

SIGNS OF THE TIMES

Our Lord's Invitation

Matt. 11:28-30

Come unto Me,
All Ye that Labor and Are
Heavy Laden,
And I will Give You
Rest.
Take My Yoke upon You, and
Learn of Me;
For I Am Meek and Lowly in
Heart:
And Ye Shall Find
Rest
Unto Your Souls.
For My Yoke Is Easy,
And My Burden Is Light.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3607—What Is the Use?

Why, when we know that the world is going on from bad to worse, and will sometime, according to the Bible, be destroyed, should we seek to overcome the evils and graft of our Government, public officials, etc.? In other words, where is the stimulus to build a good house when you know it will be torn down?

C. S. H.

Now if this were all there was to it, there certainly would be little stimulus, little incentive; but more is involved than material things, of infinitely more value, and this is character—nay, more, characters. Here is a ship that is sinking. It may have a thousand souls on board. Some of them may be ready for any crisis which may come, and if they do down to death will come up again in the first resurrection, justified in Christ. Others do not know Him, and if they go down to death they are sure to meet eternal death. God asks every soul who can save life at such a time to put forth his effort in saving life, to do all in his power to snatch from peril those for whom He has died. If men are pursuing a wrong course, for the sake of the men, and the men whom they will influence, they ought to be warned. If a government is taking a wrong course, it is doing so because men are leading in that direction. A warning ought to be given regarding these. This is the purpose for which the "Signs of the Times" is giving warning concerning all these evils to come, and will do all in its power to stay these evils, in order that souls may be saved from them. Jesus said of Satan, under the figure of the false shepherd, or the thief, that he comes to steal and to kill and to destroy, but He, the Good Shepherd, came "that they might have life, and that they might have it more abundantly." John 10:10. And as He labored while in this world, and labored for a people that He knew was soon going to destruction, so His children ought to labor now.

—★—

3668—Weak and Beggarly Elements

What are the weak and beggarly elements referred to in Gal. 4: 8-10? H.

The very scripture itself clearly shows us to what the apostle refers. Man by sin is under bondage, under the bondage of sin. Under that bondage he does all that he can to free himself; he uses everything in his power to do this; but he finds them all weak, and all beggarly, and instead of giving him freedom they give him bondage. Every system of idolatry is based on the thought of self-salvation. Out of this God saved the heathen Galatians, or Gauls. Certain Jews came there and told them to be circumcised if they would be saved. Circumcision of itself was nothing either way, but when it was made a matter of salvation it became an enemy to Christ; and the apostle would teach them that to go back to any of those things as saving ordinances would throw them right back where they were in the beginning, of endeavoring to be saved by their own works. And so therefore, "Now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again?" And that very thought, that returning to that same idolatry (for if circumcision would help, why, their old idolatrous feasts, and fasts, and days would also help), led them back again to the days, and the months, and the seasons, and the years. This does not refer to God's days, or God's appointed seasons, which have their purpose and their object. The Sabbath is a worship day; the Lord's Supper is to call to remembrance the Lord Jesus Christ; so with all of His simple ordinances. The text makes no reference to these. It is to those things that men have themselves devised, or used as a means of salvation, leaving out the Lord Jesus Christ. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love" (Gal. 5:6), and love keeps all of God's commandments (1 John 5:3).

—★—

3669—One's Talents

If a person has ability and desire to draw, is that his talent? and should he place himself under an instructor, and improve and develop his skill, and use it to the glory of God? A. K.

It may be, and it may not. Our desire to do things is not always the thing that God can use best. One's ability should not be confounded with talent in the sense of Scripture. In common parlance, we often use "talent" in the sense of ability, but the talents in the parable represent spiritual gifts, as will be seen by comparing that parable with the instruction which God has given

in 1 Corinthians 12 and Ephesians 4. The talents and the gifts were given at the same time, for the same purpose, for the same length of time, by the same One, our Lord Jesus Christ, when He ascended on high. The talent is not of our choosing. God bestows His gifts as He will, and not as we will. 1 Cor. 12:11. Sometimes the very thing that He chooses, is the thing that is repugnant to the natural heart, and yet He knows our ability a great deal better than do we, and knows much better than do we what gifts we can use. A desire which we might have might not be the best thing for us. It simply, if developed, might bring glory and praise to us, and yet no good to Him. And we may entirely overestimate our ability in that direction. There are thousands who love drawing and painting, and have an intense wish that they could do that. There are many worldly reasons why this wish should be fostered. There are always friends enough who praise the most ordinary kind of work, and flatter him who does it, in both poetry and art. The only way for the Christian to do is to lay all before God, count all but loss, and receive from Him that which He can use best to His glory.

You may ask how that may be determined. One of the very best ways to determine it is to do whatever comes to our hand to do, whether we like it or not—do it for the Master. "Whatsoever thy hand findeth to do, do it with thy might." In that very thing we may develop in an astonishing way to ourselves just the very work to which we are called. And then we will not take glory to ourselves, but give all the glory to God.

—★—

3670—Under the Law

Paul, in his masterly argument in the 3d, 4th, and 5th chapters of Galatians, used the expression "under the law." What do you understand this to be? H.

"Under the law" means, we are sure that our correspondent will find, wherever used, except once, under the condemnation of the law. That exception is in Rom. 3:19, where it means subject to the law. The term is not the same in the original. "Under the law" comes from "hupo nomon"; literally, "under law." The expression in Rom. 3:19 comes from "en to nomon"; literally, "in the law"—that is, within its jurisdiction. But the text points out this fact,—that all are condemned by it.

Now those under the law are not within the blessings of God's grace. They have not accepted of the grace which pardons sin, but when the grace which pardons sin is accepted, it takes a man out from under the law; and therefore Paul declares, "Sin shall not have dominion over you: for ye are not under law, but under grace." God's grace has forgiven the sin, and the law does not condemn. And he goes farther than that: "What then? shall we sin, because we are not under law, but under grace? God forbid." See Rom. 6:14, 15. Not to sin is to keep the law; and that is the object of God's grace under the new covenant. It is to write His law in the heart, so that we shall rejoice in it. (See Heb. 8:8-10.) God's law, therefore, is no longer over us a condemner; it is within our heart as a cherished friend. We are not over it, nor is it over us; we are with it—in harmony with it. (See "Bible Students' Library," No. 163, "Under the Law," or "Under Grace?") in which this question is discussed much more fully.)

—★—

3671—Why the North?

See Eze. 1:4; Isa. 14:13; Jer. 1:13, 14. F. F. G.

We have no desire to speculate as to why God places His throne in what is said to be the north. That it is there, and that He is the great King of the North, seems clearly evident, even from the ambition of Lucifer himself, who declared that he would place his throne in "the sides of the north." The usurper, of course, would desire to imitate God. Consequently, the pseudo king of the north has stirred up all sorts of trouble in the earth; and in nearly all cases in the prophets where trouble is to come upon the people of God it is spoken of as coming out of the north, as in the texts under consideration. Of course the great, ambitious powers of earth were northern powers,—Babylon, Medo-Persia, Grecia, and Rome.

3672—The Law of Gravitation

Does God have control over the law of gravitation? and is it true, as some say, that the universe would get out of order if the earth were burned up, or annihilated? A. K.

Yes, God has control over the law of gravitation, and He has laws that are higher than the laws of gravitation. This was demonstrated in three different instances in the Bible—in the ascension of Enoch, and Elijah, and our Lord Jesus Christ. The laws which elevated them above the earth and carried them to heaven were certainly laws which were above the laws of gravitation, which would have held them here. We need not be afraid of God's universe getting out of order, if any world is burned up. Of course there is nothing in the Bible to indicate that the earth will be destroyed; in fact, we are told "the earth abideth forever." It will be changed, renovated, cleansed, by the fires of the last days, and so far as we know there may be changes in the planets and suns. Some even may go out of existence. New may be created, but we can leave it with God to care for His universe. He "bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Read Isaiah 40.

—★—

Note.—There comes to us an inquiry as regards the time when the Jews went up to Jerusalem to be taxed, or enrolled, but there is no signature whatever to the inquiry. This, with others, we pay no attention to, and would not cite this one, were it not for the purpose of helping our querists. We do not ask the name for publication. We must insist upon it, however, as an evidence of good faith in the asking of the question. We publish no names,—nothing but the initials, unless it is so requested by our correspondent; and any pseudonym which they may wish to use instead of their name will be used in the published question and answer. But in the correspondence we must have the name.



Schedule for Week Ending March 2, 1912

Sunday	February 25	Leviticus 23
Monday	" 26	Numbers 6, 10
Tuesday	" 27	" 11, 12
Wednesday	" 28	" 13, 14
Thursday	" 29	" 16, 17
Friday	March 1	" 20, 21
Sabbath	" 2	Psalms 19, 20, 21

—★—

We omit the rest of the book of Leviticus, having to do largely with rites and ceremonies, but containing many important lessons. Read it if there is time. We bring in Leviticus 23, as it has to do explicitly with the yearly feasts which Israel observed, or failed to observe, but which God gave for a purpose. We find in them the yearly, or ceremonial sabbaths set forth in contradistinction to the Sabbath of the Lord of the seventh day. Verse 38.

We omit the first five chapters of Numbers, which pertain to the numbering of Israel, the order of their encampment, the princes of the tribes, the division of duties among the Levites and the priests, the redemption of the first-born, and other ceremonies connected with the institution of worship. We retain the 6th chapter because of the Nazarite vows, which we will read more about hereafter, and of the blessing which the Lord placed upon the children of Israel.

We omit again the oblation of the princes, the purification of the Levites, etc., and make a new beginning at the 10th chapter, giving directions regarding the blowing of the trumpets and the marching of the hosts of Israel, and the extremely sad but important lessons of the murmuring of Israel for flesh, the speaking against Moses, the searching of the land, and the reports of the spies. Omitting the 15th chapter, we read in the 16th the lesson of Korah's rebellion. God's decided choice of the house of Aaron is set forth in the 17th. We again omit the ceremonial instructions in chapters 18 and 19, and read the interesting narrative of chapters 20 and 21, of Miriam's death and Israel's journeying around Edom, and the enemies they met in the way, closing with the wonderful 19th, 20th, and 21st Psalms. The first two ought to be committed to memory.

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
Volume 39, Number 8

Mountain View, California, February 20, 1912

Weekly, \$1.75 per Year
Single Copies, Five Cents

Jesus at the Well of Sychar

By Mrs. E. G. White

The Water of Life

AS the world's Redeemer, the Son of God took upon Him our human nature. He humiliated Himself, veiling His divinity with humanity, that He might in His life upon earth share in the experiences of the poor, the oppressed, and the suffering of the human race. He was subject to the frailties of humanity, and as He journeyed from Judea to Galilee, He was weary with labor and travel. Hungry and thirsty, He tarried to rest at Jacob's well, near the city of Sychar, while His disciples went to buy food in the city. He who had subjected

come to the well. He might have performed a miracle, and thus have obtained a draft from the well, had He wished; but this was not God's plan. Nothing must be allowed to separate Him from the lot of humanity, which He had voluntarily assumed.

Christ Near, but Unknown

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink." The woman answered, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Christ was near to the woman of Samaria, and she knew Him not. She was

draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Jesus could have answered, The one who is speaking to you is the only-begotten Son of God; I am greater than your father Jacob, for before Abraham was, I am. But He made answer, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Desires to Catch Every Word

The woman was so astonished at His words that she rested her pitcher on the well, and forgetting the thirst of the



"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst."

Himself to humanity was the Majesty of Heaven, the Creator of every good and perfect gift. In giving Himself to redeem our world, Christ gave Himself a living sacrifice. He emptied Himself of His high prerogatives, left His mansions of glory, His throne and high command, and became poor, that we through His poverty might be made rich.

As Jesus sat by the well side, the cool, refreshing water, so near and yet so inaccessible to Him, only increased His thirst. He had neither rope nor bucket with which to draw, and He waited until some one should

thirsting for the truth, yet knew not that He, the Truth, was beside her, and was able to enlighten her. And to-day there are thirsting souls sitting close by the living fountain. But they are looking far away from the well that contains the refreshing water, and tho told that the water is close by, they will not believe.

