of wooden beams.

The German Emperor is keenly interested in this project, and so are many influential German capitalists and scientists. Babylon lies within the German sphere of influence in Asia Minor. It is a few hours from Bagdad, the objective point of the new Bagdad railway, which is a German enterprise. The reconstruction of the ancient palace will be a brilliant advertisement for Teutonic enterprise in this important section of the earth.

Nebuchadnezzar, whose name is made familiar to us by the Bible, was the greatest king of Babylon. He built the finest buildings, and raised the city to the height of its glory. In the midst of his greatness, as the Bible tells us, he was stricken with madness for his wickedness in imagining himself a god. He behaved like a wild beast, and "did eat grass as the oxen" (Dan. 4:31-33). Subsequently he recovered his reason and resumed his successful career.

It was under his successor, Belshazzar, that Babylon finally came to ruin, a doom announced by the miraculous writing on the wall.

Nebuchadnezzar's principal palace, now to be restored, stood upon an elevated platform, and was of majestic proportions. A winding approach led upward for chariots, while pedestrians made their way up by stairs. The lower part of the wall was of stone, and the upper of burned brick.

All around the outside of the walls ran artistic sculptures of men hunting animals, decorated with fanciful borders in red, yellow, and blue. The huge bronze doors swung inward between winged bulls.

In his great audience hall the terrible monarch who flayed his enemies alive sat upon a throne raised thirty feet above the floor and approached by a stairway. The hall was one hundred and forty feet long and forty feet wide, space for such a banquet as Belshazzar gave to all his officers and his dancing women.

No less than two hundred rooms and halls made up the huge palace, which covered acres of ground. Many of these were devoted to the harem, which contained choice specimens of femininity from every part of the known world. The palace held untold treasures of carved furniture and embroidered hangings and works of sculpture which excite admiration when they are found to-day.

All through the interior of the palace ran splendid friezes depicting the glorious triumphs of Nebuchadnezzar; for he had routed the Egyptians, destroyed Jerusalem and carried the Jews into captivity, and reduced the great city of Tyre to subjection.

The other remains of Babylon are equally interesting. The walls of the city have been traced, and have proved that the account of Herodotus was substantially accurate. They were eighty-six feet thick, and strengthened at intervals by towers two hundred and forty-eight feet high.

Most interesting is the Gate of Ishtar, or Venus Astarte, the chief goddess of the luxurious Babylonians, with its brilliant decorations of blue and yellow.

(Continued on page 13)



A Prayer Song

Father in heaven, who lovest all,
O help Thy children when they call,
That they may build from age to age
An undefiled heritage.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the strength that can not seek,
By deed or thought, to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!
— Kipling.

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Her Neighbor's Way

PEOPLE were beginning to avoid young Mrs. Hildebrand. There was a certain irritability about her manner, and little fine lines were beginning to show about the mouth. Her voice already had a sharp tone, and from the sweet-faced, happy girl who had started life to walk by Allen Hildebrand's side, she was fast developing into a peevish, fretful, fault-finding woman.

"It's her house, that's what done it," said Mrs. Borton to her friend, Mrs. Phipps. "She's making an idol of it. That's what she's doing. I just wish you could see it. Not a speck, not a spot anywhere; but my! what is it going to amount to if she keeps on sacrificing everything to keep it so? She can't get any one to stay with her long, and if a girl breaks a dish, they say she flies into a regular passion. She's that particular she'll soon have Allen Hildebrand so well trained he'll take off his shoes before he goes in at the front door.

"Ain't it too bad?"

"Perhaps she'll get over it," suggested Mrs. Phipps. "Young people need a lot of disciplining."

"Well"—good Mrs. Borton arose—"I do hope, for the peace and comfort of all concerned, she'll get over it," she remarked.

Singularly enough, young Mrs. Hildebrand happened in at Mrs. Phipps's not long after Mrs. Borton had taken her leave.

Mrs. Phipps was a comely, placid woman, with soft, brown eyes and a pleasant smile. Every one loved her, from the milk boy to the man who emptied her ash pit. Always courteous, considerate, and thoughtful, she treated every one after the fashion of the Golden Rule.

