



# SIGNS OF THE TIMES

## Above and Below

O dwellers in the valley land,  
 Who in deep twilight grope and cower,  
 Till the slow mountain's dial hand  
 Shorten to noon's triumphal hour,  
 While ye sit idle, do ye think  
 The Lord's great work sits idle too?  
 That light dare not o'erleap the brink  
 Of morn, because 'tis dark with you?

Tho yet your valleys skulk in night,  
 In God's ripe fields the day is cried,  
 And reapers, with their sickles bright,  
 Troop, singing, down the mountainside.  
 Come up, and feel what health there is  
 In the frank Dawn's delighted eyes,  
 As, bending with a pitying kiss,  
 The night-shed tears of Earth she dries!

The Lord wants reapers. O, mount up,  
 Before night comes, and says, "Too late!"  
 Stay not for taking scrip or cup;  
 The Master hungers while ye wait.  
 'Tis from these heights alone your eyes  
 The advancing spears of day can see,  
 That o'er the eastern hilltops rise,  
 To break your long captivity.

- James Russell Lowell.

In the morning  
 sow thy seed, and  
 in the evening with-  
 hold not thine hand:  
 for thou knowest  
 not whether shall  
 prosper, either this  
 or that, or whether  
 they both shall be  
 alike good.

Eccl. II:6.

Say not ye, There  
 are yet four months,  
 and then cometh  
 harvest? behold, I  
 say unto you, Lift  
 up your eyes, and  
 look on the fields;  
 for they are white  
 already to harvest.

John 4:35.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3663—Has Christ Creative Power?**

Did our Lord exercise creative power in the feeding of the multitude, or was all that He did done through angelic ministrations? What caused the fall of Jericho's walls? A. K.

There are repeated evidences that our Lord exercised creative power. There were doubtless times when angels did work for Him, but the only power they received was in the command that was given to them. Said the Roman centurion, "I am not worthy that Thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Jesus sent His word and healed him. The poor, decaying, corrupt leper said, "Lord, if Thou wilt, Thou canst make me clean." The cleansing of that leper meant creative power, the absolute renewing of his entire being; and Jesus touched him, and said, "I will; be thou clean." There came to Jesus at another time one sick of the palsy, and Jesus said, "Son, thy sins be forgiven thee." And the multitude murmured, saying that only God could forgive sins; but in order that He might demonstrate that He had the power of God to forgive sins, He said to the sick of the palsy, "Arise, and take up thy bed, and go thy way into thine house." And creative power restored the incurable of the palsy. It was not angels that said, "Thy sins be forgiven thee," but Christ; and it was not angels that healed the sick of the palsy, but Christ. It was so when the multitude was fed. As the bread left the hands of the Master, it multiplied, and it multiplied in the hands of His disciples, through His own power. The only hope that the poor, sinful soul has is in the creative power of the Lord Jesus Christ, in the reception of His Word. This does not mean that He did not use, at different times and on various occasions—and most occasions, in all probability—the help of angels. He does not do this because angels are necessary, but in order that there may be that blessed and divine coöperation which will make other hearts glad as well as His own. Even so He uses human beings. He could have said to Paul: "Thy sins are forgiven thee. Arise and be baptized." But He wanted Ananias to have a part in it, and He wanted His angel to have a part in it, and so He sends an angel to Ananias, and Ananias tells Paul, and both of them are blessed in Christ in the work which they do, but the power is of Christ.

God's army was with Joshua. We learn that by reading the context, when he stood before Jericho. And it was God's army, doubtless, that threw down the walls of Jericho; but the power was of God still. "If any man be in Christ, he is a new creature,"—literally, a new creation.

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**3664—Which Day of the Week Was It?**

In Acts 27:11 we find that the disciples had a night meeting. We believe that it was Saturday night, the night of the first day of the week. In verse 7 it says that he departed "on the morrow." The opposers say that Paul departed not on the first day, but on the morrow after the first day. Please explain. T. W. F.

Evidently a mistake is made in the reference above. It should be Acts 20, verses 7-11. The Bible manner of reckoning time was from sunset to sunset, and therefore the evening of the first day was the evening preceding the light part, beginning with what is our Saturday night. That is generally conceded by scholars. The meeting was what would be called a Saturday night meeting. There can be no question over this at all, if we decide it from the Bible manner of reckoning the days. That meeting lasted all that night; and the next day—that is, the light day—Paul departed. If any one should say that there was a day between his departure and the time of that all-night meeting, of what worth would it be? The Scripture is absolutely silent regarding it. But no one looks upon it in that way, so far as we know. See Conybeare and Howson. They without any question make Paul take his journey across the isthmus to Assos on the first day of the week. Dean Alford counts the breaking of bread the "agape, or the love-feast, which Paul had not even tasted, that is the bread which he had broken." Again, "The time indicated by the break of day must have been before, or about five A.M., which would allow about four hours since the miracle. We have here a minute but interesting touch of truth in the miracle. Paul, we learn afterwards, intended to go afoot. And accordingly, here we have it simply related that he started away from Troas before his companions, not remaining for the reintroduction of the now recovered Eutychus, in verse 12." Wesley, on verse 11, says, "So

departed, without taking any rest at all;" and on verse 13, "Being himself desirous to go on foot that he might enjoy the company of his Christian brethren a little longer, altho he had passed the night without sleep," showing clearly that Wesley understood him to have journeyed on the first day of the week, as the record clearly indicates. It seems to us that to deny the apostle's journey on the first day of the week is a mere arbitrary statement against very obvious facts.

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**3665—Change of the Law, Heb. 7:12**

I have found some fine lessons in your paper, but I see a statement in the issue of November 28, 1911, to the effect that God has never changed His law. Now it seems to me as tho God has changed His law, as stated in Heb. 7:12, "For the priesthood being changed, there is made of necessity a change also of the law." Now was the law changed? What is meant by Col. 2:14,—the handwriting that was against us, and nailed to the cross? and the enmity abolished in His flesh, in Eph. 2:15? Was it not the law which was abolished, as stated in 2 Cor. 3:7? P. S.

Our correspondent has asked questions upon which a volume might be written, but we will answer very briefly. The writer in the paper to which he refers had reference to God's moral law, God's law of character, the reflection of His own character. Any one who will stop to think upon that earnestly and devoutly will see, in the very nature of the case, that as God is unchangeable (Mal. 3:6; James 1:17), so His great law of character must be unchangeable, and that as He requires that all His children shall be like Him, holy as He is holy, perfect as He is perfect (1 Peter 1:15, 16; Matt. 5:48), they must have the same character as is indicated by His law (Ps. 19:7-10); furthermore, that while His law must be the law of righteousness, for it could be no other, its transgression must be sin, as He declares over and over again (1 John 3:4; Rom. 7:7). And for God to change His law—that great moral law—would be to say to the world that He made a mistake in giving it, and that what was sin in one age was not sin in another age, and what was righteousness in one age was not righteousness in another age. And how, then, would it be when God's children of all ages are brought together in the last great day of judgment, one having a character molded after one standard, and another a character molded after another? God has the one great standard,—His holy law, and that law was exemplified in the life of our Lord Jesus Christ. He was the law wrought out in living character, and He Himself tells us that it is easier for heaven and earth to pass than for one tittle of the law to fail, that is, a small point of a letter. See Matt. 5:17-20; Luke 16:17. And thus the psalmist by inspiration sings that God's commandments stand forever and ever. Ps. 111:7, 8. There are many other scriptures to the same intent.

Now what is the meaning of Heb. 7:12? You will notice the context. The question is not a question of character, but of priesthood; and there is nothing in God's great law of Ten Commandments which makes any reference to priesthood at all; but the priesthood being changed, there must also of necessity be a change of the law regulating the priesthood. The ceremonial law regulated the priesthood anciently, and by that the priesthood came of the tribe of Levi, and of the house of Aaron; but our Lord sprang from Judah. Consequently, when the Aaronic or Levitical priesthood passed away and our Lord Jesus Christ became Priest, there must be a change in the law regulating the priesthood. It was a matter no longer of sacrifices and offerings of the blood of beasts, but Christ came, and the priesthood is now that of Melchizedek, and not that of man. That is all the law that is spoken of there. In Colossians 2, and also in Ephesians 2, the matter which was nailed to the cross and which our Lord Himself abolished was the enmity, the sinful heart (Rom. 8:7), and the offerings for sin, and the various types which pointed forward to our Lord Jesus Christ; those were taken away with the sin. And so the sabbath days, and the new moons, and the feast-days pertain to those types of the Levitical law, and not to the eternal law of God, which existed before sin and will exist after sin is passed away. There were various yearly sabbaths, all having a typical aspect (read Leviticus 23), and these sabbaths were "beside the Sabbaths of the Lord" (see verse 38). Consequently those scriptures, instead of indicating a change in God's law,

show its exceeding strength and character and absolute unchangeableness.

It is just as true concerning 2 Cor. 3:7. The thing which the apostle declares there is abolished is the glory of condemnation. The thing that condemns is God's law, and God's law written and engraved in stone—the Ten Commandments. But God does not want His children to stay under condemnation; He wants to take away the condemnation by justification; and so Paul tells us that those who have accepted the Lord Jesus Christ have the condemnation taken away, but have that which is better, the glory of justification. Condemnation comes when we hold the law outside and the sin inside; justification is when the sin is placed outside and God's law is written in the heart,—the same law. See the tract, "What Is 'Done Away' in Christ?" "Bible Students' Library," No. 149. Price 2 cents.

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**3666—Providence and Lightning-Rods**

Is it right, or wrong, to put lightning-rods on buildings? Some persons seem to believe that it is defiance against God to do so. A. K.

It is not defiance against God to use the judgment and reason and good sense which He has given us in properly caring for ourselves, and properly protecting our property. When God gives us of His abounding grace, He does not design to take away common sense or good judgment. It is not defiance of God to place a roof upon our house, or give our stock shelter. And if currents of electricity in the warring elements, which occur because sin has blasted this earth, can be conducted away by natural channels, we see no reason in the world why that should not be done. Of the necessity or futility of lightning-rods, we are not writing, but it is certainly not defiance of God to use real good sense in the protection of life and property.



Schedule for Week Ending February 24, 1912

Sunday	February 18	Exodus 29
Monday	" 19	" 30, 31
Tuesday	" 20	" 32, 33
Wednesday	" 21	" 34; 40:17-38
Thursday	" 22	Leviticus 9, 10
Friday	" 23	" 11, 16
Sabbath	" 24	Psalms 105

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We begin our readings with Exodus 29, continuing through to chapter 34, giving the completion of the Lord's directions concerning the building of the sanctuary. We omit chapters 35-39, and a part of 40. In these chapters we have the statement made that the Lord's directions were explicitly carried out, and in the last part of the 40th chapter we have the dedication of the sanctuary itself, and the filling of that sanctuary with God's ineffable glory.

We pass over the first eight chapters of Leviticus. They are interesting, and we would advise those of our band who have time, to read them. They are not long; one sitting of from a half hour to an hour will read all that is omitted. They describe the different kinds of sacrifices, every one of which has something in type concerning the work of our Lord Jesus Christ. Chapters 9 and 10 are of peculiar interest,—9, the dedication of the sanctuary and of the sons of Aaron and of the people themselves. When all had been laid before the Lord, then the Lord shows how He accepts their gifts, pardons their sin, and reveals His glory. They stand sinless before Him, forgiven in full. But the next chapter records a no less important but opposite lesson. Nadab and Abihu identify themselves with sin, or the transgression of God's Word, and they perish with the sin. Chapter 11 contains instruction concerning clean and unclean beasts, which may be of interest. They are not named so arbitrarily, but from their nature. 12 to 15 are omitted. They are worthy of reading if we have time; 16 should be read, as it contains the description of the ceremonies concerning the cleansing of the sanctuary.

The week closes with the reading of the 105th Psalm, showing God's dealings with His children, reviewing in song God's wonderful works for them. It will call to mind many of the things over which we have passed, and throw new light upon the narrative of the children of Israel.

# 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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## Christ the Life-Giver

By Mrs. E. G. White

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:1-5.

**T**HE world did not see divinity in the humble Man of Nazareth. The only-begotten Son of the infinite God was in the world, and men knew Him not in His true character.

"In Him was life; and the life was the light of men." It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of Myself," He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He can not earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This is the open fountain of life for the world.

### "Who Only Hath Immortality"

Giving his charge to Timothy, Paul says: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of Kings, the Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6:11-16.

Writing again, Paul says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suf-

fering, for a pattern to them which should hereafter believe on Him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1:15-17.