Jesus answered the woman, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, Thou hast nothing to

Stranger and His request to give Him to drink, forgetting her errand to the well, she was lost in her earnest desire to hear every word. "Sir," she said, "give me this water, that I thirst not, neither come hither to draw."

Jesus now abruptly changed the subject of conversation, and bade the woman call her husband. She frankly replied, "I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

As the past of her life was spread out before her, the listener trembled. Conviction of sin was awakened. She said, "Sir, I perceive that Thou art a prophet." And then, in order to change the conversation to some other subject, she endeavored to lead Christ into a controversy upon their religious differences. "Our fathers worshiped in this mountain," she said; "and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth. The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things." But what was her astonishment when Jesus said, "I that speak unto thee am He."

The conviction of the Spirit of God had come to the heart of the Samaritan woman. She believed that the words of Christ were the truth. No teaching that she had hitherto heard had aroused her moral nature, and awakened her to a sense of her higher need.

Revealed Her Soul Thirst

Christ reads beneath the surface, and He revealed to the woman of Samaria her soul thirst, which the water from the well of Sychar could never satisfy. He Himself lost all sense of hunger, and thirst, and weariness. His thirst was satisfied in seeing her drink of the water of life. He was rejoicing in spirit that His words had aroused her slumbering conscience, and quickened her spiritual perceptions.

Christ understands the needs of the world, and through Him alone can the Father supply them. He is thirsting to give the needy souls the water of life freely. Christ is thirsting for the recognition of those for whom He left the courts of heaven, His honor, His glory, His royal throne, His high command. He is thirsting for the love, the coöperation that must be given Him as their personal Saviour. He would have them come to Him, taking hold of His grace by faith, partaking of Him, the Living Water.

The natural thirst of the woman of Samaria had led her to a thirst of soul for the water of life. Altho she had made no request of Him to satisfy her spiritual wants, Christ offered her an abundant supply for her soul's great need. And through the words spoken to her, the water of life was to flow forth to many thirsting souls.

Forgetting the errand that had brought her to the well, the woman left her water-pot, and went into the city, saying to all whom she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

Better than Food, tho Hungry

As yet Christ had not taken the refreshing draft that He desired, nor tasted the food that His disciples had brought. They saw that their Master was intently absorbed in meditation, His face beaming with divine light, and they scarcely dared to interrupt His communion with Heaven. But

they knew that He had been a long time without food; and placing some before Him, they prayed Him to refresh Himself. Turning lovingly to them, He said, "I have meat to eat that ye know not of."

The disciples, thinking that He was speaking of temporal food, inquired among themselves, "Hath any man brought Him aught to eat?" But Jesus explained: "My meat is to do the will of Him that sent Me, and to finish His work. 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. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

Pentecost Not the Work of a Day

Christ looked forward to the Day of Pentecost, when the Holy Ghost should descend upon His disciples. He would teach them

Absalom's Oak

By Delwin Rees Buckner

O, what a youth, of finely featured face,
To dangle from an oak-tree's knotted bough!
From that broad, choicely-chiseled, tress-topped brow,
Down to those sandaled soles, which stepped with grace
O'er costly carpets of the court, no trace
Of spot or blemish might be found, but now—
Why died he? How?—False furrows which men plow,
Lead often to a fatal halting-place.
Suffice to say his beauty sealed his doom—
His hair became the halter, as it were,
By which he hung betwixt the earth and sky,
His target breast affording ample room
For angry arrows whizzing with a whirl
To gorge like vampires whilst their victim die.

that they were not to look upon this as the result of their own labor. They were not to lose sight of the fact that patriarchs, prophets, and holy men had been sowing the seeds of truth. God's ancient chosen people had been enriched with precious truth, which was to them as the river of God. Christ had been their invisible leader through all their travels in the wilderness. Gracious illustrations of His love were given them in the covenant signed by God in the rainbow of promise, which was ever to be an assurance that seed-time and harvest-time should remain, and that the world should never again be destroyed by a flood. Christ was just as truly the water of life to Abel, Seth, Enoch, Noah, and all who received His instruction then, as He is at the present time to those who ask of Him the refreshing draft. God has given His Word to His chosen ones, and made known His way. Through His Son He has been supplying them with the dews and showers of His grace. But His blessings are often overlooked, and men take the glory to themselves.

The rain is not seen until it begins to fall, and it often comes wholly unexpectedly. So the Lord's precious gift of grace is often nearer than we think. If we will only have faith, and wait patiently for a little while,

His help will come, and will surprise us as He surprised the woman of Samaria. He shall come down like showers upon the fruitful earth.

Message to the Laodiceans

When the Lord gave His message to the Laodiceans, who thought themselves rich and increased in goods, and in need of nothing, He did not conceal from them their true condition. He said: "He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This was the message of truth that Christ opened before them. They needed everything. But He did not present to them their great necessity without also providing a remedy. He opens before them a fountain of supply for every need. "I counsel thee to buy of Me," He says, "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." It is necessary for us to know our soul's need in order to receive the heavenly treasure provided for us in Christ.

In Eden the Lord gave the promise that the seed of the woman should bruise the serpent's head. And the work which Christ carried forward at Jacob's well, in proffering the water of life to the woman of Samaria, is a fulfilment of that promise. And He will continue this work until every soul shall have been tested and tried.

Withholding Recognition

The woman, in apparently withholding from Christ the water He asked of her, represents many who are withholding from Him the recognition, the sympathy and love, that He is hungering and thirsting for in response to His great love for us. Christ has not withheld His grace and love from any member of the human family. For each He has an inexhaustible supply. And yet how little acknowledgment He receives, how little thanksgiving, how little fruit, in good works! He is hungering for the sympathy and love of those whom He has purchased with His own blood. He is watching and waiting for that love which we can not withhold from Him with any safety.

The world's Redeemer knows the necessities of every soul. When we are oppressed and languid, He knows it, and He it is that supplies the spiritual refreshment. Ask ye of Him; watch unto prayer, and it will come. Jesus is the bread of life, to be eaten every day; He is the water of life to the parched and fainting soul, and all may partake of His grace.

Earth's cisterns will often be emptied, its pools become dry; but in Christ there is a living spring from which we may continually draw. However much we draw and give to others, an abundance will remain. There is no danger of exhausting the supply; for Christ is the inexhaustible well.

spring of truth. He has been the fountain of living water ever since the fall of Adam. He says, "If any man thirst, let him come unto Me, and drink." And "whosoever

drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

What Shall We Do with the Fourth Commandment?

By Mrs. L. D. Avery-Stuttle

The Unchangeable Character of God's Law

THE unchangeable character of the Ten Commandments, of which the Sabbath command is a part, is so plain as to be quite self-evident. The duty of man to give obedience and love to his Creator, as indicated by the first four precepts of the Decalogue, must always have been the same, and must always remain the same. The time has never been when the claims of the Creator upon our love and service ceased or could cease in the smallest degree, neither can such a time ever come. In like manner, man's duty toward his fellows, as indicated by the last six commandments, has ever been and must ever remain the same — unaltered.

Always Present Truth

It is *this* law of which Christ says that not one jot or tittle shall pass away; this law of which the Son of the Eternal Himself speaks when He says, "I have kept My Father's commandments, and abide in His love."

This must be so in the very nature of the case. It has never been right to blaspheme, to worship idols, to break the Sabbath, to covet, to steal, or to murder, and never will be. This truth is eternal in its nature, and must always be "present truth," while some truth is such for a limited time only.

For about four thousand years after creation it was true that the Saviour of mankind must appear in human flesh, become a helpless babe, grow to youth and manhood, and finally die for the redemption of the race; and of course men were commanded to follow the provision made for them *during* this limited time, that provision being a continual succession of sacrifices and offerings and ceremonies, to keep ever before their minds the fact that the promised Redeemer would surely come and shed His blood for the remission of sin. Every time the blood of an innocent victim was spilled, man virtually declared: "I have sinned; but I hereby show my faith in a coming Redeemer who will shed His blood for me. So shall I be saved."

At the Time Foretold

Forty long, dreary centuries rolled away. At the very moment when the clock of time struck the hour foretold by the prophets, the Redeemer was born, was baptized, was crucified.

Then comes a tremendous change. Truth that had held undisputed sway for so many centuries — that the Messiah must appear, be born, and die — *was truth no longer*; because He *had* come, He *had* shed His blood — the great contract had been fulfilled. How vain to offer the blood of animals after this! Type had met antitype; shadow had met substance; and every law and every ceremony and every sacrifice which pointed forward to a coming Redeemer, must perforce cease at the cross of Calvary. Here

must the old law of ceremonies and ordinances be nailed to the cross, their mission ended. Those impressive ceremonies upon which so much had depended for long ages, were henceforth and forever utterly annulled. This logic is self-evident.

Not to Be Confounded with Ceremonies

"Well," you say, "if self-evident, why waste time in further explanation?" — Because of a strange habit into which some of us have fallen, of mixing and confusing the moral law with the ceremonial.

"Why," you again protest, "nobody but the poor misguided Jew believes in keeping the ceremonial law any longer — except —"

Lilies

By Mrs. Pauline Alderman

We are told of the lilies of heaven,
In the beautiful garden of God.
A glimpse of their wonders is given,
Where the feet of no mortals have trod.

Dear lilies, with smiles of the Master
Asleep in your delicate forms!
In the great and the blissful hereafter,
We shall find them where beauty adorns.

Will they be fairer or sweeter?
I gaze on their blossoms of snow,
And drink their perfume in a rapture
That only their Maker can know;

And I turn from the exquisite beauty,
To the Maker of tree and of flower,
And think of the home where I'll view them
Sometime at the shrine of His power.

Sweet lilies! They tell us of heaven,
Of Jesus, perfection, and love.
They speak of a hope to us given,
Of sharing that glory above.

well, I believe there is a class of people who still persist in keeping the seventh day — the old Jewish Sabbath!"

Stay! Let me ask, Is there anything in the fourth commandment of the Decalogue which calls attention to the cross of Christ, which points to it, or which in any way refers to His great sacrifice on Calvary? — No, my friend; the fourth commandment has an entirely different meaning. It points *back* to creation — not *forward* to the cross. How, then, could it or any part of it have been abolished at the cross? How could the death of Christ have annulled the fact that God created the heavens and the earth in six days and rested the seventh? Was *this* the aim and object of Calvary? Would it have been worth while — I ask in all candor — would it have been worth while for Christ to pay so *tremendous* a price in order to accomplish such an end, even if it had been possible? Could the cross of Christ have abolished the facts of creation?

"But," some one still protests, "I am willing to admit that the moral law is still in force — in fact, it *must* be — except the old Jewish Sabbath!"

But remember, that commandment was given before there was a "Jew" on the face of the earth.

"Well, that may be; but I must ask why you always harp on the fourth commandment. Why don't you talk about the binding force of the other nine?"

We do; and they are *all* binding, and of equal force. But if you will follow me, I will try to make this point plain in my next article.

But please remember that the first great reason for observing the Sabbath of the commandment, is the *undeniable fact* that God *did* create the heavens and the earth in six days and rest the seventh; and that this truth can not be altered nor this fact denied, either in time or in eternity; and that to keep in memory this eternal truth, was the very reason for the giving of the fourth commandment. When this truth can be denied, or this fact annulled, then and not till then will it be time to raise the inquiry, "Is the Sabbath commandment still binding?"

— ★ ★ —

Zaccheus, Come Down

ZACCHEUS lived in Jericho. He was a publican, and was rich. He had heard much about Jesus as a great teacher, preacher, and physician. Some of Jesus' teaching reported to him had brought conviction to his heart, and he had already begun, in a formal way, a work of reform.