"It's such a trial to keep house," young Mrs. Hildebrand was saying. "Things upset me so—they will go wrong."

Mrs. Phipps smiled.

"They always will," she returned gently, "long after you and I have folded our hands in our last sleep. The thing to do is—"

It was Saturday afternoon, and just at that moment Mrs. Phipps's small son opened the door.

"Ma," he said, "Maggie's brought home the clothes, and she says may she come in

just a moment. She wants to tell you something."

"Why, certainly, my son. You will excuse me, I know, Mrs. Hildebrand."

The next moment a small, care-worn woman entered. There were tears in her eyes.

"What is it, Maggie?" kindly inquired Mrs. Phipps.

"O, ma'am, you know your lovely drawn-work centerpiece? Well, I knew how choice you were of it, and I tried to be as careful as I could; but when I was ironing it, my little Mary came up behind me with a bottle of ink. I didn't see her, and I turned real quick, and bumped into her, and she dropped the ink and it spattered all over your lovely centerpiece. I tried everything I ever heard of, but I can't get it out."

"Did you bring it, Maggie?"

"Yes; it's with the clothes. I'll get it."

A second later Maggie came back and held it up.

Yes, there it was, the beautiful centerpiece, all bespattered with very black ink.

Mrs. Hildebrand looked at it and wondered what Mrs. Phipps would say.

"If it were mine—well, I should simply go into hysterics," she thought. "I'd discharge the woman and everything else. She was too utterly careless."

"I'll be willing to pay any price you set, ma'am," said Maggie, tearfully. But Mrs. Phipps was as placid as ever.

"You couldn't help it, Maggie," she said, "and don't think another thing about it. I know of a good ink-bleach that will make it nearly as good as new. Now, don't worry any more. You've been a faithful worker, and I appreciate it. These accidents will happen."

Maggie wiped her eyes.

"Sure and you're a good, kind woman," she cried, "and there's not many like you. The world would be a better place if there was."

And Mrs. Phipps only smiled, but the little washerwoman went away not only with her full week's wages, but a plate full of cookies for the children.

The next moment another small boy came into the room.

"Ma," he cried, "Charley's gone and cut a big slit in your tablecloth!"

Mrs. Phipps arose.

"May I come, too?" asked Mrs. Hildebrand.

"Yes, indeed."

So both ladies adjourned to the dining-room. There by the beautifully set table, with its glossy cloth, stood a little boy with downcast face.

"I'm awful sorry, ma," he said; "but the knife slipped while I was slicing an apple, and I cut the tablecloth."

They both looked at it, Mrs. Phipps and Mrs. Hildebrand. Yes, there it was, a long, clean cut that had gone clear through the handsome cloth, leaving the table exposed beneath it.

Mrs. Phipps laid her hand on Charley's head.

"Mother's little boy should have cut the apple on the kitchen table," she said gently.

"Never mind, sonny; it can't be helped now, but remember next time."

"I will," humbly returned the little boy.

As the ladies went into the sitting-room, Mrs. Hildebrand looked curiously into the sweet face. It was as unclouded and tranquil as ever.

"Well," she said, "I imagine it was a good thing for me that I came in here to-day. I've had a lesson in patience I won't forget. Why, if either one of those two things had happened in my house, I'd have flown all to pieces."

Mrs. Phipps smiled.

"I overcame all that years ago," she returned, "by the grace of God. I used to go all to pieces, too, as you say, until I found a verse in the Bible, and lived up to it." And then she repeated softly these words: "Be careful for nothing" [That means," she said, smiling, "broken dishes, cut tablecloths, ink-bespattered centerpieces, and vexations we can not help]; "but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Young Mrs. Hildebrand rose suddenly and kissed her friend.

"Thank you," she said humbly. "I'm going home to read it for myself and to turn over a new leaf. Why, I'm beginning to be nothing but a nervous wreck over the subject of good housekeeping—the question of having things just so. But I'm going to stop right now, and get back some of my old-time spirits and rosy cheeks. It doesn't pay, all this fretting and fussing. At any rate, I'm going to stop."