### Immortality Brought to Light

Christ "brought life and immortality to light through the Gospel." 2 Tim. 1:10. No man can have an independent spiritual life apart from Him. The sinner is not im-



After Adam and Eve brought death into the world by their disobedience, a costly Sacrifice was provided for the human race

mortal; for God has said, "The soul that sinneth, it shall die." Eze. 18:4. This means all that it expresses. It reaches farther than the death which is common to all; it means the second death. Men start back at this, saying, Would you make man no more than a beast? This is thought to be degrading. But what is it that elevates man in the sight of God? Is it his accumulation of money?—No; for God declares, "The gold and the silver are Mine." If man abuses his entrusted treasures, God can scatter faster than man can gather. Man may have brilliant intellect; he may be rich in the possession of natural endowments. But these are all given him by God, his Maker. God can remove the gift of reason, and in a moment man will become as Nebuchadnezzar, degraded to the level of the beasts of the field. This God does because man acts as

though his wisdom and power had been gotten independently of Him.

Man is only mortal, and while he feels himself too wise to accept Jesus, he will remain only mortal. Men have done wonderful things in the intellectual world; but who gave them power to do this?—The Lord God of Hosts. If in their fancied efficiency men triumph because of their own power, and glorify themselves, following the example of the antediluvian world, they will perish. The imagination of that long-lived race was only evil, and that continually. They were wise to do evil, and the earth was corrupted under the inhabitants thereof. Had they connected themselves with the One who is infinite in wisdom, they could have done marvelous things with their God-given ability and talents. But turning from God, they chose to follow Satan's lead, as many to-day are doing, and the Lord swept them from the earth, with all their boasted knowledge.

### Whom God Honors

Humanity may be exalted by the world for what it has done. But man can lower himself very fast in God's sight by misapplying and misappropriating his entrusted talents, which, if rightly used, would elevate him. While the Lord is long-suffering, and not willing that any shall perish, He will by no means clear the guilty. Let all take heed to the words of the Lord: "Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honorest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me forever; but now the Lord saith, Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed." 1 Sam. 2:29, 30.

God honors those who obey Him. "The Lord rewarded me according to my righteousness," said David; "according to the cleanness of my hands hath He recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments were before me, and I did not put away His statutes from me." Ps. 18:20-22.

Only the believer in Christ can receive life everlasting. Only by continually feeding on Christ's flesh and blood can we have the assurance that we are partakers of the divine nature. No one should be indifferent on this subject, saying, If we are honest, it is no matter what we believe. You can not with safety surrender any seed of vital truth in order to please yourself or anybody else. Do not seek to avoid the cross. If we receive no light from the Sun of Righteousness, we have

no connection with the Source of all light; and if this life and light do not abide in us, we can never be saved.

#### Every Provision Has Been Made

God has made every provision that His purpose in the creation of man shall not be frustrated by Satan. After Adam and Eve brought death into the world by their disobedience, a costly Sacrifice was provided for the human race. A higher value than that they originally possessed was placed upon them. By giving Christ, His only-begotten Son, as a ransom for the world, God gave all heaven.

The acceptance of Christ gives value to the human being. His sacrifice carries life and light to all who take Christ as their personal Saviour. The love of God through Jesus Christ is shed abroad in the heart of every member of His body, carrying with it the vitality of the law of God the Father. Thus God may dwell with man, and man may dwell with God. Paul declared, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

#### Life Everlasting May Be Had

If through faith man becomes one with Christ, he can win life everlasting. God loves those who are redeemed through Christ, even as He loves His Son. What a thought! Can God love the sinner as He loves His own Son?—Yes; Christ has said it, and He means just what He says. He will honor all our drafts if we will grasp His promise by living faith, and put our trust in Him. Look to Him, and live. All who obey God are embraced in the prayer which Christ offered to His Father, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17: 26. Wonderful truth, too difficult for humanity to comprehend!

Christ declares: "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." "Verily, verily, I say unto you, He that believeth on Me hath everlasting life." "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6: 35, 40, 47, 53-58, 63.

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THERE is hidden in the heart of every gift of God to us a meaning and sweetness which only reveal themselves when the gift is shared with others.—Henry E. Robins.

## The Testimony of Jesus

By George W. Reaser

### VI—Marked Examples of Fulfilled Prophecy



HE following incidents will serve to illustrate the efficiency of fulfilled prophecy in disproving skepticism and in substantiating the truthfulness of the Bible.

#### Dr. Hamlin's Experience with a Turkish Colonel

When Dr. Cyrus Hamlin visited Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him, and during their conversation said, "What proof can you give that the Bible is what you claim it to be, the Word of God?"

Dr. Hamlin evaded the question, and drew the officer into conversation, during which he learned that he had traveled a great deal, especially in the East, in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes; and that reminds me of a curious experience I had there," replied the visitor. He then related the following account of his visit to the ancient capital of the world:

"I was very fond of sport, and having heard that the ruins of Babylon abounded in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik with his followers to accompany me, for a large sum.

"We reached Babylon, and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds that cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set.

"It was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him most handsomely, and here he was starting off when our contract had scarcely begun. Nothing I could say, however, would induce him to remain.

"'It isn't safe,' he said. 'No mortal flesh dare stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them, and becomes one of themselves.'

"Finding I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought; but if you'll stay, I'll double it.'

"'No,' he said; 'I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant, and come back at daybreak.'

"And go they did, and my sport had to be given up.'

"As soon as he had finished," said Dr. Hamlin, "I took my Bible and read from the 13th chapter of Isaiah:

"'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.'

"'That's it exactly,' said the Turk, when I had finished; 'but that's history you have been reading.'

"'No, it's prophecy. Come, you're an educated man, you know that the Old Testament was trans-

lated into Greek about three hundred years before Christ.' He acknowledged that it was.

"'And the Hebrew was given at least 200 years before that?'

"'Yes.'

"'Well, wasn't this written when Babylon was in its glory? and isn't it prophecy?'

"'I'm not prepared to give you an answer now,' he replied; 'I must have time to think it over.'

"'Very well, do so, and come back when you're ready, and give me your answer.'

"'From that day to this I have never seen him,'" continued the doctor, "but what an unexpected testimony to the truth of the Bible in regard to the fulfilment of prophecy did that Turkish officer give!"—*Record of Christian Work.*

What caused the silence of this pronounced skeptic who a few moments before had boldly challenged the faith of Dr. Hamlin in God and in His Word? Answer, "The testimony of Jesus," which "is the spirit of prophecy." "The testimony of Jesus" is ever the most effectual weapon to hurl against skepticism and to cause it either to blush with shame or to scamper away into the shadows.

#### A Remarkable Prophecy Concerning Cyrus

A most remarkable prediction was made concerning Cyrus, king of Persia, more than 100 years prior to his birth, and 174 years before the prediction made was fulfilled. The prophecy had to do with the release of God's people from captivity, and their return to the land of Palestine to rebuild Jerusalem and the central temple therein.

The Lord had declared through Jeremiah that He would cause Nebuchadnezzar, king of Babylon, to carry His people into captivity, because of their iniquity, and that Jerusalem would lie desolate seventy years (Jer. 25: 8-12). This period of seventy years began in 606 B.C. (Dan. 1: 2, margin), and would therefore terminate in B.C. 536.

The prophecy above mentioned reads as follows: "Thus saith the Lord . . . of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44: 24-28.

Two years before the time came for the fulfilment of the prophecy, or in 538 B.C., Babylon, where God's people were held in captivity, had been overthrown by Medo-Persia. The prophecy must be immediately fulfilled, or God's prophetic word would fail. Marvelous as it may seem, immediately Cyrus had come to the throne, a supernatural desire seized him, and he issued the decree that Jerusalem should at once be rebuilt by the people of God. This decree could not be delayed till the second year of his reign, because the God of heaven had spoken, His honor was at stake, the effectiveness of prophecy as a witness to God's existence must not go by default, and so it is written: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God

be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem." Ezra 1:1-3.

#### Alexander's Effort to Rebuild Babylon

Some of the mightiest military leaders in the history of the world, spurred on by their ambition for power and glory, have bent their herculean energies and set their indomitable will-power, doubtless unconsciously, to thwart some of the prophecies of God's Word, but in their futile efforts have themselves been brought to shame, ignominy, and utter ruin.

One of the marked instances of this was in the experience of Alexander the Great. Having conquered the world at the early age of thirty-three, he determined in his heart to restore the once golden city, Babylon, then in ruins, to some degree of its ancient splendor. God's prophet had spoken some 200 years before, declaring the utter destruction of the city, and that it should "*never be inhabited*" (Isa. 13:19-22). In a few short months after Alexander had begun the restoration of Babylon, he suddenly died from yielding to his appetite for strong drink, the would-be restoration of the city ceased, and Babylon is still "heaps of ruins," without a single inhabitant. God's Word stood, and it will "stand fast forever and ever."

If Alexander could have rebuilt Babylon, "the testimony of Jesus" would have been broken. But his signal failure to rebuild Babylon, after conquering the world in a manner little short of miraculous, proves that "the testimony of Jesus" can not be broken. It will stand fast tho earth and hell combine to break it.

In conquering the world, Alexander was coöperating with "the testimony of Jesus;" in trying to resurrect Babylon from its "heaps of ruins," he was fighting against it. While fighting in harmony with what Jesus had spoken by the spirit of prophecy (Daniel 8), he could easily conquer the world; but in fighting against it, he could not build a single city.

And thus it will ever be. He who fights against God's prophetic word, must fight a losing strife. He who battles in harmony with it, will always win.

#### Napoleon Bonaparte Defeated by Prophecy

Napoleon Bonaparte, than whom probably no greater or more ambitious military genius was ever born to our race, set his heart to conquer all Europe, and to bind its divided kingdoms into one, with himself as absolute monarch, which would have placed in his own hands, eager for power, the balance of power in all the earth.

God's prophet had made a simple statement, to the effect that these kingdoms could not be thus united by human power or tact, but that "*in the days of these kings [or kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed.*" Dan. 2:43, 44. Napoleon went down in ignominious defeat at Waterloo, was taken captive, and transported on a British man-of-war far from the scenes of his overweening and unholy ambition, to the isle of St. Helena, where he spent the remainder of his days, a miserable, dejected exile, bitterly lamenting his own folly.

If Napoleon, by his mighty genius, could have welded all Europe together in one nation, he would thus have broken "the testimony of Jesus;" but the sounding of the

retreat from Moscow, the corpses of thousands of loyal soldiers left lying upon the frozen ground during the retreat, the defeat at Waterloo, the exile and pining away on the far-off lonely isle,—all of these calamities which befell the one who unconsciously tried to break God's prophetic word, furnish tragic proof that "the testimony of Jesus" can not be broken.

O friends, one line of God's prophetic word far excels in strength the combined force of all the mighty generals and armies of earth, arrayed in unholy war to break that word!

#### Absolute Certainty of Prophecy

Nearly a quarter of a century after he had safely led Israel into the promised land, Joshua assured the people in these words, that Jehovah had faithfully performed everything He had promised: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your

### Jesus, Burst My Bonds Asunder

(A Hymn)

By N. D. Anderson

Jesus, burst my bonds asunder;  
Long in sin they've held me fast;  
Loose me, that the world may wonder  
At Thy love and mercy vast.

Gracious Lord, I thought Thee vanquished  
When they hanged Thee on the tree,  
And I mocked Thy pleading anguished,  
"Father, hast forsaken Me!"

Then it was that Satan bound me  
In the loathsome dungeon deep,  
Where Thy loving-kindness found me  
Suffering in my troubled sleep.

Jesus, burst my bonds asunder,  
Thrust my prison doors apart,  
Not with lightning, not with thunder,  
But Thy faith within my heart.

God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14. And in declaring the certainty of the fulfilment of His prophetic word, Jesus said, "Heaven and earth shall pass away: but My words shall not pass away." Luke 21:33.

#### The Position of Prophets

True prophets are greater, in the estimation of Heaven, than kings. They were commissioned of God in the olden times to select kings, to anoint them for their office, to reprove them when in error, and when kings were finally found to be derelict to their trust, God's prophets were sent to them be-times to convey the message that they were "weighed in the balance and found wanting," and they were deposed from their kingly majesty. The only two men in the history of the world who have been translated were not kings, but prophets. A truthful appeal to prophecy is based on certainty. Nearly all else is uncertainty. Prophecy, rightly understood, is the surest thing in the world.

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THERE are ways in which even silent people can belong to God and be a blessing in the world. A star doesn't talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—*J. R. Miller.*

## The Victory Over the Fall

By Frank A. Coffin

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. John 1:1-3.

And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen. 1:26.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die. Gen. 2:7, 16, 17, margin.

And he [the serpent] said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Gen. 3:1-6.

**T**HUS the woman believed the voice of Satan, speaking through the serpent. Bewildered by a falsehood, and believing it to be truth, while at the same time crediting God with having withheld from her some good, she ate of the fruit and induced her husband to do likewise. In transgressing God's command, she brought a deluge of sin and trouble upon the world, so that "the whole creation groaneth and travaileth in pain together until now."