He longed to see and hear Jesus. There comes an opportunity. Jesus is passing by Jericho. Zaccheus, being a small man, could not see over the heads of the multitude that thronged Jesus, so he ran ahead and climbed a tree by the roadside. Snugly nestled among the foliage, with a fine view of the road beneath, he awaits the multitude and the coming One.

Jesus arrives on the very spot, and *stops*. How fortunate for Zaccheus! Jesus looks up into the tree, and fixes His gaze upon Zaccheus. Zaccheus trembles on his perch. He thinks: "How did He know a man was in the tree? Did He from afar see me climb this tree? Will He speak to me? Hear, 'Zaccheus, come down.' He knows my name. Wonderful man! I must not disobey." Hastily he descends right into the presence of Jesus. Jesus says to him, "I must abide at your house to-day" — gave Himself an invitation to go home with Zaccheus, you see.

Zaccheus joyfully and quickly led the way to his home. Many murmured, saying Jesus had gone to be guest with a man that was a sinner. When Jesus had entered the house, Zaccheus said to Him, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost." Luke 19: 8-10.

O, happy day for Zaccheus! How glad he was that he had sought to see Jesus! How glad that Jesus noticed him, knew him, and called him, and brought salvation to his house and heart! Reader, have you ever heard Jesus calling to you to open the door of your heart and let Him come in? He stands waiting without, pleading that you open the door and let Him in. He brings salvation, so sweet, so divine. O let Him in while He pleads, or He may leave you, and never again come that way. Now is the accepted time. H. A. ST. JOHN.

Studies in Daniel

A Vision of Empires; Three Historic Powers

Daniel 8:1-8, 16, 19-22, A.R.V.

DANIEL'S vision of chapter 7 was given in the first year of Belshazzar, B.C. 540. Babylon was still a great empire. Two years later another vision is given the prophet, recorded in the 8th chapter of his prophecy. That vision has a twofold aspect,—that which pertains to the kingdoms themselves as kingdoms, and the spiritual aspect, which affects the people of God. The first of these we consider in this study. Let us learn —

The Answer of the Text

1. What came to Daniel in the last year of Babylon?

In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me, Daniel, after that which appeared unto me at the first. And I saw in the vision; now it was so, that when I saw, I was in Shushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai. Verses 1, 2.

2. What did he see?

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. Verse 3.

3. What is said of the power of the ram?

I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself. Verse 4.

4. What is the next scene described?

And as I was considering, behold, a he goat came from the west over the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power. Verses 5, 6.

5. What is said of the comparative power of the goat?

And I saw him come close unto the ram, and he was moved with anger against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand. Verse 7.

6. What is the sequel of this symbol?

And the he goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven. Verse 8.

7. What divine command was given the angel Gabriel?

And I heard a man's voice between the banks of the Ulai, which called, and said, Gabriel, make this man to understand the vision. Verse 16.

8. What did the angel tell Daniel?

And he said, Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end. Verse 19.

9. What did the angel declare was symbolized by the ram?

The ram which thou sawest, that had the two horns, they are the kings of Media and Persia. Verse 20.

10. What was the explanation of the rough he goat?

And the rough he goat is the king of Greece: and the great horn that is between his eyes is the first king. Verse 21.

11. What was symbolized by the four horns?

And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. Verse 22.

Note and Comment

The explanation of this part of the prophecy is neither difficult to make, nor hard to understand. The great outlines are given in the prophecy itself, and the Bible student needs only to add a few facts of history, and the meaning is clear. It is well to note that no symbol of Babylon appears in this vision, tho the throne of Babylon was still standing, and the wonderful city was still untouched by the hand of the spoiler; yet the great fact



remained that the "glory of kingdoms" was near the close of her career. Only a few more months, at most, and the Chaldean monarchy would be ended, "the beauty of the Chaldees' excellency" overthrown.

Babylon has run a pitiful career since Nebuchadnezzar, her great king, laid down the scepter. Her present king, Nabonidus, is building heathen temples, and worshiping at heathen shrines; the affairs of the empire are in the hands of his son, the pleasure-loving,



lust-loving, inexperienced Belshazzar. The outposts in the greater part of Chaldea were already in the hands of the conqueror, Cyrus, and the city of Babylon was practically the only thing that remained. Her citizens laughed at the foe from within her impregnable walls, forgetting that God had spoken of her destruction and successor.

In his vision Daniel was carried to Shushan (Susa), then of little account, destined afterward to become the capital of the empire of Persia. The province of Elam was south of



Media, east of Chaldea, and northwest of Persia proper. The river Ulai is now called Karasu, or Kerah. It was called by the Greeks, Choaspes, and by Pliny, Euloeus. The angel Gabriel, the one through whom God gives revelations, explains the two-horned ram to the prophet. "The ram which thou sawest, that had the two horns, they are the kings of Media and Persia." Verse 20. The lower horn represented Media. After Babylon was conquered, Darius the Mede (Cyraxares II)*

* Some authorities (see I. A. Pinches, in "Hastings's Bible Dictionary") hold that Darius the

took the united kingdom of Medo-Persia, and reigned two years.

When Darius the Mede died, Cyrus the Great came to the throne. He it was that elevated the empire to its commanding position. The use of the ram is most appropriate. It is said that the king of Persia wore a jeweled ram's horn of gold instead of a diadem. The Hebrew for "ram" springs from the same root as "Elam," or Persia. "Pushing westward" refers to Persia's conquering career toward the west, including the conquered kingdoms of Babylonia, Mesopotamia, Syria, and Asia Minor. "Northward" over Colchus, Armenia, Iberia, and to the Caspian Sea, Persia pushed her conquests. "Southward," Judea, Egypt, Ethiopia, and India submitted to Persian arms. The ram wrought his will and magnified himself, or became GREAT. After Cyrus, ruled Cambyses his son (B.C. 529 to 521). Smerdis the impostor followed, reigning less than a year, and therefore not noted in the chronological lists. Then came Darius Hystaspes (521 to 485), Xerxes (485 to 465), Artaxerxes Longimanus (465 to 425). This last king is followed by Xerxes II, who after a few months is assassinated by his half-brother, Sogdianus, a usurper. He is deposed by Darius II, or Darius Nothus, who reigns 424 to 405. Artaxerxes II, or Mnemon, reigns to 359, succeeded by Artaxerxes III, who kills all his relatives and rules to 338. Arses, the son of Artaxerxes III, is placed upon the throne by Bagoas, the king's murderer, and he occupies it until 336. Then Bagoas slays him, and makes Darius III (Codomanus) king, the last of the Medo-Persian monarchs, who slays Bagoas. And yet the Persian monarchy reached its highest elevation under Darius Hystaspes. Xerxes, the wealthiest of all, was a weak monarch, and from his day the empire began to decline.

The Grecian Empire

The symbol of the fierce he goat is also explained by the angel: "And the rough he goat is the king of Greece: and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power." Verses 21, 22. These are the words of inspiration more than 200 years before Grecia came to world empire. The first ruler of that empire was the renowned son of Philip of Macedon, Alexander the Great, who first met the forces of Darius at the river Granicus in B.C. 334, and there threw against the Persian forces the Greek phalanxes, led by his own unbounded ambition and indomitable energy. With 30,000 infantry and 5,000 horse, Alexander attacks the Persian host of 600,000 foot and 20,000 horse, and utterly defeats them. In November of the following year Darius, with an army of 400,000 foot and 100,000 horse, is again defeated at Issos in Cilicia, and 40,000 are made prisoners. The final battle is fought October 31, 331, at Arbela. Here Darius has 1,000,000 men on foot and 40,000 cavalry. Against

Mede was governor only, acting in the place of king. We quote from "The Popular and Critical Bible Encyclopedia": "In the Greek histories and in the Babylonian Chronicle the name of Darius the Mede does not occur, he who preceded Cyrus to Babylon, on the occasion of the siege and capture of that city, being Gobryas, who may thus be regarded as having received the kingdom for him." Gobryas, like Darius the Mede (chapter 6:1), appointed governors in Babylon, and seems also to have been in the attack which resulted in Belshazzar's death (in Babylonian Chronicle Rev. col. 1:1, 22). It will thus be seen that Cyrus gave great power to Gobryas, who was, in fact, his viceroy. . . . There is also the possibility that one of Gobryas' names was Darius, which would account for the mistake." In this view J. F. McCurdy ("Barnes's Bible Dictionary") says that it is impossible to make any other identification. But upon this, as upon Belshazzar, further research may give us more light.

him is Alexander, with 40,000 footmen and 7,000 cavalry; but Persia is utterly routed, and the remainder of the empire soon yields to the victorious Macedonian. Darius demonstrated the truthfulness of Ps. 33: 16: "There is no king saved by the multitude of a host." God's time had come for a change in world empire. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Just as long as He could use Persia, He did; but when the time came that Persia could no longer be used of God for the furtherance of His Gospel in the earth, the Lord sets Persia aside, and brings Macedonia, or Greece, to world dominion. Alexander died of fever, after a prolonged debauch, at Babylon, in B.C. 323, at the age of thirty-two. He had accomplished more than many great men had wrought in a lifetime. The great and notable horn was broken in its strength.

The heirs of the throne were Alexander's half-brother, Philip Arrhidæus, and his posthumous son by Roxane. The regency in behalf of these was given to Perdiccas, one of Alexander's generals. Antipater of Craterus received the regency of the west, or Macedonia; Ptolemy that of the south, or Egypt; Antigonus that of Pamphylia, Phrygia, and Lycia; Eumenes, Alexander's secretary, that of Paphlagonia and Cappadocia, yet unsubdued; Cassander that of Caria in Asia Minor; and Leonatus part of Syria. These satrapies were presumably held for Alexander's legitimate successor, his son by Roxane, as soon as that son was old enough; but many ambitions and little loyalty lurked behind these positions. The next year Perdiccas, having married an ambitious sister of Alexander, planned to make himself king, whereupon the other generals formed a league against him, and he was slain, and Antipater was made regent. A new division of the provinces ensued, and Babylon was given to Seleucus in B.C. 317. Lysimachus, another general, became master of Thrace, and the next year Eumenes was put to death by Antigonus. Five years later Cassander marries a half-sister of the dead emperor, and builds the city of Thessalonica, named after his wife. He is made regent of Macedonia until Alexander IV (called also Alexander Aëgus) is of age; but the same year he murdered both Roxane and her son, and became master of Greece; and three years later (B.C. 308) Cleopatra, the sister of Alexander and the last of the royal house, was assassinated by Cassander's order. Various battles and changes followed.

The year 306 marks a change in the affairs of the empire. Antigonus and his son Demetrius assume the title of king. Seleucus, Cassander, Ptolemy, and Lysimachus follow the example. There are at this date five great rulers,—Antigonus, Seleucus, Cassander, Lysimachus, and Ptolemy. War follows. Ptolemy, with allies, is defeated by Demetrius in a great naval battle at Salamis the same year. In the next three years Demetrius has conquered Rhodes, and driven Cassander out of Greece. In B.C. 301 Lysimachus and Seleucus, at the battle of Ipsus, completely overthrow Antigonus and his son, Antigonus being slain, and divide his dominions between them. This leaves what is contemplated in the prophecy, four great kings in Alexander's empire—Ptolemy in Egypt; Cassander in Macedon and Greece, with also the provinces of Cilicia in Asia Minor; Lysimachus a part of Thrace and the greater part of Asia Minor, including Lydia, Mysia, Caria, Lycia, Phrygia, Lycaonia, and a part of Cappadocia. His capital at first was at Lysimachia, west of Byzantium in Thrace. Later it was at Ephesus, but it never was at Byzantium, where now stands Constantinople.

Seleucus, whose kingdom extended to India on the east and the Caspian Sea on the north, including Bithynia, Paphlagonia, part of Phrygia, a part of Cappadocia, Asia Minor, and Syria on the west, with his capital at An-

tiocheia on the Orontes in Syria (see Mahaffy, "Alexander's Successors," Larned's History of Ready Reference, maps, etc.). In this year are developed the four heads of the leopard, therefore the four horns of the goat. Previous to 306 these were only satraps, or division leaders, of Alexander's empire, holding their positions for the coming king; but in 301 they were each of them independent kings, having separate territory. Thus, precisely, was the prophecy of God's Word fulfilled.