"No," replied Mrs. Phipps, "it doesn't pay—this sacrificing of time and comfort and physical health for the keeping up of any house. I'm not deerying good housekeeping—far from it; but there are better things farther on."

And young Mrs. Hildebrand saw the wisdom of the other woman's philosophy, and stopped just in time, and all because of her neighbor who was noble and large-hearted enough not to permit the carking cares of life to sour, embitter, and narrow her.—
Susan Hubbard Martin.

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Read Slowly and Think

IN a recent young people's service, the leader, in her remarks, read the following questions. I do not know the author of them, but they impressed me as being very practical.

"Does my life please God?"

"Am I studying the Bible daily?"

"Am I enjoying my Christian life?"

"Is there any one I can not forgive?"

"Have I ever won a soul to Christ?"

"How much time do I spend in prayer?"

"Am I trying to bring my friends to Christ?"

"Have I ever had a direct answer to prayer?"

"Is there anything I can not give up for Christ?"

"Just where am I making my greatest mistake?"

"How does my life look to others who are not Christians?"

"How many things do I put before my religious duties?"

"Have I ever tried giving one tenth of my income to the Lord?"

"Am I doing anything I would condemn in others?"

I believe this would be a good list to cut out and place in our Bibles for frequent reference, especially for young people.—*Selected.*

Germany in Babylon

(Continued from page 11)

low bulls and dragons. The explorers have now found the site of the celebrated hanging gardens, one of the seven wonders of the ancient world, reputed to have been built by Queen Semiramis.

If only the palace of Nebuchadnezzar is restored, it will prove a great attraction to travelers. Babylon is agreeably situated on the Euphrates River, and tourists will flock to visit the mightiest city of Biblical times restored to prosperity and to a semblance of its pristine glory by modern science and enterprise.

All this will be in fulfilment of Biblical prophecy. Just now it strongly looks as if the power which would control the great Euphrates Valley in a most magnificent and dominant way is Germany. The great, ambitious military nation of Europe will bear watching. Just now shrewd observers are saying that the next occupant of the papal chair will be a German.

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Referring again to the conditions in Great Britain, Mr. John I. Britton, in a despatch from London to the Hearst syndicate of papers, declares that full-grown, able-bodied men in the dock workers' strike were fighting for the right to receive \$4.40 a week, and that week consisting of seventy hours; and he tells us this was not what they got, but what they were fighting to 'get. The former terms of the truck drivers were \$5.60 to \$6.15 a week, with no limit to the number of hours. They demanded \$6.15 to \$7.60, with seventy-two hours. Freight handlers' former terms were \$5.00 a week of sixty hours; overtime for Sunday at seven cents an hour. They demanded maximum wages of \$6.15 a week, with Sundays' overtime to be at twelve cents an hour. Wages for yard truck drivers were \$3.75 a week, with no limit as to hours; and they demanded \$4.40 for seventy hours a week. A broking clerk's wages start at thirty-five cents a day, and if he is faithful, after years of service, reach a maximum of \$7.35 a week. If he is exceptional, he may become a clerk in charge, and receive \$8.00 a week; and in his old age a possible \$9.76 a week. No annual vacation is allowed until after ten years of service, for all grades of workers, and then from three to five days. One can see, in the light of these facts, somewhat of the tremendous force of the prophecy found in James 5:1-8.

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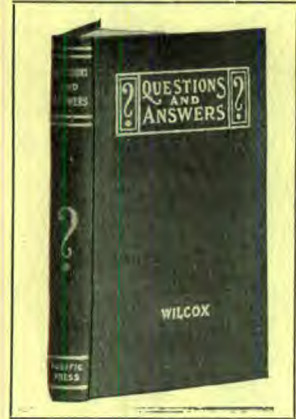
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Questions and Answers



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SIGNS OF THE TIMES Mountain View, Cal.



The Plowing of the Lord

The plowing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plow
His purpose to fulfil.