#### Would Have Been a Deathless Sinner

Had man continued in the Garden of Eden after sinning, still eating of the Tree of Life, he would have become a deathless sinner. So God drove him forth from the garden, "to till the ground from whence he was taken."

Adam could give to his posterity no more than he himself possessed. But God devised a way whereby man might be saved. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What more could a loving Parent have given, than His only Son,—that Son who entered into all the counsels of God,—to save the creatures who had rebelled against His will?

Christ came into the world to save sinners, yet few will accept the wonderful salvation God has provided. Says Christ: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:1, 2.

In transgressing God's law man lost everything—his dominion over the earth and its creatures, his happy Eden home, and, most precious of all, his soul. Man sold his soul without recompense to Satan, the great adversary of God, who, through jealousy of Christ, fell from his high position as "the

(Continued on page 8)

# Studies in Daniel

## An Unnatural Kingdom; the Little Horn of Chapter 7

**I**N our last issue we considered the four beasts and their meaning, and learned that they represented the four great universal empires symbolized by the metals in the great image of chapter 2, as follows: Babylon was represented by the lion with eagle's wings, Medo-Persia by the bear, Grecia by the leopard, and Rome by the nondescript, terrible beast, which combined in itself all the characteristics of those which went before. And the ten horns upon its head, which we noted last week, symbolized as follows: the Alemanni, the Franks, the Burgundians, the Suevi, the Vandals, the Visigoths, the Saxons, the Ostrogoths, the Lombards, and the Heruli, developing in the Roman kingdom between the years 351 and 476.

It will be remembered that the little horn was to rise up among these, and that we noted, as set forth in the prophecy, thirteen different specifications, as follows:

1. The little horn was to arise among the ten horns (verse 8).
2. It was to be little at first, developing afterward (verse 8).
3. In order that it might be established, three of the first horns were to be plucked up before it (verse 8).
4. It had eyes like the eyes of a man, indicating wisdom and foresight (verses 8, 20).
5. It had a mouth which uttered not the noise of a beast, but great boasting, such as could only be uttered by a being above a beast (verses 8, 11, 25).
6. It was a different power and character from those around it—diverse (verse 24).
7. It became strong, so that its look was more stout than that of its fellows (verse 20).
8. The horn, or the power symbolized by it, made war upon the saints, or people, of God (verse 21).
9. It was to prevail against the people of God until the Lord should come and take judgment to Himself (verses 21, 22).
10. It should presume, or think, to change the times and the law of God (verse 25).
11. It should continue for a time, and times, and half a time, or three and a half years of prophetic time (verse 25).
12. It would lose its temporary dominion as a horn, or civil power (verse 26).
13. Its greatest words would be uttered in the very closing part of its career (verse 11).

Here are thirteen definite, specific characteristics given of the power symbolized by this little horn. In the very nature of the case, and according to the law of probabilities, it would be almost impossible to find all these specifications in any two powers. Some of these might apply to several powers, but only one power can be found to which they all applied.

To what do they apply? We believe that there is one power in which they are all met—one of the greatest religious powers in the world to-day. But we wish to say, before we present these specifications as applying to that power, that we do so with regret personally, and that we would not present this article at all, did we not feel it to be duty to our readers, and to God. We wish also to say that we dissociate the system, or power presented from those who are connected with it. We understand that the symbol refers to a power, or system, or government, that it is the evil principles of that system which the prophecy itself sets forth. Of course those who endorse and absorb evil principles become themselves like the principles which they hold, but many times they do this unconsciously to themselves; they feel these principles to be truth, and they may be just as devoted and sincere in this belief as he who holds to true principles. But we would not be true to the divine Word, true to the souls

of men, true to those who may agree with us, or who may be opposed to us, did we not state what we believe to be the application of this great prophecy.

1. The little horn arose among the ten horns. The power represented must come up among the ten divisions of Western Rome. What power differing in character from the civil divisions of Rome rose to a position of prominence in Western Rome in the fourth century? There was but one, the Papacy, centering in the bishop's see at Rome. Primarily there was no pre-eminence of one bishop over another in the early church. "One is your Master, even Christ; and all ye are brethren," were the words of our Lord. But at an early date the bishops of Rome began to put forth great claims for the see at Rome. Rome being the political capital of the empire, and the church becoming more or less political, it was demanded that the bishops of Rome should have the pre-eminence. This increased the influence of the church not only religiously, but more and more politically. This was the horn, or the power, that the prophet saw coming up among the ten.

2. It was a **LITTLE** horn; and so the Papacy was little at first, in the eyes of man. It did not look as tho it would amount to any great thing. Other bishops were as great and learned; other bishops made claims, like those of Alexandria and Constantinople. Its claim to authority was not thought to be serious. Other bishops considered their own sees as important and as influential as did the bishop of Rome. In its organized form, the Papacy was at first a little power, but its assumptions grew apace, and men yielded to its assumptions, and the little power became strong and great. The claims of the others dwindled. Some have passed away into oblivion. Others exist with more or less of influence. But chief and high above them all has been the Roman power.

3. **THREE HORNS WERE PLUCKED UP** before this little horn. During the years of these powers, when only ten existed, there was developed the great controversy between Arianism and Trinitarianism. In brief, the bishop of Rome stood on the Trinitarian side of the controversy, waging relentless war against Arius and his followers. In the finality of the conflict three of the ten kingdoms,—the Heruli, the Vandals, and the Ostrogoths,—fell. The last of the ten kingdoms was established in A.D. 476. The first of the three, the Vandals, was plucked up in A.D. 493. Thus, from 476 to 493 there were just ten kingdoms in Western Rome. The last of the three was plucked up in A.D. 538. In 533, Justinian, the emperor of Rome, made a decree that the bishop of Rome should be "head over all the churches," and "true and only corrector of heretics;" but that decree could not be said to be carried out as long as the Arian Ostrogoths dominated Rome; but the great, crushing blow was bestowed upon them in 538. They seemed to recover after this for a little time, but that was the crushing blow. Three powers fell before the rising ecclesiastico-civil power of Rome.

4. The little horn had **EYES LIKE** the eyes of a **MAN**. It is a strange thing to see on a beast a horn with eyes at all. But if it possessed eyes, we would expect to see the eyes of the beast which bore the horn. But this horn of a beast had eyes not of a beast, seeing only what is near, manifesting only the thoughts of the present; but the eyes of a man,—far-sighted, planning, devising, cunning eyes, that see the future, indicative of the mind behind that thinks and plans and schemes. How true is this of the Papacy as

compared with the kingdoms of earth! Like blind beasts, they have seen mostly only what is present and near. They have planned for the present, lived for the present. Present power, present glory, present prestige have been the rule, and the future has often been sacrificed for the present. Not so with the Papacy; she has planned for generations ahead. Pain, toil, sacrifice have been taught her children, that she might enlarge, expand, and be established. Thus has her diplomacy, measured by years, been more than a match for all Europe.

5. Great words have been spoken. The little horn was to utter great things. In the great claim which the Papacy has made, as the one sole authority in all religious matters, above conscience and the Bible, in its right to dethrone and set up kings and rulers, and to absolve their subjects from obedience, in the titles assumed for the bishop of Rome, as, for instance, "Lord God the Pope," "Vicar of Jesus Christ," "Arbiter of the World," "The Light of the World," etc., etc., it has surely spoken great words, and great words against the Most High, in assuming prerogatives and authority which belong only to God, and which our Lord Jesus Christ Himself did not even assume. It does not argue against the fulfilment of the prophecy to say that all this has been professedly in the service of Christ. That has ever been the claim of apostasy.

6. The little-horned power was to be **DIVERSE** in character from the kingdoms among which it rose. The ten kingdoms were civil governments. The State was at the head, if religion was connected with it. The true idea of government, the Christian idea, is that civil government has no right to meddle in the things of religion. The duty of the State is to protect all its subjects equally, without respect to religion. It is to prevent, as far as possible, incivility to all, irrespective of creed. Many nations of the past had departed from this—all, practically—but still the State had been kept paramount; the religion was subject. The true government never asks the religion of its subject. It does not protect the man because he is a Catholic, or a Protestant, or a Jew, or an infidel; it protects him because he is a man. It does not legislate, or decree, regarding the belief, or religion, of the man, but regarding the man and his personal conduct in his relation to the State and his fellows. But when the Papacy came in, a different theory was taught. The Church must be dominant, the State subject. The Church should define heresy and its punishment, the State should execute it at the behest of the Church.

This great apostasy is set before us in the prophetic word in three phases:

First, as the apostate church, the large part of which is Roman Catholic, but in which are many honest, earnest, self-sacrificing souls, longing for light and living according to their best knowledge. This apostate church, beginning in organized form (decidedly so in the days of Constantine), exists to the end as an ecclesiastical organization. As such alone she has no power to persecute. She may excommunicate, accept or reject, but she can bring no corporal penalties upon those who refuse to obey her mandates.

Second, in the form of the Papacy, to which is granted the power by the State to define heresy and its punishment, the State placing itself at the disposal of the ecclesiastical power to execute the sentence of the church. This phase of the Papacy acknowledged by the civil powers, especially developed between the years 533 and 538, and came to an end between the years 1793 and 1798, existing for a period of 1,260 years.

Third, the Papacy has also been brought before us as a civil kingdom limited to the "States of the Church," beginning in the middle of the eighth century and terminating in 1870. This is the "temporal power."

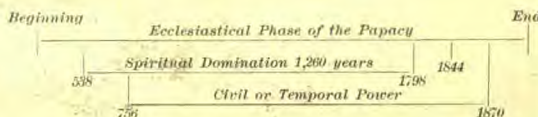
These three phases are set before us in the little diagram annexed. All these are contrary to and subversive of the Gospel of Christ. The last two phases are presented in this chapter.

7. The little horn was to become strong, so that its look was more stout than its fellows. At first it was a suppliant for power, for prestige, for favors, but it came to an end. The Chaldee word "rab," translated "stout," is rendered "chief," "captain," "great," "lord," "master." The look of the Papacy, or its representative, became more masterful than that of his fellows. The Papacy became chief. Our Lord said, "I am among you as he that serveth;" the Papacy became as the one that ruled.

8. It made war. Logically, it could not do otherwise, and be true to the system, true to its principles. Jesus our Lord said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 47. When the ardent disciples John and James saw their Master slighted, they said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them?" Jesus replied, "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." But the Papacy has assumed to be judge, or arbiter. It defines the faith, without regard to conscience. It steps between the individual soul and its God, to whom each one must give an account. It separates the child from its Father; it places between the human subject and the divine-human Redeemer, who invites all to "come unto Me," a cordon of ecclesiastical police, to whose rigid discipline the soul must submit before it can accept the invitation of its Redeemer. Assuming all this, it must, to maintain its dignity and power, punish infractions of its law. It logically argues, from false premises always, that the very honor of God's throne demands that heretics, those who dare disobey the Papacy's interpretation of God's will, should be punished with death, if need be; and therefore the very logic of the system itself is that war must be made, and that, too, with the saints. Jesus had before told His disciples that there would come a time when they would be put out of their synagogs, and that whosoever killed them would think that he did God service (John 16: 1-3); and the Papacy made the prediction true. God's children are free souls, who receive their law not in the cold, dead creeds of men, but in living words of truth from heaven. Of course, they have not been able, through the ages past, to yield their life to an organization that had departed from the Fount of Life, and therefore they were by that organization (the Papacy) adjudged heretics. The little horn made war with the saints.

9. It not only made war, but PREVAILED against God's people. It put to death, in mistaken zeal, countless thousands of "the whitest of the saints of God." We do not know how many. We would not say, as has been said by some Protestants, that forty million or fifty million were put to death; we do not know. We freely admit that so-called Protestants have put to death, also, those condemned by their creed, but in this they were not following the principles of Protestantism, or Christianity. They were but following the principles of the Papacy in another form. Pre-eminently the Papacy has led out in this; pre-eminently it is her principles which have put the children of God to death whenever those principles were operative through civil power, and she will thus continue to make war, so far as power is given her, until the Master comes again.

10. The little horn should think to change times and laws — not that it should be able to do this, but it would think itself able. It would assume to do this. The Septuagint reads, "the law;" the Revised Version reads, "the times and the law;" Spurrell's rendering, "the appointed times and the law." Rothenham renders it, "to change times and law" (singular). It is not a strange thing that any power of earth should think to change times and laws of earth; this has always been done at will by earthly powers. But here is a power that shall think to change — "think himself able to change," as the Douay Version has it. "The appointed times and the law" "point to the times of God's appointment and the law of His giving." The first period of God's appointment is the day, and the second period is the week; and it is the day and the week that mark holy time. The septenary cycle of seven days marks God's first sacred period, and the seventh day of that period He declares over and over again is the Sabbath of the Lord our God, to be kept "holy unto the Lord," made holy by Him. But the Papacy has substituted for the seventh-day Sabbath of the Decalogue the first day of the week, a day which has absolutely no claim to Scriptural authority. We do not need to argue this, nor do we need to give evidence for it in this brief statement of these specifications. The prophecy demands it, and the Papacy not only acknowledges it, but claims the right to do it; in fact, sets forth the change which she has made in God's law as an evidence of her power, and Protestant adherence to that change as an acknowledgment of her power.