But another power is predicted, another symbol is yet to be considered. Unlike the former, it is not named by the angel, but descriptive details of its work are made much fuller, and we believe that the logical explanation is equally clear. This is reserved for future studies.

—★—

As God Will

Why should I murmur for the sorrow
Thus only longer lived would be;
Its end may come, and will, to-morrow,
When God has done His work in me.
So I say, trusting, "As God will!"
And trusting to the end, hold still.

He kindles for my profit purely
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master's hand.
So I say, praying, "As God will!"
And hope in Him, and suffer still.
—From the German.

Our Bible Reading

What Christ's Coming Means to the Righteous

1. Will the righteous dead be raised at Christ's 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. 1 Thess. 4: 16.

2. Will the living righteous join this throng and meet Christ in the air?

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: 17.

3. Will the saints then be immortalized?

Behold, I show you a mystery; We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the DEAD SHALL BE RAISED INCORRUPTIBLE, and WE SHALL BE CHANGED. For this corruptible must put on incorruption, and this mortal must put on IMMORTALITY. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15: 51-54.

4. When did Christ say He would receive His children and remain with them ever?

And if I go and prepare a place for you, I will COME AGAIN, AND RECEIVE YOU UNTO MYSELF; that WHERE I AM, there ye may be also. John 14: 3.

5. What is the consummation of the Christian's hope?

Looking for that BLESSED HOPE, and the GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST. Titus 2: 13.

Prediction Fulfilled

FREDERICH SIMPICH, United States consul at Bagdad, who has been investigating the ruins in Mesopotamia, writes that the Biblical prediction to the effect that "wild beasts shall roam through Babylon," is fulfilled to-day, when one sees countless jackals, and now and then a lion of the desert, prowling about the crumbling walls of the once famous city, which perished in pride and vainglory. A portion of a tower, identified as the Tower of Babel, has been unearthed; also a vast palace in ruins, with its mural decorations and great pillars—even some of the great halls themselves. What is supposed to be the banquet hall, where the "hand" appeared and wrote on the wall, "Mene, mene, tekel, upharsin," in letters of light to a wicked and boastful king, has been located.

The excavation of "Nebuchadnezzar's Palace" has been partly accomplished by the German Oriental Society. It measures 1,200 feet by 1,500 feet, and, from all signs that are left, it must have been put up at prodigious cost. The extent of old Babylon, according to Mr. Simpich, is amazing. For miles and miles its mounds and ruins stretch along the Euphrates, as that river winds through the Arabian desert, which was once the most fertile country in the world.—*Young People's Weekly*.

6. Will the new-born nation enter in through the gates into the city of God?

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Isa. 66: 8.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. Isa. 26: 2.

7. Will their voices then be attuned to heaven's melody?

And after these things I heard A GREAT VOICE OF MUCH PEOPLE IN HEAVEN, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments. Rev. 19: 1, 2.

8. When, therefore, will all men receive their reward?

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is LAID UP for ME a CROWN of RIGHTEOUSNESS, which the Lord, the righteous Judge, shall GIVE ME AT THAT DAY: and not to me only, but UNTO ALL THEM ALSO THAT LOVE HIS APPEARING. 2 Tim. 4: 7, 8.

9. Does Christ reassure us of the reward at His coming?

Behold, I COME QUICKLY; and MY REWARD IS WITH ME, to GIVE EVERY MAN according as his work shall be. Rev. 22: 12.

10. Can this eternal gift ever be marred by sin?

The gift of God is ETERNAL LIFE through Jesus Christ our Lord. Rom. 6: 23.

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: NEITHER CAN THEY DIE ANY MORE. Luke 20: 35, 36.

H. W. COTTRELL.

The Testimony of Jesus

By George W. Reaser

VII--The True Church Identified by Prophecy

THE latest United States Bulletin of religious statistics gives the number of denominations in this country as 186. There never was a time in the history of the world, when there were so many different religious bodies. To many honest souls it is a matter of real perplexity to decide where to place their church-membership. To undertake a diligent search of all of the creeds of all of the denominations, in order to settle the question as to which is the true church, would be almost a hopeless task. Until a comparatively recent date in the world's history, denominations had not multiplied to any considerable extent. In view of the great multiplication of religious bodies in the last days of the world's history, would it not be a happy thing for those who are honestly searching for the true church, if Jesus, by the "sure word of prophecy," had designated and clearly identified the church in the very last generation, which has the approval of Heaven? Does it not appeal to you, reader, that this very thing *ought* to have been foretold by "the testimony of Jesus?"

One church is brought to view in the field of prophecy as "drunken with the blood of the saints," and it is further stated that this fallen church has numerous daughters (Rev. 17:3-6). To reject the call and to be found identified with any of these false bodies, after God issues the call to "come out" of them, would mean eternal death (chapter 18:4).

Prophetic Characteristics of the True Church

If the great, corrupt church is identified by prophecy, have we not reason to expect the identification of the *true* church by the same agency? Can any church in the last days consistently claim to be the true church, unless it is preannounced as such by "the testimony of Jesus"? If we are living near the end of time, and if we are seeking for the true church, we must continue our search until we have found the one that Jesus has preannounced by the spirit of prophecy. Is there a vital difference between the denominations of Christendom? And if so, what does the spirit of prophecy declare that difference to be? If Jesus has designated the special point of distinction by which we may recognize His church in the last days, and we should find that the great false church points to the special distinguishing mark or sign specified by Jesus more than 1,800 years ago, when we discover this point of distinction, we may be confident that we have located the church of the First-born. Now for the distinction: A recent Catholic journal, in commenting upon the authority for Sunday observance, makes the following statement:

If our authority for keeping Sunday be the fourth commandment, . . . the whole Christian world lies convicted of a serious breach of God's law. Stay! This is not true. There is a curious sect, called, I believe, Seventh-day Adventists, which literally obeys. They alone, then, of all Christians, keep the whole of God's commandments.

Now let us see how this corresponds with the identification of the last church, given

by Jesus, through the spirit of prophecy. He said, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God*, and have the testimony of Jesus Christ" (Rev. 12:17); and again, "Here is the patience of the saints: *here are they that keep the commandments of God, and the faith of Jesus*" (chapter 14:12). Our search, fellow Christian, was not long; we were not compelled to make an exhaustive study of all the creeds of Christendom. Two verses of prophecy, if we read their connection, settle the whole question. Another glance at these texts will reveal

The Smoking Flax and Bruised Reed

"A bruised reed shall He not break, and smoking flax shall He not quench."

When evening choirs the praises hymned
In Zions courts of old,
The high priest walked his rounds, and
Trimmed

The shining lamps of gold;
And if, perchance, some flame burned low,
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

But Thou who walkest, Priest most high,
Thy golden lamps among,
What things are weak, and near to die,
Thou makest fresh and strong;
Thou breathest on the trembling spark
That else must soon expire,
And swift it shoots up through the dark
A brilliant spear of fire.

The shepherd that to streams and shade
Withdrew his flock at noon,
On reedy stop soft music made
In many a pastoral tune;
And if, perchance, the reed were crushed,
It could not more be used —
Its mellow music marred and hushed,
He broke it, when so bruised.

But Thou, Good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been;
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost retune to harmonies
More rich than angels know.

Lord, once my love was all ablaze,
But now it burns so dim!
My life was praise, but now my days
Make a poor broken hymn!
Yet ne'er by Thee am I forgot,
But helped in deepest need —
The smoking flax Thou quenchest not,
Nor break'st the bruised reed.

— Rev. W. B. Robertson.

other points of identification. The church that keeps the commandments is not popular; it is persecuted by the dragon, Satan; it is waiting patiently for the return of our Lord to give it the final victory; it keeps "the faith of Jesus;" and it has "the testimony of Jesus Christ," and "the testimony of Jesus is the spirit of prophecy." Rev. 19:10.

Jesus' final effort in all Scripture, was to leave for mankind the strongest possible basis for faith, by inspiring or dictating the book of Revelation, which is one of the most distinctive prophetic books in the entire Scripture canon. In this book He prophetically promised to witness in His "remnant"—His very last church in the earth, by "the spirit of prophecy" (Rev. 12:17). If the witness of Jesus is by "the spirit of prophecy," then the church that has the

true gift of the spirit of prophecy manifested in it, has the witness of Jesus.

Christ Will Not Witness Through a Fallen, a Corrupt Church

What constitutes a fallen church?—One that is persistently disobedient to the requirements of God; one that violates His Word, and that does not keep His commandments.

What constitutes a true church?—One that is loyal and obedient to God's Word; one that keeps His commandments and His truth.

Then when we discover a church which is prophetically pointed out as obedient to the commandments of God, and that has "the testimony of Jesus," what must we conclude concerning such a church?—Surely that it has the characteristics of the true church, for this twofold evidence is Heaven's own witnessing to God's true church in the last generation.

Apply the Test, Then Stand on the Side of Safety

What, then, is the strongest twofold evidence of the true church in the last days?—The keeping of the commandments of God and the manifestation of the gift or spirit of prophecy in the Heaven-approved church (Rev. 12:17; 19:10). You can apply this test to any church. There can be but one result. Wherein, then, does safety lie in seeking church affiliation? There can be but one answer, and this answer must be apparent to the reader; for if the testimony, the witnessing, of Jesus, is the spirit of prophecy, it follows that the church which has the testimony of Jesus—the spirit of prophecy—has the strongest evidence that Heaven can supply that it is "the church of the First-born," of which Christ is the living Head.

From the quotation above given, I am driven to the conclusion, by the overwhelming weight of evidence, that the last Heaven-approved church in the world's history will not only have strong faith in the spirit of prophecy, but the true spirit of prophecy will be manifested in said church.

If the church, walking in the light of God's revealed truth, shall find its constituency less than others, and its doctrines unpopular, wherein shall its membership assure themselves that they are in the right and are God's true people? There is one unailing guide; it is the testimony of Jesus, the spirit of prophecy.

If the Lord has placed the true spirit of prophecy in the Seventh-day Adventist Church, He has thereby placed the strongest possible evidence in that church that it is His own true church.

One Church Has Favorable Mention in Prophecy

So far as the writer has been able to discover, there is but one church in the last days that receives favorable mention in prophecy, and this would indicate that it holds the credentials of Heaven as being God's true church. There are doubtless many individuals in all of the so-called Christian churches whom God recognizes as His children; but laying aside all prejudice, and accepting the Bible statement of the situation, there is but one church that can consistently lay claim to the honored distinction of having the characteristics which Inspiration points out, and hence as having the approval of Heaven.

¹No church can be truly said to be keeping the commandments of God, that is trampling underfoot the Sabbath of Jehovah, the seventh day of the week.



Therefore if we are convinced, by the array of prophecy on the subject, that *we are living near the close of time*, near the event of our Lord's second coming, would it not be the part of wisdom to seek out and identify ourselves with the church which, according to Christ's specifications through the spirit of prophecy, has the recognition of Heaven as "the church of the First-born"?

The church whose whole system is built upon prophecy, and whose every doctrine and tenet of faith is interwoven with prophecy, and which has the true spirit of prophecy manifested within its fold, is most surely built upon the strongest and safest possible foundation. I repeat, The true spirit of prophecy manifested in the church is His witness to His own true church. He can not deny Himself; therefore He can not witness through a false church.

The other church, styled "Babylon," is brought to view in the same prophetic outline; but this great false church is never brought into the field of prophecy except as under the curse of God; never as having His approval. A brief statement of Jesus' prophetic description of her is that she "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." What a striking contrast Inspiration makes between these two latter-day churches! Recognition of this contrast, this vast difference, will lead the wise to make the right choice.

Again, let us observe that whenever the true spirit of prophecy is manifested, it is the strongest effort of Jesus to witness to His people. How important, then, is the gift! The church or the individual that ignores or denies the spirit of prophecy, repudiates the testimony of Jesus; for "the testimony of Jesus is the spirit of prophecy." And to repudiate prophecy is to deny Jesus Christ; for it is His voice, speaking through the prophets (1 Thess. 5:20).