They work His will because they must,
On hillside or on plain;
The clods are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod His deserts broad,
Where monarch dragged the plow,
Behold the seedtime of His Word!
The sower comes to sow!
— Edward Everett Hale.

— ★ ★ —

Sunday Laws at Cherokee, South Carolina

WHEN Mr. J. M. Swofford and son returned from the Seventh-day Adventist camp-meeting at Woodruff, South Carolina, they found a summons to trial for Sunday labor awaiting them.

The work for which they were indicted was that of sowing a bucketful of cow-peas early on the morning of July 16. The work was done a full quarter of a mile from any public road, or any house except their own. The trial was set for Tuesday, August 8. The president of the South Carolina Conference, Elder W. H. Branson, was present at the trial, and was granted some time in which to address the jury. He made a strong plea for religious liberty. Mr. E. H. Evers conducted the case, and made the final speech to the jury. The writer was present and addressed the court and jury in behalf of the American principles of freedom.

The magistrate, at the request of the attorney for the prosecuting witness, ruled that no reference to the Bible should be made.

In commenting on the ruling, the writer remarked that it is a unique situation when a religious question is under discussion, when a man is under arrest for religious reasons, and the supreme rule for religious conduct is excluded. It was plainly to be seen that the sentiment was against the accused, the not universally so. Many words of sympathy were spoken by onlookers, but the instructions and rulings of the trial justice were such that the jury could not do otherwise than render a verdict of guilty.

The occasion was improved to circulate religious liberty literature. The neighborhood is much stirred; and tho the jury gave an adverse decision, we feel that by God's help apparent defeat shall result in advancement to the cause of Christ and liberty. Instead of being discouraged, every member of the Cherokee church is full of hope, and buckles on the harness anew.

A fine of one dollar was imposed. This Mr. Swofford did not pay, preferring to wait and take counsel concerning the advisability of appealing the case.

As I watched the progress of the trial, noting the willingness of the thoughtless throng to be amused by the chaffy, flippant thrusts of the prosecuting attorney, I could but reflect how little true followers of Christ can expect from the people of earth in times of crisis unless the Spirit of God restrains them.

The spirit that moved the mob against Stephen, or inspired that awful cry of "Crucify Him, crucify Him," is still in evidence in the earth. Only the holding of the winds, the restraining power of God, holds in check the satanic passions of a maddened

multitude. Truly the night is far spent; the day is at hand. What is done must be done quickly.

Meeting at the S. D. A. church was appointed for the night following. Many of the citizens and neighbors attended, and the writer spoke to them, using as a text, "We have a law, and by our law He ought to die." John 19:7.

The brethren of South Carolina intend to follow up the interest aroused, by sowing literature; for tho the offense was not committed with the view of getting attention or notoriety, yet we feel that now, while the eyes of the public are turned in our direction, it is proper that every lawful means shall be used to set forth the principles of religious liberty. Articles were written for the local papers, setting forth modestly but plainly the truth in the case, discussing not the man, but the principles. Personally, I felt it a privilege to return to the South Carolina Conference for a day and lend what little aid I could in the case.

T. H. JEYS.

Our Work and Workers

FIVE have taken their stand at Dexter, Maine.

SIX souls have recently received baptism at Memphis, Tennessee.



In the rear, E. H. Evers, W. H. Branson; in front, J. M. Swofford, T. H. Jeyes, Hassie Swofford. The Swoffords are made criminals by a Sunday law.

AT the close of the Macon (Georgia) camp-meeting, twelve persons were baptized.

SUBSEQUENT to the South Missouri camp-meeting, baptism was administered to thirteen persons.

THREE young persons were baptized in a stream near Oxford, Wisconsin, and one at Milwaukee.

DURING the camp-meeting at Fort Scott, Kansas, thirty-four souls were baptized in a lake near-by.

AT the South Dakota camp-meeting forty-eight persons were baptized, forty-one of whom are young people.

A SERIES of meetings being held in Tijuca, Brazil, S. A., has already resulted in several conversions.

THREE have accepted the truth at Orloff, California, and a number have been baptized at Paradise.