11. The little horn was to continue for three and a half prophetic years, or times. A "time" is a year (see Dan. 11: 13, margin). "Times," dual (the least number that can be expressed by the plural), is two years. The total is three and a half years, or forty-two months — 1,260 days. So is this period given again and again in the Revelation. As God used short-lived beasts to represent long-existing dynasties, so He uses brief periods of time to represent longer periods. A day in prophecy symbolizes a year (see Eze. 4: 4-6; Num. 14: 34). The 1,260 days of the prophecy represent 1,260 literal years, and as before stated, this period began in the development of the Papacy, A.D. 533 to 538, and ended in the destruction of that power to define and punish heresy, in 1793 to 1798. During that period the Papacy became the head of Christendom, and was generally recognized by the States of Europe. In 1798 these days expired. The corruptions of the Papacy in the light of the Gospel took from Europe the power of the pope; its final blow as corrector of heretics, as the acknowledged head of the church, came when the army of the French directory under Berthier entered the "eternal city," and took the pope prisoner in February, 1798. The dominancy of the Papacy then received a deadly blow. The ecclesiastical organization of the Roman Church was not affected. Nor did its own dominion over its own territory here come to an end. The deadly wound and its healing are more fully set forth in the Revelation. Daniel sees the whole career of the little horn as a persecutor until the coming of the Ancient of Days. He notes the pre-eminent power for 1,260 years, but he does not mention the restoration which makes it a persecutor to the end, as indicated in verse 21. This is reserved for John on the Isle of Patmos.

12. The little horn was to lose its own dominion as a civil power. "The judgment shall

sit," the prophet declares, "and they shall take away his dominion, to consume and to destroy it unto the end" — not the end of the world, or age, but the end of the dominion, the last of it. So the original word means the last, or "the hinder part," of anything. Her dread judgment prior to Christ's coming is presented before us in verses 9 to 14. That judgment, in connection with the closing of Christ's priestly work, began — as stated in our article of last week, but treated more fully later on — in 1844. Immediately after this is the removal of the dominion of the little horn. "They" evidently refers to the other horned powers. Note its consumption: In 1844 the "States of the Church" covered an area of 16,000 square miles, with a population of three millions. Four years afterward the revolution of France and Northern Italy broke out. In 1849 the States of the Church revolted, but through France were brought to submission. Peace reigned to 1859. In that year Romagna revolted, and was annexed to Sardinia in 1860. The same year the provinces of Umbria and Marches revolted, and placed themselves under the standard of Victor Emmanuel. These were annexed to Sardinia. Thus from 1848 to 1860 the consuming process had reduced the Papal States from 16,000 square miles to four and a half thousand, and from 3,000,000 population to 700,000. In 1870 the last vestige of temporal power was swept away. The end of his dominion as a horn had come.

13. Verse 11 of the prophecy indicates that the greatest words, the greatest assumptions, of the little horn would come near the end of all earthly dominion, close down to the execution of God's judgments. We have seen a partial fulfillment, in the utterance of the dogma of the immaculate conception of 1854, and of infallibility in 1870. Doubtless the world will listen to still greater words. They will be the logical result of the system, the perverted gospel of the Papacy.

The foregoing is indeed a brief setting forth of these specifications, but we believe they will appeal to the reader. Each one of them is worthy of a chapter; we have presented them all in one article. But every one of them is met in the Papacy; they are met in no other power. God has warned us in His Word of this evil system. He has portrayed its career and its end. Great tho it has been, mighty above all the kingdoms of earth, daring even to substitute its law for that of Jehovah, before that mighty truth of God, "The Most High ruleth in the kingdom of men," it falls, and falls forever. Not knowing God, it has blasphemed His name, usurped His throne, persecuted His people. It has seemed to triumph, and those who walk by sight and are guided by sense have yielded to its kingdom of outward pomp and show. If they continue with it they will reap its fruitage. But those who as free men have dared to worship God according to the dictates of conscience, who have dared be non-conformists, who have dared excommunication, proscription, anathema, execration, banishment, torture, death, are in God's books held in remembrance by Him; and when it has been demonstrated to the world, and to worlds, what the fruit of exalting man to the place of God is, then the Lord will come and save those who have acknowledged His rule in their own hearts. There that rule must begin; and then, when earth's struggle is over, "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

It is our prayer that at that time every true, devoted soul, by whatsoever name he may be called, may have learned to know God, and be found among His loyal children.

## The Victory Over the Fall

(Continued from page 5)

anointing cherub that covereth." None but the Creator of man could buy back the soul that was lost. O, wonderful love! O, boundless mercy! that Jehovah should remember man, who was but dust! The least that we can do is to come to the all-powerful Redeemer, and submit ourselves to His loving Spirit.

### Planned for Here and Now

God has planned to begin the redemption of man here and now. "Now is the accepted time; behold, now is the day of salvation." "To-day if ye will hear His voice, harden not your hearts."

Before Eve partook of the fruit of the tree of the knowledge of good and evil her mind became obscured to the truth. She disbelieved God's statement of fact, and believed Satan's statement of error. At this point Christ stepped in, and offered then, as He offers now, to change the mind of every human being to its original state of purity. "Ye must be born again," He says.

The man is now weak physically, he is a son of God if he has truly accepted Christ and in His strength is following in His footsteps. John says, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Christ "shall change our vile body, that it may be fashioned like unto His glorious body." This He will do at the resurrection day. As He ascended in the clouds of heaven, in like manner will He return, and all who have been faithful to Him will "ever be with the Lord."

### Can Not Save Himself

Man can not save himself from sinning against God. He is a sinner by nature. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "All we like sheep have gone astray; we have turned every one to his own way." Jesus is the only shepherd, for "the Lord hath laid on Him the iniquity of us all."

Not only has Jesus paid the penalty for our past sins, but He offers to keep us, by His Spirit, from sinning. "Wherefore then serveth the law? It was added because of transgressions." Man, habitually a sinner, had so far departed from God's way that without the law he did not know God's will. Like the prodigal son, he ate husks, until he came to himself with the resolution that he would go to his Father, for even the servants in his Father's house fared better than he.

It is the mind that directs the actions of the body, and Christ Jesus is able to save the mind from sinful thoughts. Why does He not then save all men at once?—All men are not willing. Many prefer the life of sin, which brings only misery and death. They think they are enjoying life.

### Having a Good Time

"I am going to have a good time while I can," is the way one expressed himself when asked why he persisted in the use of intoxicating liquor. A good time, forsooth! A stomach burned with alcohol, a fevered brain, a reeling body, an aching head, an empty purse, a home destitute of every comfort, a weeping, starving wife and hungry children, a desire for the drug which refuses to be satisfied until it drags its victim into the grave—friends, loved ones, and man-

hood gone. Often it is death upon the gallows as a punishment for crime which evil angels have inspired the whisky-inflamed mind to commit. And if this is the lot of the self-indulgent, what is the lot, in the judgment, of the millionaires who have become such by debauching their fellows? O, the pity of it all!

And yet, the Christ is able to save just such, for He came to save every man. All that is necessary is that the man be willing, and that he follow Christ. It is only necessary that he ask our Jesus, who "is able to keep you from falling," for His strength; because "power belongeth unto God," who "giveth to all men liberally, and upbraideth not." "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." "Christ Jesus came into the world to save sinners." He is able to save even the worst sinner, and to fit him for a place in Paradise. But before the sinner is fit to associate with Jesus and holy angels, he must be born again. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

### How Shall We Come?

How shall we come to Christ?—Just as we are. Ask Him to forgive us for every

### Power Divine

By John Francis Olmsted

Those blazing orbs in yonder sky  
Proclaim in silent speech  
The Mighty One who made them all,  
Who bears them up lest they should fall,  
And sways the course of each  
While, soaring on through boundless space,  
They onward swing each in its place,  
And wondrous wisdom teach.  
Some men may doubt the mighty power  
Of Him who sees and knows, each hour,  
The many things we need;  
But He who guides each shining sun,  
Is able here to help the one  
Who would for pardon plead!  
Columbus, Ohio.

transgression of His law. Ask Him to accept us as His children. Ask Him to plant in our minds His seed of truth. Ask Him to keep us from sinning. When we are tempted, call upon Him. He will keep us. "Pray without ceasing."

Having begun to walk in the Christian way, let each one of us compare his life with the life of God's Son. Let him compare his every act with God's law, which, as a mirror, will show the defects of character. For "the law was our schoolmaster to bring us unto Christ." It serves to show us our defects. Christ paid the penalty for our mistakes, and offers us His Spirit to lead us into all truth—to lead us to the place where we will not make mistakes, where we will no longer be under the condemnation of the law.

Christ came not into the world to change God's holy law, for God would not have permitted His Son to die if He could have saved man by a change in His law or in any other way. Christ Jesus said that while heaven and earth remain not one letter or part of a letter of the law will pass away, because it is easier for heaven and earth to pass away than for Christ's word to pass away. So God's holy law of Ten Commandments, binding upon man in Eden, and written with His own finger upon two stone tablets at Sinai, given not for the Jews only, but for the whole world, is as binding upon man to-day as ever. The only way it is pos-

sible for man to keep it is by accepting Christ, believing "that He is, and that He is a rewarder of them that diligently seek Him," and praying continually to Him for power to live as He lived.

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## Every Man His Work

By George O. States

I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. John 9:4.



HESE verses show that Christ came to do His work, that He had a special work to do, and had a limited time in which to do His work.

That is true of every one of us. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." Mark 13:34. None are excused. Every person who accepts the Gospel of Christ must have some part, some place to fill, in the Gospel work.

By carefully studying the work of the disciples, we see that that was their experience also. "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." John 1:41, 42. The very first thing Andrew did was to bring his brother to Christ. The real spirit of Christ is the spirit of labor; and as we become more and more imbued with the spirit of Christ, we are filled with a desire to labor for the salvation of others. All have some part to act; for if we desire to labor, we shall find some place, some niche to fill.

There is only an allotted time in which to work. Our days and opportunities are fast passing. Soon the time to help our fellow men will be over. Our chance for doing good to others is fast closing.

It is not the great things we do, but the object with which we labor. It is not worldly honor, the applause of men, but to save souls. Just a word spoken at the right time in the right way may change the course of a life.

During the first series of tent meetings I ever held, over twenty-seven years ago, as I was speaking one night on the near coming of Christ, I noticed a young lady with whom I was slightly acquainted, much impressed. After the meeting, as I shook hands with her, I said, "Don't you think you ought to be a Christian, and prepare for the coming of Christ?" Tears came to her eyes, and she replied, "I wish I knew just how to take hold and live a Christian life." Not many months after, as we organized a church in that place, I had the privilege of burying her with others in baptism, and I believe I shall meet her in the kingdom when God's people are gathered.

In laboring for the salvation of souls, our motives may not be understood, our work may not be appreciated. We may meet with rebuffs that will be very discouraging. Christ was not appreciated. "He was in the world, and the world was made by Him, and the world knew Him not." John 1:10. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. We must not expect any easier time in laboring for souls than Christ had.



I believe that in this work, the Lord gives us all the success that is for our good. If we have any success in affecting the minds of those for whom we labor, we should be conscious that it is not what we say or do, but is the result of being connected with Christ. If we realize this, there will be no danger of our becoming self-sufficient.

The question with all who labor in Gospel work is how to succeed, how to win souls to Christ. The first and most important consideration is our example, our home life. Do our family, those with whom we daily associate, have confidence in us? In Paul's charge to Timothy he said, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Thus we see that laborers in Gospel work must have a good influence. Having this we shall be "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

In laboring in Gospel work, there will be no use of attempting to do anything unless God's truth is in the heart. Having this we shall follow the instruction given: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25. In laboring in that manner, there will be no danger of driving souls from Christ, for we shall realize that the man or woman who is out of Christ is under "the snare of Satan," and will instruct them in meekness, so as to recover them from his power.

In doing this, O, how much patience we need! In order to labor in this manner, we must have the spirit of Christ. I believe we could all profitably read Paul's counsel given to the elders of the church of Ephesus, as recorded in Acts 20:17-37.

It needs wisdom to labor acceptably in God's cause. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. "He shall see of the travail of His soul, and shall be satisfied." Isa. 53:11. The joy of Christ was in seeing souls saved, and His joy will not be complete until the work of redemption is finished.