In view of all this, let us gladly listen to the voice of God, intoned with divine love, ringing down through the ages, and appealing to every honest heart: "*Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.*" 2 Chron. 20:20. "I Jesus have sent Mine angel to testify unto you these things in the churches."

Prophecy Is Jesus' Effort to Save His People

The manifestation of the spirit of prophecy in the church at any time is the witness of Jesus to *His own true church*; and as a rule, whenever He has had a true church in the world willing to obey the truth and "walk in love," He has borne witness to its integrity, and to its being His own recognized church, by the manifestation of the gift of the spirit of prophecy in such a church. And this fact is worthy of taking into account in the identification of the Lord's true church in the earth at any point of time.

The true manifestation of the spirit of prophecy is always the direct effort of Jesus Christ to reach His people, individually or collectively, with messages of love in the way of reproof, warning, guidance, counsel, safeguards, and knowledge of impending events, which, if heeded, will prove to be for their "good always," and will finally result in their eternal salvation. Who, therefore, can spurn "the spirit of prophecy"?

To concede that God has ever spoken to

His church by the gift of prophecy, is to admit the possibility of His speaking to His church in this manner at any time when the church is walking in the light of His truth.

It is a matter capable of the fullest proof, that for more than threescore years the spirit of prophecy has been manifested in the church that is keeping the commandments of God and the faith of Jesus, or, in other words, the Seventh-day Adventist Church, not in a general sense, but in a very definite sense.²

How blessed the thought that "in the time of the end," when "every wind of doctrine" is blowing, and amidst the confusion of a multitude of voices inviting mankind to fasten their hopes for eternity to man-made creeds, Jesus should have foreseen the dangers and the perplexities, and should have employed His strongest witnessing power to identify His remnant church! And how infinite is His love, how tender His watch-care, when we recognize that at the very time when Satan works with "all power and signs and lying wonders" to deceive, He witnesses in His church by that Spirit which alone can detect and point out all errors and deceptions, even "the spirit of prophecy"!

— ★ ★ —

Reason for Belief

"A good old Highlander gave Claudius Buchanan the following reason for believing the Bible to be from God: 'I know nothing about what the learned men call the external evidences of revelation; but I will tell you why I believe it to be from God; I have a most depraved and sinful nature; and, do what I will, I find I can not make myself holy. My friends can not do it for me, nor do I think all the angels in heaven could. One thing alone does it — the reading and believing what I read in that blessed book; that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that book to be the only thing in creation that produces and increases holiness, I conclude that it is from God, and that He is the author of it.'"

— ★ ★ —

WHEN the fight begins within himself, a man's worth something.—*Browning.*

— ★ ★ —

Be Saved

By J. W. Craig

O Moon, thou wondrous thing!
How rid'st thou far beyond the highest cloud,
With naught to which canst cling!
Lest, dropping earthward 'gainst some mount, dark-browed,
And granite-filled, and strong,
Thy crystal mold should, crushed and broken, strew
His rock-ribbed sides along
With glinting fragments strange to human view!

How'rt held, O wondrous orb?
Hast wings unseen which give thee equilibrium?
Which gravity absorb?
Do ghostly arms herculean, rejoice
To fold thee safe, secure
From fate so dire, so terrible, so sad?
Or art thou anchored sure
By link or line to fortress Heaven-had?

We know how clouds are formed
Which sail beneath thee, bathed in glorious light,
Or drive when earth is stormed,
In blackened fury raging, dark as night.

² Space will not permit enlarging upon this theme in these articles. Those interested can secure publications issued by the "Signs of the Times," which will give full information on this subject.

They come; they fret their time;
Then dissipate mid rays of jovial heat,
And leave serene that clime
O'er which they rolled and tossed in
wrath and heat.

But thou, amazing disk,
Whose bulging forefront, rounding edge,
proclaim
Thee globe, immense, at risk —
Altho reducing distance would of shame
Belittle thee — dost still
In grandeur swing, nor swerving aught
aside
At noisy, blustering will
Of tempest howling 'neath, dost yet abide!

By science firm, 'tis said
Thou'rt ponderous! Thy weight in
meted pounds —
Unerring digit laid —
Is greater far than comprehension
rounds!
That miles on miles, inert
Thy deadened surface lies in chasms
rent,
While silence doth engirt
Thee round in dreadful, awful, frightful
bent!

Still, art thou there just now,
And hast been, ages gone, immutable
In route, nor falling slow
In gait, doing His will, inscrutable,
Who flung thee into space
By His creative word, and marked thy
way —
Which thou dost yet embrace,
And wilt, whilst He survive or heavens
stay!

Yet, doubt'st thou, puny man!
Thou creature of His breath who Mon-
arch is
Of all these realms which span
The skies, star-gemmed, where earth, thy
home, is His,
And thou but finite be,
And canst not therefore grasp His awful
might,
Nor Infinite canst see,
Presumptuously thou say'st, There be no
sight!

O, foolish, swollen thing!
O, rash, conceited being, bubble-filled!
Thy God with puncturing sting
Of senseless lancet, could, if He so willed,
Quick empty, flatten thee,
And leave thee shamed anent thy prose-
lytes!
But, loving, pitying, He
Doth suffer thee, doth bear in hope thy
plights.

Why longer stand arrayed
In mail of thread, of gauze, infatuate,
Deeming so thou art stayed
In panoply of steel, impenetrable?
His genesis thou need'st —
No more. Naught less can shield, de-
fend thy soul —
'Gainst Satan, whom thou heed'st;
Who's leading thee fast on to ruin's shoal.

Then shalt thou know the joy,
The ecstasy there be in simple faith,
Childlike, without alloy
Of fear or dread which dark rebellion
payeth.
Thy wealth, position, fame
Of polished, erudition's prideful trim,
Shall pall, and, waxen tame,
Discarded be for restful peace in Him.

O brother, sister fair,
Pray doubt no more! For doubt is
sneaking sire
To raving, wild despair.
Give pride no place. To Christ alone
aspire.
He loves thee much and well,
And fain would heal — forgive thee all
thy past;
Would save thy soul from hell,
And give thee home with Him in heaven
at last.

When He appear, whose right
And skill to judge thee — sentence thee
at need —
Thou'lt own and praise — despite
Thy present boastful will to shirk that
need —
'Tis then thou'lt learn thy loss,
Too late! Hence yield to Him whom
thou hast braved.
Take up thy willing cross.
Atone by sweet obedience. Be saved.



THE OUTLOOK

"Watchman,
what of
the night?"

The Enormity of the Evils from the Drink Traffic—1

EATING caused the fall of Adam, and the beginning of ruin for the antediluvian world; drinking was Noah's worst sin, and the commencement of evils for the world after the Flood. If the tree of the knowledge of good and evil caused the fall of the world prior to the Flood, the knowledge of the vine and of intoxicating liquors has been the bane of the human race ever since. Drunkenness had its origin in the wretched career of Ham, and of the subsequent Babylon and Egypt, the nations which sprang from his descendants. And from that day to this the history of evil in this world has ever been coupled with the history of intoxicating liquors. With the true church of God prohibition has ever been as extensive as the numbers of its members; but the church of the devil has always been against total abstinence

not humbled thine heart, tho thou knewest all this; but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, **HAVE DRUNK WINE IN THEM;** and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, **WHICH SEE NOT, NOR HEAR, NOR KNOW."**

When men plunge into the debauchery of sin, they hate to recognize the existence of the God that can see and hear and know. They surround themselves by gods of gold, brass, and other lifeless materials. They prefer gods which have neither eyes nor ears nor reason, because their own conscience has been overpowered by intoxicating liquors. "The conscience," one has said, "is like an alarm-clock; if we refuse to hear its first notes of

gallons per capita of our population; while in 1910, statistics inform us, we had already reached the enormous consumption of 23 gallons per capita. In other words, from 1850 to 1910, for a space of about sixty years, the consumption of drink for the average American citizen had risen from 4.8 to 23 gallons per year.

Rum is able to turn the Declaration of Independence into a mockery. We beat off the English from across the sea, but right here at home we have a more terrible foe in the fiery water. It has watched by the cradle of every growing nation. Again and again has it succeeded in strangling manly kingdoms. Still the Government of the United States has entered into partnership with it. Other merchandise can circulate freely and be disposed of over the country without the Government's special approval. But not so with the little packages of bottled poison. The special agents of the State scour over the mountains and through the caves, seeking for any who might be fabricating this dynamite, this destroyer of kingdoms. But when the accepted distiller has put forth the product, the Government hurries it off into warehouses, every barrel and bottle bonded and secure, this precious revenue-producing material. From out the storehouse it is passed on to no ordinary hands. A select nobility, gentlemen in white livery, have been especially commissioned to sell the poison of hell distilled into drops. Their diploma hangs on the wall—or rather diplomas, for they have two,—one a charter from the Federal State, the other the letters patent from the municipal hotel de ville.

The State Getting the Worst of It

And all for money! But the State is getting the worst end of the bargain. She is in the hands of the "mockers." About one third of the male insanity in the country is due to the excessive use of alcohol. Build more asylums. That costs money, but the loss is pitifully small compared with the ruin of these noble souls, the wealth producers of the State. Over one third of epileptic cases can trace

their origin to alcohol. In 1908 there were in the State of Massachusetts 86,365 arrests due to intoxication—60 per cent, or three fifths, of all the arrests that year. The union of the Government with the liquor trade is turning out to be for the State a "bear hug." Is it a wonder that national crimes are on the increase? Booker T. Washington says that two thirds of all the lynchings done in the land is due to the bad whisky sold to both blacks and whites. And every one knows what kind of effects this modern hellebore has upon the Negro. It turns the otherwise peaceful and happy creature into a dangerous and passionate fiend.

"M. de Laveleye has established," says the French "Revue des Deux Mondes" of August 1, 1900, "that with the money spent by the working men for intoxication, they could in twenty years buy all the manufacturing plants in the country, and deliver themselves from the power of capital. . . . Mr. Coste, in a recent volume, 'The Hope of the People,' shows that if those four million industrial workers who spend more than £20 each year



BELSHAZZAR'S FEAST

"The empire of Babylon fell on a night of drunken revelry"

and the subjection of the body. In other words, the whole history of evil is coupled more or less with the history of the drink traffic.

The Conscience Numb

When the conscience is numb, carnal passions are fully awake. In that measure in which conscience is alive and energetic, in that same measure is there carried on a determined warfare against evil in every form, and against intemperance in particular. Not only can the downfall of the human race be traced more or less to the abandonment of self-control, to the tyranny of fleshly desires, but the crash of empires also is traceable to the same causes. It is said that Alexander the Great died as a result of a drunken debauch; and all are acquainted with the history of the Roman emperors who became fools in their delirious surrender to intoxicating passions. The empire of Babylon fell on a night of drunken revelry; and a few hours before it passed away, the prophet Daniel declared the following words to the monarch on this throne: "And thou, . . . O Belshazzar, hast

warning, its continued sounds of alarm come at length to make no impression upon us." The baser elements seize control of our existence. Common sense, reason, and conscience are thrown down, and with the loss of dominion over self comes the loss of dominion over life, liberty, and happiness. In such an hour as this ended the empires of Babylonia, Grecia, and Rome. No wonder the cause of temperance is a cause of so great importance. Intoxicating liquor demands something more than possession of the pocketbook; it puts a yoke upon the individual, loads chains upon his property and his family. Yes, it mounts even higher; it exacts subjection of earthly kingdoms.

This Country's Gigantic Struggle

This great country of ours is now having her gigantic struggle with this exacting Moloch. In 1850, we are informed, the inhabitants of the United States consumed on an average 4.8 gallons per capita of intoxicating liquors. Twenty years later they were consuming 7.7 gallons per capita. By 1890 this dangerous consumption had risen to 15.53

for strong drink, should put that sum in the bank, they could in sixteen years buy up the property of the great industries and become their masters."