THREE souls have begun to obey the message at Brattleboro, Vermont, and others are under deep conviction.

SIXTEEN have taken their stand for the truth at Chicago, Illinois, as a result of tent meetings held in the South Side.

ELEVEN persons have yielded to the truth at Buffalo, Wyoming, as a result of a tent effort recently held at that place.

FOUR young persons were recently baptized at Brownsville, Oregon; and several others are in the way, who will be baptized later.

AT the Texas camp-meeting held at Dallas, a number took their stand for the truth, and were baptized at the close of the meeting.

FOLLOWING a tent effort conducted by Elder G. G. Roth in Manchester, New Hampshire, six or seven good families took their stand for the truth.

SEVERAL have embraced the truth in Decatur, Alabama, and twenty at Dothan. It is expected that five more will take their stand at the latter place soon.

TWELVE were baptized in Holbrook, Nebraska, on August 21, and six others are keeping the Sabbath. Several have taken their stand for the truth at Omaha.

ELEVEN adults have been baptized at Ada, Oklahoma, and five others have accepted the message; twelve at Sayre, and several others have accepted the truth; and eight at Bache.

FOUR souls received baptism at Lacombe, Alberta, Canada, and two at Vermilion Lakes. On the closing Sunday of the Didsbury camp-meeting nine were baptized, and others will be baptized at their homes.

FIVE have already taken a definite stand for the truth as a result of meetings being held in Taunton, Massachusetts. Others have signified their intention of walking in the new light which has come to them.

AT Mankato, Minnesota, eight were recently buried with the Lord in baptism, and two at Sherburn. About a dozen have taken their stand at Minneapolis, while a number of others are deeply interested.

SEVEN converts are reported at Philadelphia, Pennsylvania. These have accepted the truth as a result of a tent effort conducted in West Philadelphia, and it is expected that many more will accept later.

ELDER WILLIAM M. ANDRESS reports the baptism of five adults at Eagle, Colorado. This is the result of tent and cottage meetings held at that place. These persons will become members of the Glenwood church.

UP to the present time twenty-five persons have taken their stand on the message at Troy, New York, and about ten others are in the valley of decision. Several business men are deeply interested, one of whom has already yielded.

THE workers at Thurmont, Maryland, report a number of new Sabbath-keepers, and a number more interested. There is an excellent interest in the tent meetings in Baltimore. Eight or nine persons have already yielded to the Lord.

WORD comes to us from South Africa that eight young persons were baptized at the close of the summer school of the Barotseland Mission; and two European families have taken their stand for the truth at Heisterbach. At Maritzburg, Natal, five have received baptism.

ON a recent Sabbath, baptism was administered to nine candidates in Columbus, Ohio, eight of whom became members of the Columbus church. Six others will go forward in this ordinance later in the year. Twenty-three have been added to the church during the past sixteen months.

AT Safford, Arizona, Elder R. M. Kilgore recently baptized about thirty-nine converts who accepted the truth as a result of labors by Elder M. Serna. One brother who has accepted the truth at the State penitentiary at Florence, has been laboring among his companions, and reports several converts. One of these was baptized by Brother G. W. Reaser at a recent visit there.

Leaflets on the Sabbath

One each of the following, with complete catalog, post-paid, 25c.

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Its sixteen pages are packed full of interesting quotations and facts on Sunday.

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The reasons on which he bases his belief are here given, and they will interest you.

Eight pages; 50 cents a hundred.

"Why Not Found Out Before?" B. S. L. 52. The question is often asked, "If the seventh day is the Sabbath, why was it not found out before?" To the answer of this question this little tract is dedicated.

Eight pages; 50 cents a hundred.

"From Sabbath to Sunday." B. S. L. 95. The text of Father Enright's thousand-dollar offer for proof from the Bible that Sunday is the Sabbath, is contained in this leaflet.