It will be the same with every one of us. "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

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## The Bible

It is an armory of heavenly weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. It is a guide-book for every road, a chart for every sea, a medicine for every malady, a balm for every wound. Rob us of our Bible, and our sky has lost its sun, and in the best of other books we have naught but the glimmer of twinkling stars. It is the wealth of the poor, blessing poverty with the contentment which makes it rich. It is the shield of wealth, protecting the few that are rich against the many that are poor. It may be compared to the skies, which hold at once the most blessed and the most baneful elements—soft dews to bathe the opening rose, and bolts to rend the oak asunder.—*Guthrie.*

## Man a Prism of Divine Love

"God is love." Godliness is God-likeness, to be like God. Godliness is the most profitable thing to obtain in this world. It is *great gain*, having promise of the life that *now is*, and also of that never-ending life *which is to come*.

Supreme love to God, and equal love to our fellow men, is godliness. God's love shed abroad in the heart by the Holy Spirit, illuminating the *mind*, and the *path* of life, will constitute us prisms of divine love. All of the beautiful and blessed characteristics of divine love will be reflected by us upon all around us.

This is the light, coming to us from the Christ, the Sun of Righteousness, that will lighten the whole earth, before Jesus comes. This light of love is the light of righteousness, shining in and through His people, with which the Lord will cut short His work in the earth.

Sunlight is possessed of all the colors of the rainbow, and all the colors, tints, or hues of all the beautiful flowers of earth. More than thirty thousand different hues of color have been discovered. Likewise the sunlight of God's love admits of reflection in all the versatile conditions of Christian life. Some of these most prominent characteristics we will consider.

1. **PATIENCE.**—Patience may be defined and recognized as *love waiting to begin*. When love is waiting to begin, it is always patient.

2. **KINDNESS.**—Kindness may be recognized and defined as *love in action*. When love is busily occupied in doing, it is always kind.

3. **GENEROSITY.**—Generosity is *love in competition*. In the works of love among men, the Christian is often brought into competition with others occupied in like manner, in a like work, and then true love will reveal generosity. It "*envieth not*."

4. **HUMILITY.**—Humility is *love hiding*—not seeking, but rather shrinking from,

praise. It "*vaunteth not itself, is not puffed up*."

5. **COURTESY.**—Courtesy is *love in etiquette*. It does to others as it wishes to be done by.

6. **UNSELFISHNESS.**—It "*seeketh not her own*." In doing business, love sacredly regards the rights of others, even at the sacrifice of convenience.

7. **GOOD TEMPER.**—"Not easily provoked," says the apostle. It is *love on trial*.

8. **FAITH.**—"Believeth all things"—sincerity, love ever drinking and learning from the Holy Word, the fountain of truth, thus ever sitting at the feet of Jesus, learning of Him.

H. A. ST. JOHN.

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## Fourteen Mistakes

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly.

To measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield to immaterial trifles.

To look for perfection in our action.

To worry ourselves and others with what can not be remedied.

Not to alleviate all that needs alleviation, as far as lies in our power.

Not to make allowances for the infirmities of others.

To consider everything impossible that we can not perform.

To believe only what our finite minds can grasp.

To expect to be able to understand everything.

The greatest mistake is to live for time alone, when any moment may launch us into eternity.—*Anon.*

## Our Bible Reading

### A Literal, Visible Coming

1. *Did Christ ascend bodily to heaven?*

And when He had spoken these things, while **THEY BEHELD**, He was taken up; and a cloud received **HIM OUT OF THEIR SIGHT**. Acts 1:9.

2. *Will His return be literal, visible, personal?*

Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1:11.

3. *Will all men of every nation and clime behold Him come?*

Behold, He cometh with clouds; **AND EVERY EYE SHALL SEE HIM**, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Rev. 1:7.

4. *Did the ancients look forward to Christ's second literal coming?*

For I know that my Redeemer liveth, and that **HE SHALL STAND** at the latter day **UPON THE EARTH**: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall **SEE FOR MYSELF, AND MINE EYES SHALL BEHOLD**, and not another. Job 19:25-27.

5. *Will His coming be as visible as the lightning?*

Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the **LIGHTNING** cometh out of the east, and shineth even unto the west; so shall also the **COMING** of the **SON** of **Man** be. Matt. 24:26, 27.

NOTE.—The spiritual presence of the Lord at the *conversion* of a sinner, or at the *death* of a saint, does not meet the specifications He has given of His second coming. Christ's *second coming* will be as *literal* as was His *departure*.

6. *Will He be accompanied by a visible cloud?*

And then shall they see the **SON** of **Man** **COMING IN A CLOUD** with power and great glory. Luke 21:27.

7. *Will those who have died in Christ hear His voice at His coming?*

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. 1 Thess. 4:16, 17.

H. W. COTTRELL.



# THE OUTLOOK

Watchman,  
what of  
the night?

## Wanton Extravagance and Its Results

**C**AUSES are sure to bring their results. To say this is merely to state one of the commonplace things of nature. There are soon to be some results in this nation, and for that matter throughout the world, as the direct outgrowth of the great amassing of wealth in the hands of a few individuals, and the wanton extravagance and unwise display of those who are so wealthy.

An instance was chronicled in the despatches a few days ago. Mr. Edward E. Stotesbury, partner of J. P. Morgan, was married. His bride's trousseau was said to be the most costly and fine of anything that had ever appeared amid the fashionable circles of Washington, D. C. She had "eighty gorgeous Parisian gowns, sixty equally gorgeous domestic gowns, a hat to match each costume, and trunk after trunk of wonderful lingerie." And the despatches say further that these were only a part of the prominent articles in this most wonderful and costly bridal outfit; for there was a full quart of gems of the rarest kind. There were pearls, diamonds, rubies, and emeralds bestowed upon the bride by her groom-elect and his millionaire friends. "A conservative estimate" places the value of these jewels alone at \$1,500,000.

One of the gifts that attracted much attention was the necklace of two hundred diamonds bestowed upon the bride-elect by Mr. J. P. Morgan himself. From this necklace "depends an enormous pear-shaped stone of rarest water," "stated to be even larger than the famous Hope diamond."

The papers told all about this remarkable affair. Columns were given up to it. It was one of the greatest of "society events." Thousands, yes, even millions of the common people doubtless read these reports. And a great many of these selfsame common people do not have even the actual necessities of life, much less its luxuries. If the men and women who are thus wantonly, extravagantly, and recklessly flaunting their expenditures in the face of the poor could only hear the voices that are commenting upon this squandering of means; if they could be enabled to hear the vast multitude who are saying, "I wish I had some of this means to buy food and clothing for my hungry and well-nigh naked children;" in a word, if all these suppressed murmurs of discontent could be combined into one vast chorus and poured into the ears of the ones who are waving their senseless expenditure in the face of the populace, it would cause their hearts to stand still with terror.

It is needless to say that the poorer people are not taking note of these things. If you will mingle among those in the common walks

of life and listen to the topics of their conversation, you will find that they are both reading and taking careful note of what is occurring. As an instance that will serve to illustrate this fact, the writer was listening a short time ago to the conversation of a group of section men. They were commenting on the woman who several months ago hired a special train to hasten her aged dog across the continent to some noted dog doctor in New York to see if the old animal could not have his already long sojourn upon earth prolonged for a few days more. Common sense would have directed that a humane officer give the old canine chloroform or some other anesthetic and put him out of the way as easily as pos-

sible that would provide homes for a vast community of the common people. The common men and women are thinking of these things, and the struggle between capital and labor is doomed to be more and more fierce, until society will all be broken up into the chaos of anarchy and violence. We have the cause before us, and the effect can not help but follow.

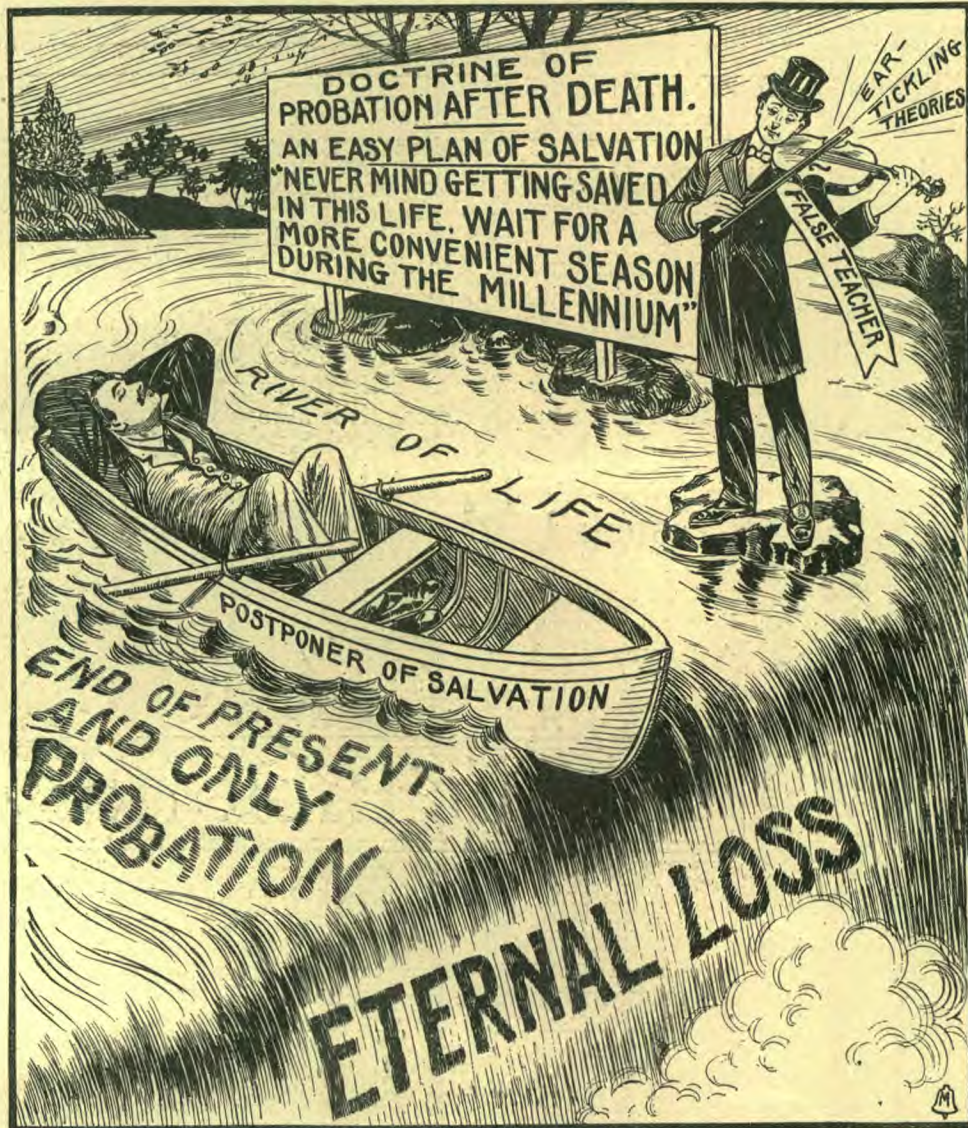
We are made the more sure of this because of the following graphic and prophetic words:

Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the Judge standeth before the doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. James 5:1-10.

A little study of the foregoing scripture will lead one to see that it utters a prophecy as well as states some great principles. Its startling warning is for the rich who have laid up their treasure "in the last days," and who have kept back the hire of the laborer, and who have not failed to nourish their own hearts even tho in a day of slaughter. And because of these conditions the rich are bidden to "weep and howl" for the miseries that are coming upon them—miseries that they are bringing upon themselves by their own conduct.

There are developing three distinct classes. There are the very rich who are oppressing the poor, and the poor who are fighting them by every means that they can invent. And then there is a third class who are students of the prophetic word, who are not a party to the strife on either side. The foregoing quotation calls this latter class the "brethren" who are patiently waiting amid all this strife for "the coming of the Lord." Those who thus confide their cases to the Master will have no terrors in that day. Now is the time for us to decide where we will then stand. T.



The music drowns the roar of the cataract

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

sible and bury him in the manner that any truly sane person would bury a mere dog. But the woman who owned the old dog in question took with her a corps of "trained nurses," and spent \$50,000 in getting him as quickly as possible to the doctor in New York. If the owner of the dog could have excused herself from her cares and sorrow long enough to hear what these men said, she might have found something that would take her mind to more practical things in life.

The men who work hard from seven in the morning until six at night for a dollar and a quarter to two dollars a day are not pleased that there are conditions in the country to permit a few people to spend vast fortunes in a single day without feeling it at all. They spend on the mere whims and vanities of life

## "Deluded Divines"

By Melbourne P. Boynton, D. D.

Pastor Lexington Ave. Baptist Church, Chicago, Ill.



NE of the most discouraging features of any reform work is the difficulty of securing unity of opinion among good people concerning the evil attacked, as for instance, in the question of the segregation of vice.