Right across the Rhine from France is Germany, where, it is estimated, the money spent each year for drink is four times that spent for war purposes. England pays out annually for alcoholic liquors an amount equal to about \$22.00 for every man, woman, and child within its borders. One writer estimates that in the last thirty years alcohol has killed 7,500,000 in Europe, or more than were killed in all the wars of the nineteenth century. It is not in heathen lands alone that men sell their birthright for a mess of pottage; for no man who worships before the altar of Strong Drink, and brings his body as a living sacrifice to the temples of Alcohol, can expect to inherit the kingdom of heaven. He does not even enjoy the richer pleasures of this life; for he who builds the palaces of the brewer and the mansions of the distiller, loves the saloon-keeper's home better than his own home, and loves the saloon-keeper's child better than his own little girl. Poverty enters his cottage, and a dagger is aimed at the prosperity of the nation.

A traveler viewing the ruins of Pompeii, while wondering at the beauties of ancient art mingled with the licentious paintings of old heathenism, can still see in the main streets of the unburied city, the bacchanalian shops whence was freely sold the drink that made them mad.

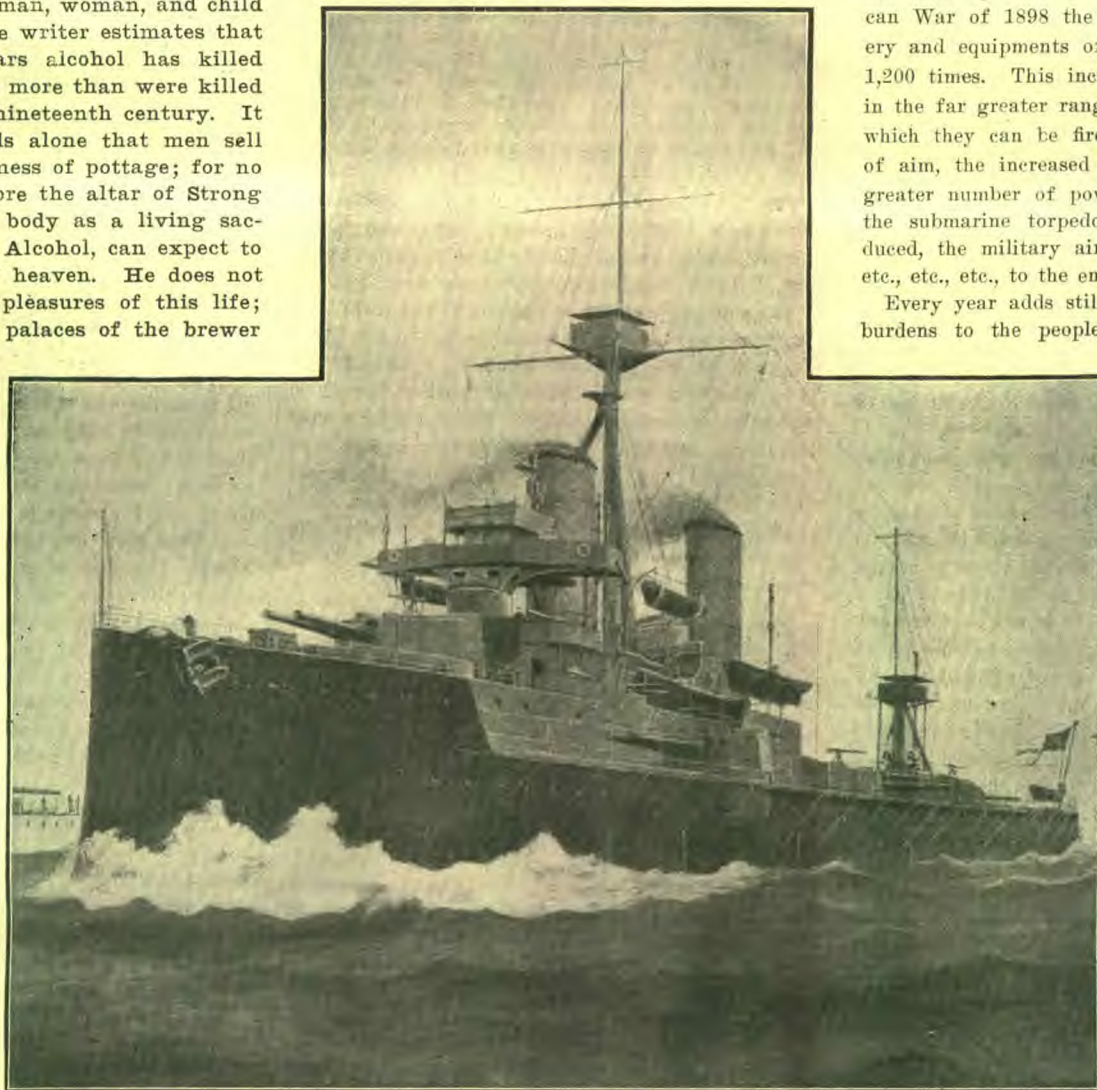
Determined to Win

Back of the bottle stands the producer and the producer's gold. The brewer and the distiller have determined to sell the people of the country for gold. They have banded themselves together into what they call an association, but what should be called a conspiracy, with one determined object, and that is to ruin every man, woman, and child in this country. They have fastened their eyes on the children with the avowed purpose of selling into slavery your boy and my girl. Hell is moved from beneath, and the proofs are at hand.

The "Christian Herald" tells us that in the city of Los Angeles, California, a club is organized with the avowed purpose of inducing young people to form the habit of drinking alcoholic liquors. The rum advocates continually raise the cry that prohibition does not prohibit, but it was noticed that when the constitution of Oklahoma was framed with a prohibition clause in it, the brewers and distillers worked with all their might, hired lawyers, conducted campaigns, and spent \$500,000 in order to have that article

changed. If prohibition does not prohibit, why did they not become the firm friends of prohibition? Why the necessity of spending \$500,000?

These allies of death must make great profits from their godless traffic, to spend in one State in a few weeks so much wealth. They knew well enough that an effort was being made for



The British battle-ship Dreadnought, built in 1906, and which put all previous war-ships altogether out of date

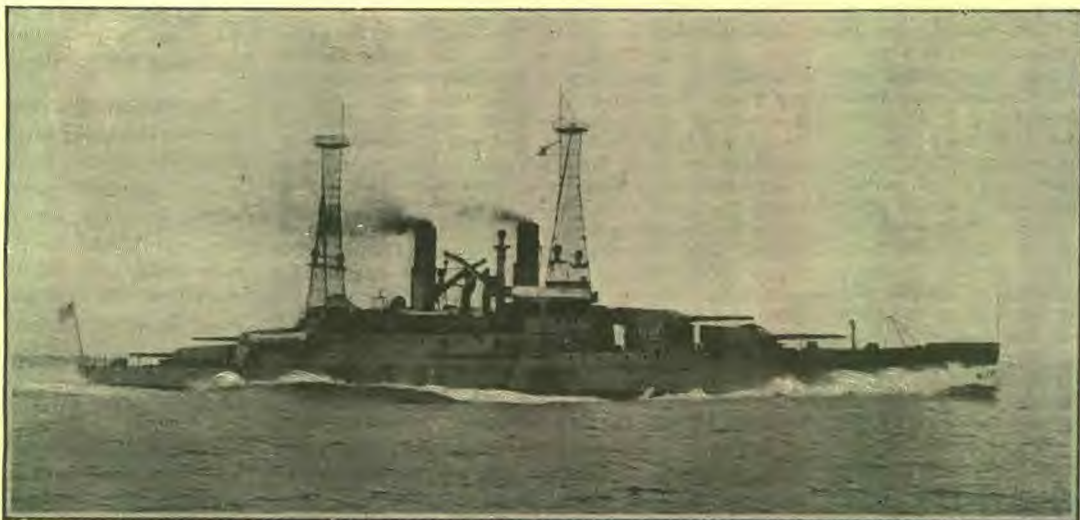
man's emancipation, and they deliberately poured out that \$500,000 in order to keep up the slavery into which they had sold their fellow men.

We will consider in our next article more about this conspiracy, who are consciously and unconsciously its agents, and later we ought to say something as to how this enormous evil may be met.

B. G. WILKINSON.

— ★ ★ —

"A VACANT mind is an invitation to vice."



The United States battle-ship Michigan, one of the most powerful ships of the United States Navy, and that puts the Dreadnought of five years ago far in the background. At the pace that is now maintained, what will the next five years do to the Michigan?

The Spirit of War in the Field of Prophecy



AMONG the remarkable things that characterize this most remarkable age, none stand out with more prominence than the marvelous development of the implements of war. A recognized authority of the United States Navy affirms that since the Spanish-American War of 1898 the effectiveness of the machinery and equipments of war has been increased by 1,200 times. This increased effectiveness is shown in the far greater range of guns, the rapidity with which they can be fired, the phenomenal accuracy of aim, the increased speed of war-ships and the greater number of powerful guns that they carry, the submarine torpedo-boats that have been produced, the military air-ships that have been built, etc., etc., etc., to the end of the list.

Every year adds still greater military and naval burdens to the people that compose the various

nations of earth. Many of the rulers of these nations are feverishly clamoring for still more war-ships, to replace the ones of yesterday, that are now out of date. Some have even suggested that the present high cost of living, which is so much discussed, is occasioned in part by the great waste of men and materials, which are in such demand for the sacrifices to the gods of war.

The training on the battle-ships, in the forts, and in the armies, is of the most intense character. Only the choicest of the young men of the several nations are accepted. Defects of mind and body must be reduced to the minimum, because action and achievement must be stretched to the greatest possible limit.

In the intensity of the drills with gun and battle-ship, time is counted not only by seconds, but by the fractions of seconds. With all the modern improvements of death-dealing weapons, it is considered that within five minutes after two hostile ships come within range of each other, one of them will be put out of action. Hence it is that not merely seconds but fractions of seconds saved in loading, aiming, and firing the modern guns, are counted of so much value. The loss of a part of a second by the gun's crew might allow the enemy to strike the telling blow that would decide the outcome of the engagement.

Every one is hoping that none of the leading nations will go to war and thus bring into action the awful weapons and implements that have been devised during the last two or three decades. And yet there is an intensity of training that is superhuman. You can find thousands upon thousands of people who earnestly affirm that the cruelties and barbarities of war should not be permitted among civilized nations. Still it is the most civilized nations that are foremost in the furious race to stand at the head in military and naval power.

England has been for centuries the home of letters and of science, and one of the greatest of the world's civilizing nations. But she feels so keenly that some great evil is hovering over us, that she is urging, almost with frenzy, that every dollar possible be given to keeping her navy the strongest in the world. She is told by editors and magazine writers from every quarter of the globe that she is foolish for having such a dread of what may come to her if she is not kept at the highest point of fighting efficiency. But none of this advice allays her fears. She feels that she must keep up her defenses or perish as a nation.

Germany is another home of letters, of science, and of civilizing sentiments. Some of the greatest influences that make for progress have come from that great nation. But the civilization that she possesses does not keep her from entering the arena to compete with England in reaching the position of the first naval military power of the world. Her war burdens are most oppressive, and she feels urged on to make greater and still greater exertions to prepare for some emergency that she can not describe, but that she feels impressed will surely come.

And thus we might go round the world and mention the nations one by one, and in each case we find that they are arming to the limit to meet some great issue of war that is casting its dark shadows upon the earth. They all admit that war is brutal, that it should not be tolerated in this time of great enlightenment; still they say it is not safe for any nation to allow her war equipment to become out of date. She must keep spending her millions to keep up with all the inventions that follow one another in such rapid succession; for she fears that if she did not, her neighbor nations might take advantage of her unpreparedness and divide her dominions among themselves.