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"The Identical Seventh Day." B. S. L. 114. Has time been lost, making it impossible to know which is the Sabbath? Can one keep the Sabbath on a round world? together with other questions connected with the permanency of the seventh-day Sabbath.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 19, 1911

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

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It is said that the prices of meat will go higher this fall than ever before within fifteen years. What will bring the beef trust to time quicker than anything else is to adopt vegetarianism. Those who give it a thoro trial will stay with it.

A despatch from Georgetown, British Guiana, dated September 5, states that "the Rev. E. O. Davis, superintendent of the Guiana Mission of the Seventh-day Adventist denomination, has been murdered while proselyting among the natives." The initials seemingly are wrong; it is O. E. Davis, instead of E. O. No particulars are given. In May Brother Davis wrote that he had received a call to visit some Indians about a two months' journey up the Demerara River, where no white man had ever been. This was the last heard from him. The *Examiner* reports that the message was sent by "the Rev. E. C. Roger, of California." This also is a mistake: the name should be E. C. Boger. This is sad news indeed. We shall be anxious to hear the details of the crime. Our sympathy is with Sister Davis, his wife.

Poor China.—In cable despatches from China of September 4 and 5, it is said that floods caused by the overflow of the Yang-tse River are the most extensive and deepest in the memory of man. The Nanhwei Valley is submerged to a greater depth than ever before, and wide-spread famine threatens. It is said that 100,000 persons have been drowned. Millions are homeless. Eighty per cent of the crops in the flooded district are ruined, the price of rice is rapidly rising, and multitudes are facing starvation. These are not the only troubles in China. She is torn by internal disorders. There are rebellions in five sections of the empire. The Mohammedans, 20,000 strong, are threatening Siningfu, in the province Kansu. Terrorists surround Canton, and it is reported that Chinese troops in Tibet have been defeated with a loss of 600 men, and have retired into Lhasa. In the province of Szechuen the people have arisen against the railway projects. The troops still maintain order, but their loyalty is doubted. These re-

bellions, however, are very small calamities as compared to the flood conditions. The great, rich valley of Hankow is an inland sea.

A good cause ought not to be dependent on unworthy measures. Unholy, unfair methods must reflect against a cause, and ought to. These thoughts are suggested by a report in a San Francisco paper that the suffragettes in Berkeley are tearing down the signs of the anti-suffragettes, and threatening boycott to the shops which display their signs. He (or she) who is right can afford to be fair.

It is not in England alone that riots have occurred, but France is also under the riot spell. Not a few towns have been turbulent of late, needing soldiers to suppress the uprisings. One of the causes of riots is the high prices of provisions. In the French riots women have been very prominent. The simple fact is, that the governments of earth are not in the best state of equilibrium. Underneath the placid surface often there is seething revolution.

Matters in Europe.—While it is said that there will be no war between France and Germany, yet everything indicates that the tension is very high. September 5 the great naval fleet of 99 fighting ships was reviewed by the German kaiser, every one of them in shape to go to sea; and at Toulon, France, the day before, the most powerful fleet that France ever assembled was reviewed by President Fallières and Premier Caillaux—fifty-two ships in all, six of which were great battle-ships of the big gun type.

LATER.—A despatch from Paris dated September 5 states that the dispute between France and Germany has been settled, and that the main points and details in agreement between the two governments will be made public soon. The labor papers claim a victory for themselves, saying that the governments of Germany, France, and Belgium fear that there will be general strikes in case of a declaration of war.

Epidemic of Crime

A HEADING in a San Francisco paper of September 4 reads: "Police Aghast at Epidemic of Crime. Murderous Thugs Shoot Victim Who Resists Attempt to Hold Him Up in Hotel. Pedestrians Are Victims. Out of Ten Crimes Reported to the Police, Three Arrests Only Appear on Records." And then the article declares that there is an unusual number of hold-ups and robberies occurring in San Francisco. And such is about the news that comes from all parts of the country.

In *Leslie's Illustrated Weekly* of August 24 is the following striking editorial, the perusal of which we commend to our readers as a fulfilment of what is stated over and over in God's Word,—that evil men and seducers shall wax worse and worse:

"WHAT IS THE MATTER?"