Heretofore this difference of opinion has been due to a lack of exact knowledge gained in patient, thoroughgoing investigation of existing conditions.

However, we have now come into possession of very reliable information on these lines. Recent years have brought forward such works as:

1. The Committee of Fifteen in New York and its startling report as to the conditions in that city.

2. The Immigration Commission, spending nearly one million dollars in its work, and producing a report which waked the nation, and which was so startling in its revelation as to cause a Chicago congressman to oppose its publication for general distribution.

3. The Rockefeller Grand Jury of New York, and the clear proof of a white slave traffic in that city.

4. The Chicago Vice Commission and its monumental work.

5. The Federal White Slave Traffic Act, and new laws in some thirty States, of which Illinois was the leader, and whose laws are modeled on the Illinois Pander Act of 1908 and 1909.

6. A new library on this theme is growing, of which one Chicago book has gone into over three hundred thousand libraries and homes.

In all the above, notably the Chicago Vice Commission report, the segregation policy as applied to the social evil is condemned.

Our own Vice Commission begins its report with the following sentence, printing it in black type at the very head of the book:

Constant and persistent repression of prostitution the immediate method, absolute annihilation the ultimate ideal.

The moment a community consents to the segregation policy, they have commercialized this miserable business. There is absolutely no escape from this conclusion. Our Vice Commission has this further word upon this phase of the problem:

Furthermore, the overwhelming majority of the citizens of Chicago and the fathers and mothers of its children never will countenance the recognition or legalization of a commercial business which spells only ruin to the race. It is therefore incumbent upon us to take a bold stand against this curse of society. It behooves us to raise social life to the highest possible standard of righteousness—to teach the youth of our land loyalty and honor to womanhood.

Minneapolis followed Chicago's example and appointed a Vice Commission. Judge Daniel Fish, the city's legal adviser, says:

The illegal setting apart of a district in which the law may openly be violated is even more vicious than the vice proscribed.

During this last week one of our municipal judges, Judge William N. Gemmil, is quoted as saying, in refuting a report that he had criticized the Vice Commission report:

Instead of being opposed to the report, I most heartily approve its conclusion. I am unalteringly opposed to the system of segregation, a system which is operated in defiance of the law and of common decency, and which is the underlying cause of the demoralization of the police force.

I think, however, it is much to be regretted that the Vice Commission concealed from the public the names of the criminals, high and low, whom it claims to have discovered to be the owners of property leased for vicious purposes, the givers and receivers of bribes, etc.

These names should have been turned over at once to the State's attorney of this county. Had this been done, the report of the commission would have had vital force.

America is not alone in its abhorrence of segregated vice.

Norway has pursued the policy of extermination since 1886.

Sweden has appointed a Parliamentary Committee, which reported recommending abolition of State regulation of vice and the inauguration of a policy of extermination.

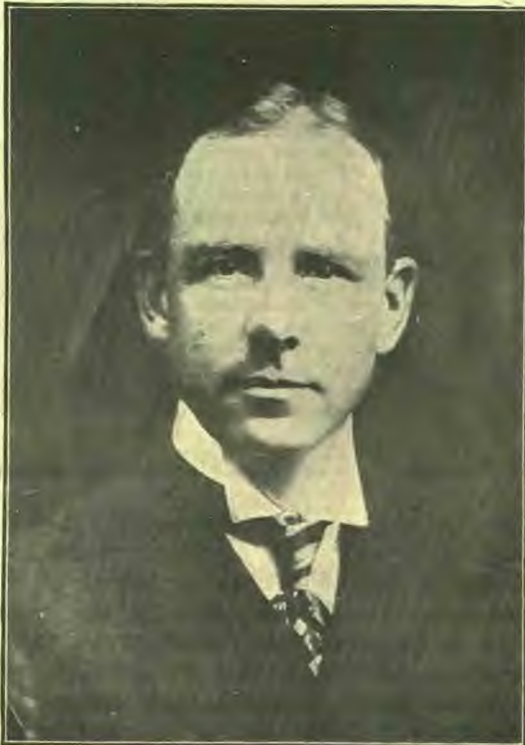
Even in France, where the whole system of regu-

lation originated with Napoleon I about one hundred years ago, the Extra Parliamentary Commission has reported against the system, and the most earnest minds of France are demanding an abandoning of the Napoleonic delusion.

An eminent Frenchman, Merle D'Aubigné, son of the famous church historian, himself a director of religious and social work in Paris, said recently with much feeling:

The system of regulation is tottering. It does not come to us from old France, but was introduced by Napoleon and his aids, who supposed that thereby they could preserve the health and military efficiency of the French army. Their belief in this respect was an utter delusion. The morning is dawning toward the supremacy of the moral law in France.

In England the destruction of segregated districts began in 1889, in Liverpool, formerly the "black spot on the Mersey," a very great seaport, where it was supposed the morals of the people were protected by the operation of vile resorts, kept open for supposed protection of good women. In one district of that city there were 443 tolerated houses quite immune from prosecution, tho the criminal code of Great Britain demanded their destruction. Under the leadership of Mr. Alexander Guthrie, a son of the famous Scotch preacher, himself an eminent business man in Liverpool, the honest people



Thomas W. Lamont, partner of J. Pierpont Morgan, succeeding Mr. Perkins. Morgan considers him one of the brightest minds in the financial world.—(Cincinnati).

of that great city united, and left out of office politicians who thought the law could not be enforced, and in a new régime, exterminated the vice districts of Liverpool.

In London, under the leadership largely of the bishop of London, the extermination of the vice districts began a few years after Liverpool had set the bright example. The vice districts and the protected resorts in London are now facts of an evil past, which no Londoner dreams of recalling.

In Holland and Denmark the policy of extermination has been in effect for some years.

In Berlin tolerated houses are not permitted. All Teutonic Europe seems ready to reassert its ancient character of chastity attested by the Roman historian Tacitus.

In our own country our cities are beginning to wake to the deadly peril of the segregation policy. Philadelphia has recently shown a deep resentment against the imputation that her clergy were in favor of this damnable heresy, and the Philadelphia clergy have unitedly professed their abhorrence of any such doctrine.

Seattle, Los Angeles, Salt Lake City, Des Moines, and the entire State of Iowa are now clear of recognized open dens of infamy.

Even the Orient is changing its attitude toward this policy.

In Japan this question is receiving wide-awake

attention. When the Yoshiwara (the vice districts) of Osaka and Tokyo were burned, they were not allowed to rebuild in the midst of the city, but were driven to the outskirts, and indeed some of the districts have not yet been rebuilt. Public conscience is awakened, led by the great Count Okuma. The men of power in Japan are the Satsuma men, from the southern island, Kiushiu,—men who in the days of old Japan stood firm against social corruption and would not allow vice districts in the cities of the southern islands. This chaste Satsuma clan made, and is still powerful in, new Japan.

In China segregation has always been abhorred by society at large. The dissolute characters were always driven beyond the walls of the city, and in many instances were compelled to dwell on boats in the rivers.

There is an ancient law in China by which, if a man proves that property was used for impure purposes, he acquires title to that property by means of such prosecution.

It has sometimes been earnestly protested that to rid a city of the tolerated houses would jeopardize the residence districts and make the streets unsafe. No lie of Satan's has ever been hurled back into his teeth with greater force than this one.

Take the experience of London for instance, the greatest city in the world. So far from the abolition of the vice districts and protected houses, increasing street-walking, the midnight meetings held for many years at the expense of Sir George Williams and others for the women of the street are now no longer possible for the lack of women to attend them, and these midnight meetings are now considering the question of discontinuing, and the whole movement is about to be disbanded.

In the face of all this evidence, in the presence of a world awakening such as the world has never experienced before on moral issues, it is indeed a sorry sight to see a clergyman come forward supporting this discredited, infamous policy of the segregation of vice; especially so when some of these clergymen are boastful in their declarations that they have never visited the districts, have never investigated the houses and will not do so, and yet do not hesitate to pose as the high priests of the segregation policy.

It were better that the clergymen listen to the words of the great Huxley, who shortly before his death, in addressing a company of clergymen, said that men of science, in their search for the truth, may find themselves obliged to return to the guardians of divine revelation, the ministers of God; that if they did so return, he hoped the clergy would not have betrayed the gates.

There is no more perilous delusion in the social mind to-day than this of the segregation of vice. This more than any other thing in the city of Chicago has debauched and disintegrated her police force and has brought about the present wholesale dismissal of commanding officers. What a pity that a Christian community should complacently endure a situation that spells inevitable disgrace and dismissal of the policemen, betraying them into a betrayal of their sacred trust! While I have no excuse for the corrupt policeman, yet, we must not forget that if we tolerate this ungodly, unrighteous situation in our cities, we are not free from our share of the responsibility, and no one is more immediately responsible for the perpetuation of the deplorable vice districts than the "deluded divines" who unblushingly proclaim their faith in this discredited and now rapidly being discarded method of handling the social evil.

There are three classes of "deluded divines" in this matter:

First, those who, without thoro investigation or personal knowledge of existing conditions, proclaim faith in the policy of segregation.

Second, those who are fearful of their standing, and fearing the conventions of society, refuse to take an interest in the situation, and remain silent in these hours of peril.

Third, those who, knowing the facts and realizing the situation, but fearful of possible notoriety or opposition of influential members, remain silent.

God grant to the clergy keen seeing eyes, flaming tongues, and a splendid unity of opinion and purpose in the work of morally cleansing our cities. The clergy must never "betray the gates."



## India

### Needs of the Great Field



INDIA is every day coming into closer touch with Western thought and learning. Having more than thirty thousand miles of railway reaching even to the furthest corners of the empire, with well-organized postal and telegraph systems and hundreds of daily and weekly publications echoing constantly Western ideals and sentiment, new thought is coming in, old standards are waning, and India is reshaping her ideas in the light of opinions of the West.

She is not satisfied with the contracted and stupid teaching of her forefathers. A wave from the West is upon her shores, the light is shining, a new day has come—a time of times, which is surely God's time, to make known in India the riches of His grace in Christ.

#### The Opportune Time

Looked at from the map, India is but a small peninsula of Southern Asia; yet her territory embraces an empire containing one fifth of the human family. Lined up in the row of one billion and a half of humankind, one face in five bears the Aryan mark of Hindustan. An evolution among this sea of mankind is a fact of world-wide interest; and to the Christian believing in the soon coming of Christ and the proclamation of the Gospel to the world in this generation, it is surely a sign of the times, and an open providence into which the Christian church should enter with her strength. Never has there been a time more opportune, when forces and facilities seemed to conspire in making the present hour the time of great opportunity for the Gospel worker in India.

The great danger of the church at the present is the liability of closing her ears to the call of God now sounding in the East. To slacken the hand at this juncture and fail to fill in the gap, while Western agnosticism and infidelity are crowding in, is a failure to meet God's appointment and follow His open providences for the entrance of His Word.

God's children must not rest content. We have done no service and made no sacrifice in proportion to the present need in India. Christ could not remain in the bosom of the Father and redeem a lost world. Mission-

aries can not win the heathen and enjoy home comforts or surroundings, neither can they be rightly sustained and their work largely increased and maintained without the loving sacrifice of many friends and donors who are giving largely and freely of their means for God's kingdom in heathen lands.

#### A Stupendous Undertaking

Stop and consider. How shall the people of India, speaking one hundred and fifty different languages, divided by many beliefs and castes, be told of Jesus and His soon coming? It is a stupendous undertaking. Their minds have become ingrained with false and superstitious ideas of heathenism. The rudiments and fundamentals of Chris-

#### Christ

Great Prophet of our God,  
Our tongues shall bless Thy name;  
By Thee the joyful news  
Of our salvation came—  
The joyful news  
Of sins forgiven,  
Of hell subdued,  
And peace with heaven.

Jesus, our great High Priest,  
Has shed His blood and died;  
Our guilty conscience needs  
No sacrifice beside;  
His precious blood  
Did once atone,  
And now it pleads  
Before the throne.  
— Anonymous.

tianity must be taught the people. They do not know what sin is. Their consciences must be enlightened and a hatred of sin aroused. To do this—to erect the standard of Christian faith, and cry out God's message for to-day, and do it within the limits of this generation—may well tax the resources of God's people. So great an undertaking is surely a challenge to our faith.

We talk of sacrifice, and in our "ceiled houses" may really think we are sacrificing; but are we? Surely not in the light of the cross. As we read of Jesus, His place in heaven, His humiliation, His sacrificing life on earth and cruel death upon the cross, what have we done as compared with His sufferings for us? What are a few dollars for missions every year while we are living in comfort and oftentimes in luxury? What are small gifts while millions are hurrying

on to Christless graves? Is it a time to settle back in our easy chairs and deceive ourselves into really thinking we are sacrificing to carry the Gospel to heathen lands?