It must be admitted that the foregoing paragraphs are stating nothing more than present-day fact that all know to be true. It must be admitted also that it is quite impossible to give in a few brief paragraphs anything like a full presentation of the awe-inspiring facts that would have to be narrated in order to make in the mind a picture of all that is being done to prepare for war. It must go without successful contradiction, that the greatest century of enlightenment and civilization that is known to our world's history is sternly confronted by the most awful preparations for war that our planet knows anything about. If the ordinary facts of war preparation and war equipment of today had been suggested to our fathers of a century ago, they would have said that the wild fancies of a nightmare were causing the speaker to talk like a madman.

You are doubtless ready to inquire for the reason of all this. The solution is an easy one if we are willing to admit the evidence of what should be an unquestioned authority with all the peoples everywhere. Let this witness testify in His own language, which follows:

For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the Valley of Jehoshaphat; and I will execute judgment upon them there for My people and for My heritage Israel, whom they have scattered among the nations: and they have parted My land, and have cast lots for My people, and have given a boy for a harlot, and sold a girl for wine, that they may drink. Yea, and what are ye to Me, O Tyre, and Sidon, and all the regions of Philistia? will ye render Me a recompense? and if ye recompense Me, swiftly and speedily will I return your recompense upon your own head. Forasmuch as ye have taken My silver and My gold, and have carried into your temples My goodly precious things, and have sold the children of Judah and the children of Jerusalem unto the sons of the Grecians, that ye may remove them far from their border; behold, I will stir them up out of the place whither ye have sold them, and will return your recompense upon your own head; and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the men of Sheba, to a nation far off; for Jehovah hath spoken it.

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves to-

gether: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel 3:1-17.

The foregoing scripture, taken by itself, and viewed superficially, might seem to apply only to the ancient Jewish nation. But a New Testament text says, "These things happened unto them by way of example [“by way of figure,” margin]; and they were written for our admonition, upon whom the ends of the ages are come." 1 Cor. 10:11. Then whatever was written of ancient Israel is expressive of certain universal principles that have a universal application. And not only is this true in a general way, but there are distinctive statements in the foregoing words from Joel that show plainly that the prophet's vision is directed to the judgment scenes of the last days of time. There are "multitudes in the valley of decision;" "the day of Jehovah" is near — an expression that applies to that time when the day of sin is ended, and the day of the vindication of God's righteousness has come. It is the time when the captivity of the children of God is to be turned into the joys of deliverance.



M. Millerand, French Minister of War, who is asking his government for \$4,200,000 for military air-ships

And when this great time has arrived, the text shows that there is to be a mighty stir among the nations. They are to "prepare war;" "all the men of war" are to draw near, and to beat their "plowshares into swords" and their "pruning-hooks into spears."

Even the weak ones are to say, "I am strong." All nations are to be gathered to the Valley of Jehoshaphat for the war of that great day. Lest any one might think that the text from Joel will not warrant this interpretation, it might be well to read the following from the New Testament, which serves as an inspired guide to the meaning of the quoted portion of Joel's prophecy:

And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon [Armageddon]. Rev. 16:12-16.

This text, as well as the one from Joel, affirms that the "great day of God" is to be characterized by a war in which the whole earth will be engaged. This text from Revelation also affirms the agency that will work to fill the world with the war spirit that drives the nations to Armageddon. The "spirits of demons, working signs," are the supernatural agency that leads the world into the furies of a universal war.

Consider the efforts that strong and good men, like President Taft and thousands of others, are putting forth to have the nations plan for peace. And with the thought of these efforts for peace, in mind, consider the furious pace with which all the world is preparing for war. Can there be any doubt in regard to the meaning of it? The actors are already on the scene, and the great day is just before us. Will we stop to weigh the evidence and get ready for the issue? T.

— ★ ★ —

Large space was given on the front pages of the dailies a few days ago to report the dinner of Mrs. Edward Beale M'Lean and the social function that followed it. The dinner is said to have cost \$30,000, and Mrs. M'Lean wore her famous "Hope" diamond on the occasion — the diamond that is the envy of all the fashionable ladies of the world. And while this wanton display of wealth was in progress at the national capital, the mayors of a number of the large cities of the Middle West were calling for help to feed and clothe the hungry and starving multitudes of the poor that were in the grasp of the cold winter. And as this note is written, there is lying on the desk before us a letter from one of those who are suffering from pinching poverty. He states that he does not want "charity." All he wants is a chance to do honest work and thus earn for himself and family an honest living. The men of wealth in this nation are in a stupor. They do not seem to hear the mutterings that are growing stronger and stronger against a few people's being able to squander great fortunes on the pleasures of a single evening while others are shivering with cold and starving for the lack of simple bread. If we were a "Christian nation" in fact as well as in name such things could not exist among us.

The French minister of war says, "Aviation is now an integral and even essential part of the national defenses." Hence he is asking his government for \$4,200,000 with which to equip the greatest fleet of military air-ships in the world. France has been a leader in the development of the air-ship, and Minister Millerand says that his parliament "is full of good will toward aviation." He feels confident that his requested appropriation will be granted, and so he and his associates are holding daily meetings to study the best means of developing this new "fourth arm" of the army. The air-ship is also an established part of the navy as well as the army; and with the submarines that have been perfected, the next great war will be fought on the land and in the air and on the water and under the water.

It is reported that the Federal Grand Jury in Indianapolis has indictments prepared against about forty men involved in the big dynamiting cases, the most prominent one being the Los Angeles Times Building. The same report says that most of the men who will be arrested under these indictments during the next few days are labor leaders. If wholesale arrest of labor leaders is effected, it will precipitate such a fight that it will be hard to tell what the outcome will be. There are stormy times before this old world, and it behooves every one to study earnestly to know the meaning, and what will be the ultimate end of it.

On February 7 Emperor William opened the German Reichstag in person by his customary speech from the throne, but no representative from the Social Democratic party, comprising about one fourth of the assembly, was present. The conflict between the emperor and the Socialists is very determined on both sides. The leading topic of the emperor's address was the demand to strengthen the army and navy in order to meet "the present international situation." The Socialists are strongly opposed to the emperor's military program, hence one of the leading causes of the friction.

Through the rotting away of timbers that had been used as props, the Bunker Hill mine at Amador City, one of the oldest mines in California, caved in, entombing sixty-five miners. The frequent occurrences of this kind make one feel in harmony with the laws that are passed from time to time for the rigid inspection and supervision of mines.

England is in a big flurry over the sentence of imprisonment by the German court against Bertrand Stewart, a young attorney from London. The charge made is "espionage;" and all the British papers, including the conservative London Times, are demanding that the evidence upon which he was convicted in a secret court shall be made public. Lord Haldane, the minister of war, has gone to Berlin in person to see if something can not be done to avoid a clash at arms over the situation.

The governor of Texas has addressed a communication to the President calling for action to keep the Mexicans from endangering the lives and property of the residents of his State by their fighting along the border line. It is reported that the governor has stated to the President that if the United States can not do something to stop the difficulty, Texas will feel under the necessity of marching troops across the border herself.

Secretary Knox has notified the powers, through a note to the German ambassador, that the United States will insist upon the "open door" policy in China of the late Secretary Hay. Germany has signified her intention to support this country in the plan. This is explained to mean that secret loans and other schemes that would give certain countries a practical lien on the resources of China will not be tolerated.

"A Chapter of National Dishonor," the leading article in the *North American Review* for February, presents facts and arguments which should make Americans pause and think. It relates to the conduct of this Government in its relations to the United States of Colombia over the Panama affair. Mr. Chamberlain's paper is well fortified by documentary evidence.

For Sale

One 5x7 View Camera, six double plate holders, 6 inside kits to reduce to use smaller plates, tripod, Bausch and Lomb rectilinear lens, carrying case. Cost about \$60. Price \$25. L. A. Reed, Mountain View, California.

Bees for Sale

I desire to sell as soon as possible my prosperous bee business located in the famous honey district of Honey Lake Valley, Lassen County, California.

Honey crop never fails in this valley. Reason for selling—I desire to devote all my time to missionary work. If interested write Hayden Gilstrap, 47 Wilson Avenue, San Jose, California.

St. Helena Sanitarium Training School for Missionary Nurses

On April 2, 1912, we would gladly welcome thirty-five consecrated young men and women to our spring class.

This is a call for a larger class than we have ever yet formed, but it is due to the expansion of the sanitarium and hospital work and the opening up of additional facilities in San Francisco—laying the foundation for a more extensive work in anticipation of the great opportunities offered by the World's Fair of 1915.

The Sanitarium Board has decided to open treatment rooms in the best part of the city of San Francisco, in addition to the Laguna Street dispensary. This added work will necessitate more workers, but the cities must be warned.

Believing that "medical missionary work is the door through which the truth is to find entrance to the large cities," and realizing the need of medical missionary workers in foreign fields, as well as our own need of trained workers, we urge our young people to come now and enter the work.

With a large four-story hospital connected with the sanitarium, those in the training school have the advantage of a thoro preparation in surgical work. A laboratory course in gastric and urine analysis is also now part of the required work.

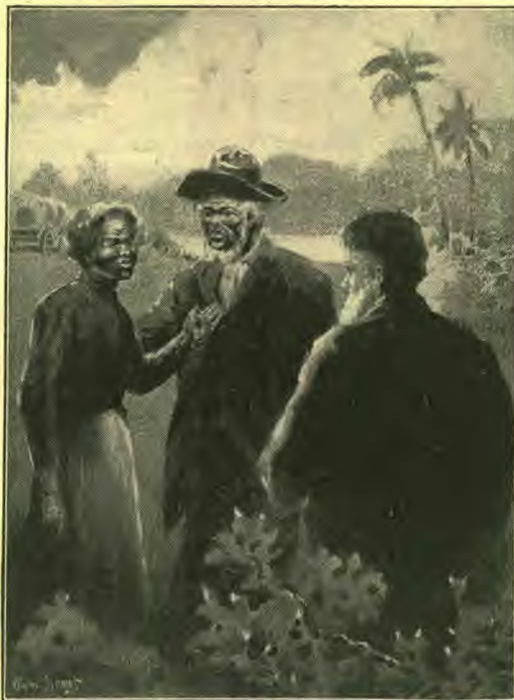
It is necessary that students shall have completed at least the eighth grade of preliminary school work.

The training school calendar and an application blank will be forwarded upon request.

George Thomason, M.D.,
Medical Superintendent.
Myrtle B. Hudson,
Secretary.

Sanitarium, Napa County, California.

One of the 26 Kinds of Tracts in the DOLLAR ASSORTMENT



PICTURE, if you will, a swollen river in the marshy district of Africa, with scores of travelers drawn up in camp along its banks, waiting for the torrent to assuage. To the terrible discomfort due to the wet weather, lack of cooking facilities, and mosquitoes, is added the presence of an open canteen (saloon) near-by, from which issue misery, poverty, and disease to the surrounding native community. This is where the missionary who wrote "The Name" met the old Mochuana heathen who had literally sold himself, his farm, his goats, and all, and brought suffering to his wife and family, and wretchedness and disease to himself. He listened with eagerness to the story given in the third chapter of Acts, of how the great Doctor had healed the lame man. Then in faith they knelt there in the wet on the ground and prayed for help. "Make me well," implored the drunken heathen. He arose and asked, "What is the name?" "Jesus," was the reply. "Jesus, Jesus," he went away murmuring to himself. "After some days," the account continues, "we returned to that crossing, to find the river had subsided sufficiently to allow wagons' getting over. As we approached one of the wagons, a woman came toward me. 'Missis,' she said, 'is it you that spoke to my husband last week? O, what did you do that he is healed from that drink?' . . . 'It is all true, missis, all true, what you told me. My wife wants to know, but I did not know if I might tell her.' 'O, yes,' I said, 'you may tell her all.' 'Then, wife,' he said, lowering his voice to an odd whisper, 'it is a name, just a name.' . . . 'May I tell the name?' On my assenting, he breathed, rather than uttered, the word 'Jesus.' Of how that name had kept him from yielding to temptation, he then tells. In closing this beautiful and touching story, the writer brings hope to all those who would be delivered from any evil habit.