"The world seems to be upset. Agitation, unrest, and distrust prevail. Kingdoms are being uprooted, monarchies undermined, while rankest Socialism seeks its day.

"Great labor disturbances with loss of life are chronicled on both sides of the ocean. Bombs and dynamite do their fearful work.

"Lynchings, north and south, of innocent and guilty, are reported. Mobs gather at slightest provocation and defy the authorities. Rioters, young and old, desecrate the Sabbath. Peaceful excursionists are insulted in our cities by young toughs and rowdies of both sexes.

"The divorce courts are working overtime, and young women parade the streets in costumes that the chorus girls of the stage have made notorious, ridiculous, and indecent. Chorus girls are on every street in flimsy, clinging garments, and the white-slave traffic increases by leaps and bounds.

"Legislative bodies are debauched by demagogues, and rankest municipal corruption is wide-spread. The prosperity of the country is overlooked, while upstart 'uplifters' clamor to be heard, and climb for every office in sight.

"The blazing sun consumes the crops, and the

water supplies of cities great and small are threatened. Rain refuses to fall, and vegetation is parched.

"The theaters are crowded, while the pews of the churches are empty, and religion is at the lowest ebb.

"Under what sign of the zodiac are we living?

"But God reigns, and the world will still survive."

God does reign, and God will make the wrath of men to praise Him. But this old world, in the meaning of its present arrangement, will not, nor can it, survive under present conditions. It will survive only when created anew by the power of God.

There has come to us a new and interesting little pamphlet entitled "Food and Cookery: Their Relation to Health. A Handbook for Teachers and Pupils for Use in Cooking Classes and Demonstrations;" a revised edition by H. S. Anderson, instructor in cooking in the training school for nurses, Loma Linda, California. Published by the College Press of Loma Linda. The author of this work was for several years employed as cook in many of the leading hotels and clubs of some of the largest cities of the Middle West and the Pacific Coast. He has also been connected with the Loma Linda Sanitarium in the preparing of hygienic health foods, and is therefore well prepared to speak on the various subjects discussed in this pamphlet. It is not designed to be a mere cook-book, but a guide to teachers. The pamphlet discusses foods, their uses, preparations, etc., various kinds of bread, unfermented and unfermenting, different kinds of soups, grains, nut foods, entrées, legumes and their preparation, gravies and sauces, vegetables, salads and dressings, desserts, pies, puddings, cakes, toasts, breakfast dishes, invalid dietary, fruit ices, ice-cream, canning, preserving, combinations, menu making, and suggestive menus. We are sure that the housewife will find help in this, as well as the one who is teaching or giving demonstrations in cooking. The price is 25 cents.

The Last of His Tribe.—An Indian has been captured near Oroville, California, while attempting to steal some meat, who is said to be the very last of the Deer Creek tribe. He speaks no language which can be understood or connected with that of any other Indian tribe. The ethnologists of the university of the State have him now in charge, and are endeavoring to learn all they can concerning his tribe and language. He is thought to be about fifty years old; had never come in connection with civilization in any way. The university men feel that he is as much of an aborigine as tho he had been living 100 or 150 years ago. He is without trace or taint of civilization.

The difficulties between the Southern Pacific Railway and the shopmen connected with it are still pending. It is thought by both parties that some satisfactory arrangement will be arrived at. The various unions among the shopmen demand recognition of a joint committee in all labor matters, while the railway feels that in the duty which they owe to the public this concession can not be granted. And there the matter stands.

It is declared that there is a loss of a billion dollars every ten years to America in the purchase of titled husbands, and some congressmen are studying the matter as to how it can be avoided. It is said that very few rich American girls marry American men; that their money is used for the purchase of a title. An "heiress tax" is suggested.

It was a strange accident that drowned a milkman in Gilmore, Nebraska, September 5, in 1,000 gallons of buttermilk. He was driving a tank containing that amount of buttermilk, when his wagon overturned in a depression in the road, he falling under the tank.

Sixty Zapatistas in Mexico were killed September 1 in two encounters with federal troops. We are not told whether there was any federal loss or not. Their leader, Zapata, barely escaped death.