Booker T. Washington, in speaking of his work at Tuskegee, says, "We never talk about making a sacrifice;" nor can we who have answered God's call to present His last word to this generation. It is a menace to God's work in heathen lands for us to rest upon our oars and think we are sacrificing. The Christian church in America is giving of her abundance.

#### Are We Sacrificing?

We have by no means reached the point of sacrifice in our giving. Go with me to an Indian home, and there you can see the bareness of simple want. There are the coarse, bare mud walls, with earthen floor and thatched roof; no pictures on the walls, no table, no easy chairs, in fact no chairs at all. A few provisions, possibly a rope bed, a few clay pots, and nothing more, constitute the household furnishings. And yet these people give for the support of their heathen religion. They deny themselves even of the necessities of life, that they may obtain favor of the gods. By fasting, by pilgrimage, and by torturing their bodies, they hope to obtain salvation.

Friends, what ought we to do who have been blessed with the Gospel of Christ? "The lines have fallen unto us in pleasant places." "We have a goodly heritage." Should we not thankfully give more largely of our means for the support of mission work in such countries as India, where the people are so poor, with needs so great?

#### Our Forces Should Be Increased

Our mission has thus far opened up mission work in eight languages, at fourteen mission stations; but what are they as we look at the people of India as a whole? In the languages already entered we have scarcely made a beginning. With scores of tongues unentered, and whole nations numbering many millions still unknowing of the soon coming of Christ, the need and the auspicious time of entrance appeal to us, and we can but call out to the Christian army at home and urge an immediate advance. We should double and treble our forces in the field. There are hundreds of openings for mission stations, for Christian teachers of village schools, and medical mis-



Bathing on the Hooghly, Calcutta, India



Kathiawaree Men and Women, India

sionaries to treat the sick. The printing-press has before it no light undertaking. To provide manuscript, to translate it rightly into different vernaculars, to provide type of so many characters, and facilities such as printing-presses and other machinery necessary for printing the same, and then to circulate the word of truth among the masses, is no ordinary undertaking. It is altogether beyond our small force and few facilities in the field. We can but view the need, send back the word, and continually call on God for help. Surely He has the forces for the accomplishment of His work, and in His way and by His means the light of the Gospel will shine forth until Hindu and Mohammedan, Buddhist and Jain shall know of Jesus and salvation in His name. May His servants at home, with those in the field, do their part until the work is done.

J. L. SHAW.

Mussoorie, India.

## Our Work and Workers

SEVENTEEN converts are reported at Hove, England.

FIVE converts are reported at Cowra, New South Wales.

FOUR more souls have been baptized at Shaffer, Kansas.

NOT long ago eighteen souls in Manila, P. I., were baptized.

A SABBATH-SCHOOL has been organized at Lead, South Dakota.

AT Murgon, Queensland, ten young persons have received baptism.

FOUR more at Traverse City, Michigan, have accepted this truth.

FOUR persons at Hamilton, Ontario, Canada, have requested baptism.

DURING the first half of 1911, 107 baptisms were reported in Korea.

THREE persons have lately been baptized at Tacoma, Washington.

Two Sabbath-schools have been organized in Indianapolis, Indiana.

IN South Kavirondo, British East Africa, sixteen were recently baptized.

SEVEN at Omega, Ohio, have united with us as a result of a tent effort there.

A SABBATH-SCHOOL of sixteen members has been organized at Baneroft, Iowa.

DURING the year 1911, 757 conversions were reported in the Central Union Conference.

THREE at Lents, Oregon, have yielded their hearts to Christ, and wish to join the church there.

SIXTEEN at Wenatchee, Washington, have expressed themselves as believing the message.

AT Fallon, Nevada, two have been added to the church, and a number more are awaiting baptism.

WE receive word of a number of conversions in different places in the West Michigan Conference.

EIGHT souls at Oakwood, Oklahoma, have surrendered themselves to this message, and others are interested.

BAPTISM was administered to thirty students of Union College, at College View, Nebraska, early in January.

A SABBATH-SCHOOL has been organized at Brownsboro, Oregon, where fifteen persons have recently accepted the truth.

FIVE persons at Magherafelt, Ireland, have been baptized. A number more are obeying the Gospel who will be baptized later.

THE results of the past season in the tent work in the Atlantic Union Conference are the conversion of about three hundred persons to this truth.

WORD comes from the Tamil mission station, India, of the conversion and baptism of nine persons, and others are preparing for that step.

A FAMILY of three in Surabaya, Java, have recently identified themselves with this people, and a number of others are on the point of deciding.

NINE persons in Richmond, Virginia, have recently embraced the truth, through the labors of Elder W. D. MacLay, and others are deeply interested.

ANOTHER mission field has been entered,—the New Hebrides Islands, by Mr. and Mrs. Stanley McCoy, of Norfolk Island. We wish them success in their new field.

AT Cliff Island, Maine, seventeen went forward in baptism on Sabbath, December 30. These, with three others, received the ordinance in the baptism of the Portland church.

ON Sabbath, December 23, a new church was dedicated at Butte, Montana. A family of six at Shirley are obeying the truth, as a result of meetings held in that neighborhood during the last month.

NINE young persons recently united with the Claremont, South Africa, church; and twenty-eight at Fish River, Africa, have given their hearts to God, and identified themselves with this message.

EIGHTY new believers in Newbern, North Carolina, are rejoicing in the truth. Besides these, seventy have been baptized in that conference since their camp-meeting in August, and have united with our churches there.

PASTOR W. G. KNEELAND reports the baptism of three persons at Plainfield, New Jersey, and the organization of a church of thirteen members. He also reports four or five other persons deeply interested in the truth.

A GENERAL meeting and Bible institute in China was appointed to convene on January 25, 1912, which all our workers from that field, as well as workers from the Philippines, Singapore, Japan, and Korea, were invited to attend.

TWO sisters were recently baptized in the uplands of Peru, South America, fourteen thousand feet above the sea, in the hot springs of the Yauli. During the first eight months of last year forty-one converts went forward in baptism in that mission field.

THE rite of baptism was administered to four souls on a Sabbath in last November, at Quorn, South Australia; to six at Ballarat, seven at Costerfield, and four at Shepparton, Victoria. A church of nineteen members was organized at the last-named place.

THERE comes to us a new periodical, entitled "Gospel Medical Messenger," published bimonthly by the Virginia Conference. As its name indicates, its object is to report progress in work done in that conference in the combination of these two lines of effort—the evangelical and the medical.

A NEW church building was dedicated on December 17 at Hotchkiss, Colorado, free from debt. On December 24 three members were added to their church. Three at Cripple Creek were buried in baptism on January 2. Still others are convinced of the truth, who it is hoped will later come into its full light.

AT Fernando, California, twenty-six young persons followed their Lord in baptism, on a recent Sabbath. Eight were baptized at Fresno, fourteen at Hanford, and five at Eureka. Three more at Eureka are awaiting baptism. Four at Modesto have commenced to obey the message, two of whom have already been baptized.

A CHURCH of fourteen members was organized at Hollister, California, on December 30 and 31, 1911. A number at that place are deeply interested in the message, who it is hoped will take a definite stand later. Three souls at San Pedro have taken their stand, while others are interested. A Sabbath-school of ten members has been organized at Cedarville.

A CHURCH of fourteen members was organized at Ogdensburg, New York, in the last week in December, six of whom are new members, and others who are from other churches joined by letter or profession of faith. Several are observing the principles of the message who will unite later; and still others are interested. A number of new converts were baptized at Troy on a recent Sabbath.

THE good news comes to us from Germany that one of our brethren who had been condemned to seven and a half years' imprisonment for refusing service in the army on the Sabbath day, has been granted his freedom. This was brought about through the personal application of the prison inspector to the emperor himself. By this pardon from the emperor, our brother has escaped two and a half years' confinement, having already for conscience served five long years.

—★★—

### Wanted

Clean copies of S. D. A. periodicals for missionary purposes, by R. E. Williams, 213 Madison St., Macon, Georgia.

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# HOME AND FIRESIDE

## Young Old Age

By J. N. Loughborough

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Ps. 90:10.

**T**HE first part of this text was verified in David's life, as he reached the threescore and ten mark; for "David was thirty years old when he began to reign, and he reigned forty years." 2 Sam. 5:4. He experienced, also, in the continuance of his life beyond seventy, the statement of the last part of this scripture: "Now King David was old and stricken in years; and they covered him with clothes, but he gat no heat." 1 Kings 1:1.

### Some Long-Lived Ancients

When we examine the Bible record of men's lives, even in the same period of the world's history, we note quite a difference in their ages. When Jacob was asked by Pharaoh, "How old art thou?" he replied, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Gen. 47:8, 9. This is apparent from the record of their demise. "These are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years [175]." Gen. 25:7. "And the days of Isaac were an hundred and fourscore years [180]." Gen. 35:28. Of him it was said he was "old and full of days." Verse 29. "And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years." Gen. 47:28. The last seventeen years of peace added to his life.

Looking still further down the stream of time, we have other remarkable cases of longevity. "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." Deut. 34:7. "Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old." Joshua 24:29. And Caleb, when he made application for the privilege of taking possession of his inheritance, said: "I am this day fourscore and five years old [85]. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now." Joshua 14:10, 11.

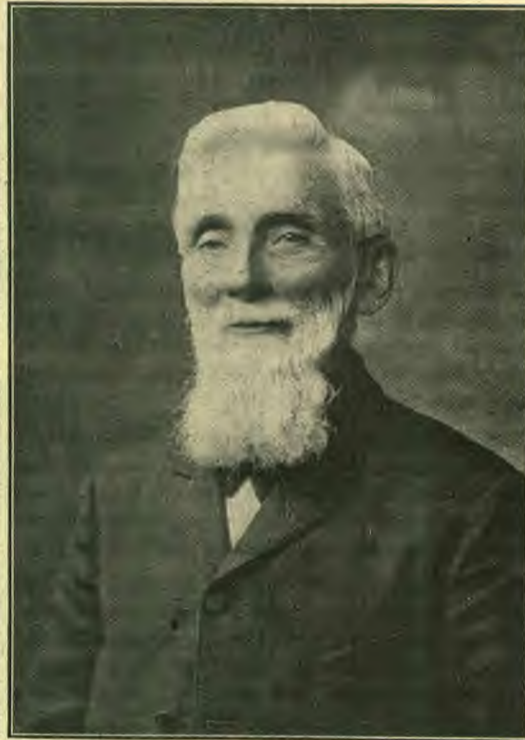
### Wonderfully Made

David, when speaking of the Lord's doings, said, "I am fearfully and wonderfully made." Ps. 139:14. One celebrated writer of the past century, contemplating the same, said, of the life of mankind, it was wonderful that "a harp of a thousand strings should keep in tune so long." The actual appearance of age in individuals is not always indicated by the number of years they have lived. David said, "Bloody and deceitful men shall not live out half their days." Ps. 55:23. This shows that the manner of one's life has a great bearing on the length of the same. Physicians tell us that "age in reality is not indicated by the

number of years that a man has lived, but in the condition of his blood-vessels, and his thyroid gland, and his liver. A man at sixty may be younger than one at forty if his arteries are soft and his thyroid gland working properly."—George Thomason, M.D., lecture at Boston, Massachusetts, November 16, 1911.

### To Those Advancing in Years

This statement shows the importance, to those advancing in years, of taking a reasonable amount of daily physical exercise, to promote blood circulation and prevent the arteries from too rapid shrinkage. Elderly persons who conclude that their days are about numbered, and who sit in the chimney-corner inactive and melancholy, do not long survive such treatment of their bodies. Not only is it well to favor an active life, but as has been well expressed, "It is a grand thing to grow old gracefully." That is, to maintain a cheerful, hopeful, calm state of mind. As expressed by another: "Sickness



Pastor John N. Loughborough, 80 years young, and still in the service

of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here. Perhaps some living home trouble is like a canker eating to the very soul, and weakening the life forces."—Mrs. E. G. White, in "Testimonies," No. 32.

Again, "God is our refuge in sickness as in health; but many do not leave their cases with Him; they encourage weakness and disease by worrying about themselves."—Ibid.

Solomon must have thought of the bearing of the mind upon the bodily condition when he wrote, "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Prov. 16:24. And, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." Prov. 17:22. With this we may couple some of the grand instruction given through the prophet Isaiah and the apostle Paul. "In quietness and in confidence shall be your strength." Isa. 30:15. "Be careful for nothing; 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." Phil. 4:6, 7. "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

There is a heart that feels, a hand we can not see. We have always been provided for, and we shall always be.

### The Effect of Worry

It is truthfully said, "It is worry that kills, instead of work." "The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept of His yoke. He says, 'My yoke is easy, and My burden is light.' Worry is blind, and can not discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. 'No good thing will He withhold from them that walk uprightly.'"—"Healthful Living," page 43. When trials come, do not worry about them, but rather sing:

Afflictions may press me, they can not destroy;  
One glimpse of His love turns them all into joy.  
And the bitterest tears, if He smile but on them,  
Like dew in the sunshine, grow diamond and gem.

We will note one more case of longevity. It is that of Barzillai, who met David on his return from the rebellion of Absalom. "Now Barzillai was a very aged man, even fourscore years old: and he had provided the king with sustenance while he lay at Mahanaim [see 2 Sam. 17:27]; for he was a very great man." King David invited him to come with him to Jerusalem, and eat the rest of his life at the king's table. Barzillai replied: "I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?" 2 Sam. 19:32, 35.

### Now Fourscore

Like Barzillai I can say, "I am *this day* [January 26, 1912] fourscore years old." But I do not say, as did he, that sight, taste, and hearing have failed; but, thank the Lord, He has preserved these faculties for me. With peace, joy, and quiet trust in the Lord, I still follow the lines of health culture that tend to longevity. On January 22 Dr. Thomason declared that my arteries are "still soft." It is a joy to me, in this interesting time of the rapid spread of the third angel's message, which I have now proclaimed for nearly sixty years, to have strength still to take some humble part in the work.

—★—

## The Bible the Book Wanted

YOU will want a book which contains not man's thoughts, but God's; not a book that may amuse you, but a book that can save you; not even a book that can instruct you, but a book on which you can venture an eternity; not only a book which can give relief to your spirit, but redemption to your soul; a book which contains salvation, and conveys it to you; one which shall at once be the Saviour's book and the sinner's.—John Selden.



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**Southern Pacific**

# Why You Should Have

## "The Acts of the Apostles"

The New Book by Mrs. E. G. White

Over 3000 Copies Already Sold

In the *Pacific Union Recorder* of January 11, 1912, Elder G. A. Irwin, president Pacific Union Conference, so interestingly outlines the new book "The Acts of the Apostles," in stating why he believes every Seventh-day Adventist family, and many others, should have it, that we pass it on. He says:

Having just finished the reading of "The Acts of the Apostles," Mrs. E. G. White's latest book, I feel constrained to speak a few words in commendation.

### The Acts Historic and Prophetic

I have always believed that the book of Acts is both historical and prophetic: historical in that it gives the history of the rise and progress of the early Christian church, the opposition it encountered both from God's professed people and from heathenism; prophetic in that it portrays in advance the trials and conflicts through which the remnant church will pass in the final effort to set before the world the faith once delivered to the saints and prepare a people for the glorious appearing of our Lord and Saviour Jesus Christ.

These two leading features of the book of Acts are so vividly brought out in "The Acts of the Apostles" that in perusing the book one can not help catching the spirit of those faithful men who stood so nobly in defense of the truth in their day.

### Apostolic Days and Ours a Parallel

The book in its every detail brings out the parallel between their time and ours so clearly that one's confidence in the third angel's message and the foundation upon which it is based is greatly strengthened.

There were apostates then as there are now. There were false brethren then as there are now. There were false prophets then as now. There was fanciful interpretation of the Scriptures then as now. Men arose in the church speaking perverse things to draw away disciples after them then as now. Unconverted men and women were found in the church then as now. Covetousness was manifest in church-members then as now. And yet, in spite of all these influences, the early church accomplished its mission, for inside of thirty years of its establishment the Gospel of a crucified and risen Saviour was preached to the then known world.

### Victory Certain

Altho having the same hindering causes to contend against, the third angel's message will accomplish its mission inside of the generation allotted for its work.

In addition to the parallels of which I have spoken that are calculated to inspire confidence in the certainty and victorious triumph of the third angel's message, the book is full of practical lessons drawn from the experiences of those times, and made applicable to our time and needs.

While the book is especially helpful and valuable to Seventh-day Adventists, and should be in every Adventist home, at the same time it should have a place in the front rank of commentaries on the Holy Scriptures, and as such should meet with a large sale outside our ranks.

To those reading this article I would say, Purchase this book at your earliest opportunity, and read it carefully. And while the early influence produced by the book is upon you, speak of it to your friends and neighbors, and induce them to buy a copy, and thus increase its circulation, influence, and usefulness.

G. A. Irwin.

This beautiful book contains 630 pages, and comes in two styles of binding,—limp leather, printed on thin paper, at \$2.00 post-paid; and cloth (durable for library), at \$1.50,—prices which place it within reach of all. Church officers especially will appreciate the above clear setting forth of the value of this work, to assist them in encouraging every family to have it. As suggested, also, the book will be prized by all classes of religious people. Only a few days ago a patient at one of our sanitariums became so attached to the copy lent him that he sent to the office for five copies to send to friends. Do not delay your order. Send it to your tract society or the—

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MOUNTAIN VIEW, CAL., FEBRUARY 13, 1912

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

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

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You say you mean to serve God sometime? Then do it to-day. Such a service, rich with blessing, you can not put off for one day without serious loss. Then give Him your heart, your life, your strength, your all, and give it now. He is calling for volunteers; enlist to-day.

Jesus our Lord is a present Saviour. There is no other; there can be no other than a present Saviour. For it is always in the NOW that we need the help. We look forward to future help; but when it comes, when it touches us, it will be the NOW. It is always true, "Behold, now is the accepted time; behold, now is the day of salvation." There is no time so very important as this moment.

The Post-office Department of our Government is on a paying basis, and it has been put on a paying basis without any increase of postage on the magazines and periodicals. For twenty-seven years there has been a deficit. In twelve months, in 1909, the loss exceeded \$17,000,000; and yet Postmaster-General Hitchcock has in two years turned a big deficit into a surplus, extended carrier delivery and new rural routes, and increased the postal employees. Now why, in the face of this, is it still contended that the postage should be raised on magazines?

A philosophical theory does not bring "repentance not to be repented of." A system of ethics does not change a sin-loving heart to a righteousness-loving heart. A fable, a myth, does not hold in hope a soul, in the deepest darkness as well as the clearest light; does not strip away all selfishness, and lead to the abandon of all that the flesh counts dear for the sake of others, even enemies. Christ, Christianity, does all this, and more. It fits a man for better service in every good way in this life, it creates and transforms character for the eternal future. Reader, in that faith abide. "Let no man rob you of your prize" by any philosophy or theory under heaven. Remember that "the preaching of the cross" is foolishness to those only who choose to perish.

Interested.—A minister who is changing fields asks us to hold his papers for a time till he can give us his address, and says, "I am interested in the study of the book of Daniel." It is an important book for these days.

Our hope of forgiveness, justification, sinlessness, life eternal, rests in Christ Jesus our Lord, in His incarnation, His death, His resurrection, His creative power. "The Word—the eternal Logos—became flesh;" He died for our sins; He became sin for us, that we might become the righteousness of God in Him; He rose again for our justification. "If Christ hath not been raised, your faith is vain." The Scriptures abound in just such unequivocal, straightforward statements. These statements have been demonstrated by facts, not alone in the life of Jesus our Lord, but in the life of His church. Every regenerated soul, living the new life in Christ Jesus, overcoming sin, developing and manifesting a godly character before the world, is a demonstration of the resurrection power.

"I am Jehovah that healeth thee" was God's word to Israel as they passed triumphantly through the Red Sea. He is Jehovah Rapha, Jehovah the Healer. He heals the soul of the wounds that sin has made; He gives strength to the weakened will; He renews the moral fiber crushed and macerated by lawlessness; He restores the unbalanced mind, poisoned by the virus of sin; He re-creates the leprous, sin-corrupted soul into His own divine image. "I am Jehovah that healeth thee." Besides working these mighty miracles for character, He often heals the body. He quickens our mortal body by His indwelling Spirit. Rom. 8:11. He is as able to-day to heal all bodily ills in response to faith as when He walked by Galilee, in Capernaum, by the Pool of Bethesda, or at the grave of Lazarus. The virtue is in Him; it needs simple living faith to grasp its divine potency.

Do you desire peace with God? The way to secure it is plain—surrender. God has no evil feelings toward you. Listen: "For I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end." He is right, always right. It is His right law that you have transgressed. It is against His right government that you have rebelled. You have set yourself against God. Your thoughts toward Him have been thoughts of evil. His thoughts toward you still are thoughts of peace. Then why not surrender, unconditionally, yield all? Christ died to win you to this conclusion. Do it now—to-day, this hour; and you will know the peace which "passeth all understanding." Its secret is a right surrender.

Rightly Dividing the Word of Truth.—Before us is a little sheet which has been scattered more or less, we suppose, throughout the Pacific Coast region, perhaps throughout the United States, on the beast that "was, and is not, and yet is." To those who know the Scriptures, its fallacy will be perfectly apparent. To those who do not, there is a likelihood of deception and disappointment. The circular takes the position that the scarlet beast of Revelation 17 was in the past, is now dead, but will live again after the 1,000 years; and it tells us this just as tho the Scriptures said that, quoting Rev. 20:14. But this is not what the Scripture declares. John saw that beast under a particular head. It was the head which gave character to the beast, and that beast exists under seven different heads, every one of which represents a different character,—a different beast, so to speak. The beast under the head which John first saw "was, is not, and shall come." But all of this is previous to the second coming of our Lord Jesus Christ, previous to the judgment that is pronounced in Revelation 18. The same circular takes the ground that the "wilderness" to which John was carried is the earth in its desolate condition,—another utterly unscriptural position. The "wilderness" of which he speaks he had himself spoken of before (see Rev. 12:6). There are two religious bodies represented in Revelation as seen at the time of the wilderness state: in the one, apostasy rides

in triumph; in the other, the true church of God is persecuted. A few such considerations show the entire fallacy of the view advocated in the little sheet referred to.

Arbitrary or Private Interpretation.—To say that a certain Scripture word or term means thus or so regardless of context or the use of the same term elsewhere is arbitrary interpretation. It makes the meaning of the text private to itself. It is vicious, likely to be misleading, and sooner or later leads to divisions. To illustrate, the Greek word *pneuma* is rendered "spirit," or that which means spirit, throughout the New Testament generally. It is rendered ninety times "Ghost," in the term "Holy Ghost," much better rendered "Spirit," as in the American Revised Version. It is rendered "ghost" twice (Matt. 27:50; John 19:30), meaning "spirit." Compare with Luke 23:46; Acts 7:59. It is rendered "life" in Rev. 13:15, meaning spirit, or given life. The other times of its occurrence in the New Testament it is rendered "spirit," in singular and plural, and "spiritual" and "spiritually." In all these cases the meaning is very similar. The one exception is "wind" in John 3:8, a rendering, it seems to us, which is purely arbitrary and almost meaningless. Better to render as in the margin of the American Revised Version, "The Spirit breatheth where it will;" or as Rotherham, "The Spirit where it pleases blows;" in his later version, "The Spirit where it pleaseth doth breathe;" or "The Spirit moveth . . . born of the Spirit." The passage is harmonious, clear, and beautiful. Let the Word be its own interpreter.

A great work is the Panama Canal. Mr. Albert Edwards, writing on "Panama, the Canal, the Country, and the People," gives a very graphic description of its bigness. He simply declares that the dam that is being built is not a dam, but a mountain range, a quarter of a mile wide, a mile and a half long, and high enough to hold the water up to a level of eighty-five feet above the sea,—a tremendous wall, fifteen times as wide as it is high. He summarizes in this way: "The largest dam, the highest locks, the greatest artificial lake, the deepest cut, the biggest machine-shops, the heaviest consumption of dynamite, the most wonderful sanitary system. All these, and others which I forget, are unique,—the top point of human achievement." And yet, and yet, one human soul is worth more than all.

Frank S. Cairns, of California, has been appointed by the Persian government to take the place of Mr. Shuster as treasurer-general. Russia compelled Persia to turn Mr. Shuster out of office, but the man appointed to take his place has been intimately associated with him, not only in his work in Persia, but in the Philippines before going to Persia.

"Our Dumb Animals," which echoed for forty-one years the humane, kindly sentiments of George T. Angell, has entered upon a new era. It is published by the Massachusetts Society for the Prevention of Cruelty to Animals and the American Humane Education Society. It retains its old size page, with a fine four-colored cover and a good class of well-written articles. Its subscription price is \$1.00 a year; clubs of 5 and over, 50 cents; to teachers, 40 cents. Its address, 45 Milk Street, Boston, Mass. May God bless it in its mission.

Thus writes one of our Bible Band members: "I kept up with the Bible reading this year, but on account of failing eyesight am glad the readings have been cut down another year. If spared until February, I will be 81 years old." May God bless the dear old sister. The Book to her has been a staff and a stay. May it be to the very end.

Elbert Hubbard, the agnostic, pays yearly for a pew in a Roman Catholic church. It is a religion and church which harmonizes with man's unregenerate nature, a salvation by human works.