This is a tract that every Christian worker should circulate, together with those in the excellent assortment specially selected and wrapped and furnished at reduced rate in the dollar package.

This package is the outgrowth of a growing demand for assorted tracts. "Enclosed find —, for which please select and send to me the very best tracts you have on different subjects," is a request which has multiplied as the influence of these silent messengers has become more generally recognized. The dollar assortment meets that demand, as it furnishes 117 of the very best tracts published, on TEN different subjects—1,880 pages in all. With your own opportunities for doing good with tracts, in mind, look carefully over the list. Notice the scope and number of tracts.

Gospel Stories

- 5 How Esther Read Her Bible
- 5 Back to the "Old Paths"

Bible Study

- 2 Topical Bible Studies

Temperance

- 5 The Name
- 5 It Doesn't Pay

Spiritualism

- 5 Spiritualism: Its Source and Character

Millennium

- 2 The Temporal Millennium

Prophecy

- 5 Heralds of His Coming
- 5 Waymarks to the Holy City

The Law

- 2 What Is "Done Away" in Christ?
- 2 Relation of the Law to the Gospel

- 2 The Perpetuity of the Law

- 2 Ceremonial and Moral Law Distinguished

Second Coming of Christ

- 5 We Would See Jesus

- 5 Signs of the End

Immortality Question

- 5 Is Man Immortal?

- 5 Tormented Forever and Ever

- 5 Rich Man and Lazarus

Sabbath Question

- 5 From Sabbath to Sunday

- 5 Seal of God and Mark of the Beast

- 5 New Testament Sabbath

- 5 Who Changed the Sabbath?

- 5 Elihu on the Sabbath

- 5 Day of the Sabbath

- 10 Which Day Do You Keep? and Why?

- 5 Sunday in a Nutshell

In ordering, simply call for the "Dollar Tract Package." It has become so popular that 290 packages were ordered last year. If sent by mail or express, 25 cents should be added for transportation. Order of your tract society or

Pacific Press Publishing Association
Mountain View, California

1109 E. 12th St., Kansas City, Mo. Calgary, Alberta, Canada 61 Park St. N., Portland, Oregon

HOME AND FIRESIDE

The Art of Housekeeping

By Birdie Bohna

THE question may arise, "Is housekeeping an *art*?" And I answer, Yes; I verily believe that any one who can really keep a house, and keep it as it *should* be, so that it may be a fit place for our loved ones to dwell, and proudly call "*home*," has achieved an accomplishment that is worthy to be called "*art*." But how many look at it in this light? Instead of thinking of it as an "*art*," how many think of it as a duty to be daily gone through with week after week, month after month, year after year, a monotonous routine, with but few variations!

It is *because* we look at it from this standpoint, that it is or becomes a monotony. Now the question is, how to avoid this, and make housekeeping a real pleasure, something to afford us a satisfaction not always attained in other occupations.

We will commence at the culinary department. If the one who has charge of the cooking would plan ahead at least a day, and even better, prepare a menu for a week, she will find the work of getting the meals lessened to no small extent. I think every mother who does her own work will agree with me, that the planning of a meal is a harder task than the work of getting it after it has been planned.

Breakfast is, or should be, a simple meal, and yet it should consist of such food as shall be wholesome, and of a nature to give each member of the family the requisite amount of nourishment for the day's duties. Imagine, if you can, one having a clear brain, steady hand, and sweet disposition, after partaking of a hurried breakfast of greasy hot cakes, hard fried eggs, strong coffee, hot biscuits, soggy mush, or any of like dishes that so often go to make up the breakfasts of our American children, who are expected to do good work at school, and be sweet-tempered through the day. How much better to sit down to a table whereon is a plate of nicely browned and slightly buttered or creamed toast, a poached egg perhaps, a bowl of breakfast flakes, and some fresh fruit—something each member of the family, including the invalid or the very small child, can eat without any bad results.

For dinner, which should be served in the old-fashioned way, at the noon hour, a bowl of soup, or a plain salad, one or two vegetables, and a simple dessert, is quite enough for any one. This, of course, can be varied by a vegetarian roast, beans, or lentils, in place of the vegetables, and in other ways. But to spend one's whole forenoon in making pies, cakes, or cookies, and seven or eight dishes besides, for our loved ones to partake of, and then wonder why Mary has such headaches, and why Johnnie is so cross, and why husband is so worried over business matters, and does not seem to be so successful as once, is a folly we should avoid being guilty of.

Instead, let us sit down, take our Bible, and read and ponder well 1 Cor. 10:31; then, asking God to direct us, prepare a menu that shall be simple, wholesome, nutritious, and worthy of the blessing we ask upon it.

As to the third meal of the day, that is a matter that circumstances and dispositions must govern. However, if one feels the need of refreshment, let it be eaten at least three hours before retiring, and consist of a bowl of good milk and a slice of graham bread, an apple, a bowl of rice, a dish of fruit, or something equally simple, and not a piece of mince pie or rich fruit-cake, or a hearty meal of vegetables.

For fear some may think this a starvation diet, let him or her try it, and see if the brain is not clearer, the disposition sweeter, and an extra amount of time given in which to follow out the instructions and receive the blessings found in Isa. 58:6-11.

As to the housework, let it not be neglected. God is a God of order, and is not well pleased with a home where dirt and untidiness abound. Can one ask or expect

essary things to make home comfortable, pleasant, and neat.

"A place for everything, and everything in its place," is a motto which, if put into daily practise, will save an endless amount of worry, searching for misplaced articles, confusion, and fatigue; for nothing is so tiresome, or wastes so much time, as to need an article, and even tho in a hurry, be obliged to search for it for perhaps hours.

Habit is our master; and we will find that it is an easy matter, if habitually resorted to, to put each article in its place when we have finished with it. And there is a great amount of satisfaction in being able to find the article there when it is next needed. Teach the children this, and thus save yourself many steps.

And now, to go back to the kitchen—and dishwashing. There was a splendid article in the *Review and Herald* on this subject recently. I wish every one could have read it. How few there are who like to wash dishes! It is the bugbear of the kitchen—and no wonder! A pan of greasy water, foul smelling dish-cloth, black, stiff drying towel, and a sink full of a conglomeration of dirty pots, pans, glassware, tinware, china, silver, scraps from table, etc.—this is the sight that so often meets our eyes as we arise from a well-cooked and much appreciated meal. It is no wonder the sight nauseates, and brings forth the oft repeated expression: "O, these horrid dishes! I just *hate* to wash them." Let us visit another kitchen, where the dishes have been carefully cleared of scraps, and neatly piled in a clean sink, where a pan of *hot* suds, and a clean white cloth, await them. A kettle of *boiling* water stands on the stove, ready to pour over them when taken from the suds bath. See how they shine! Isn't it a real *pleasure* to make them shine, and then set them neatly away, with the satisfaction that they are really ready for the next meal, and clean enough for *any one* to eat from?

By the time the dishes are all put away, the beds have sufficiently aired to be made up, if the covers were thrown back, and the windows left wide open, on leaving the bedroom. Then with a *dampened* broom, each room may be swept with comparatively *no dust*. Very few know how to sweep properly, but will, with dry broom, go about it as if their life depended on getting it done quickly, and throw the dirt to right and left, while clouds of dust fill the room as well as the lungs. And so sweeping becomes a burden, while if done properly, it is not tiresome or unpleasant. To *keep* house does not mean *spasmodic* cleaning, but to *keep* clean; and one will find it much easier and far more satisfactory to do this.

If one does her own laundry work, she should have a special day for it. If done on Monday, the week is left free for ironing, mending, baking, etc.

In short, be *systematic* and *thoro* in all your work, and it not only pays in the results shown, but is more satisfactory in every way, and housekeeping becomes a pleasure instead of a task.

—★★—

THE heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—Longfellow.

A Little Talk with Jesus

A little talk with Jesus—how it smooths
the rugged road!
How it seems to help me onward when I
faint beneath the load!
When my heart is crushed with sorrow,
and my eyes with tears are dim,
There is naught that can give comfort like
a little talk with Him.

I tell Him I am weary, and I fain would
be at rest;
That I'm daily, hourly longing for a home
upon His breast.
And He answers me so sweetly, in such
tones of tenderest love,
"I am coming soon to take thee to thy
happy home above."

And this is what I am wanting—His lovely
face to see;
And—I'm not afraid to say it—I know
He's wanting me.
He gave His life a ransom to make me all
His own,
And He can't forget His promise to me,
His purchased one.

I know the way is dreary to yonder far-
off clime,
But a little talk with Jesus will while
away the time.
And yet, the more I know Him, and all
His grace explore,
It only sets me longing to know Him more
and more.

So I'll wait a little longer, till His ap-
pointed time,
And glory in the knowledge that such a
hope is mine;
Then in my Father's dwelling, where "many
mansions" be,
I'll sweetly talk with Jesus, and He shall
talk with me.

—Anon.

the presence of the holy angels of God where confusion and slovenliness are? Nor is it wise or profitable or well-pleasing to God to spend one's whole time in cleaning and working to keep things tidy. So now for a plan whereby one may keep things neat and attractive, and still have time left for missionary work, at home or abroad.

To begin with, let us go through the house and see how many things we can find that are wholly unnecessary, that are just "dirt-catchers," or have lost their beauty or appropriateness, and therefore ceased to be attractive—old pictures, out-of-date calendars, worn-out sofa pillow tops, bric-a-brac of every description, broken toys, etc. Why not have a bonfire *now*, and not keep them for the fires of the last day? Let us confine our furnishings to the wholly nec-

The Magazine with the Message

For March

The cover design of the March *Monthly*, in three colors, depicts a mighty ship in flames. Two life-boats are putting out from the shore. The entire design typifies the dangers of the world to-day, and suggests a way of escape.

Saving Life—An article on this subject by the veteran editor of the *SIGNS* weekly, illustrated by the cover design and other graphic illustrations. The conclusions of this article are perfectly logical and more than appealing. Worthy of careful study.

Intensification—Our well-known writer, Mr. Frank S. Weston, writes an illuminating article under the above title. He shows how intensity is taking hold of every movement in the earth; that while evil and evil workers become more intense, righteousness and adherence to righteousness also become more intense; that the picture of a reign of peace on earth previous to Christ's coming is a fallacious doctrine is shown by this very fact; that the world will not change except in intensity; that the powers that have operated, will continue to operate, only with increased power. We hope the article will have a wide reading.



Intensity of War Training—by A. O. Tait. Some forceful facts, figures, and pictures present this subject in a most telling manner.

Sabbath Queries—Under this heading, T. E. Bowen continues his articles, considering questions and answers on the all-important subject of the Sabbath.

The Threatening Future in This Country—Another almost startling article on conditions that threaten the peace and progress of the United States.

Glimpses of China—by F. E. Stafford, continued in this issue. The present world-wide interest in China and Chinese affairs makes these notes of thrilling import.

The Word Made Flesh—by Mrs. E. G. White. By special request we republish this contribution upon the divinity of Christ, instead of the regular serial from the pen of this same writer.

Other contributions of equal interest and value. Also Current Topics, Illustrations, Poetry, and our regular Bible Reading.

Your neighbors and friends need this issue of

The Magazine with the Message.

Address your tract society or

SIGNS OF THE TIMES
Mountain View, California

Free Sample of E-Z Washing Tablets

Mrs. J. Valentine, Salem, Oregon, writes:

"One lady to whom I sold a quarter's worth of your Washing Tablets came a few days later and took \$1.50 worth. Said she never saw anything like it." You will say the same if you try it. Send your name and address on a postal and receive a free sample. Address Alfred Mallett, 721 H St., Sacramento, California.

A New Book on Missions



To read the new book "The Advance Guard of Missions," just off the press, is to gain fresh inspiration from the lives of more than fifty brave Christian men and women, pioneers with the Gospel during the past century.

The biographical sketches are intensely interesting. You are taken into the most important incidents of the life and work, and made to feel the real spirit behind the self-sacrifice and unceasing efforts, of such "Advance Guards" as—

Marcus Whitman, Missionary Physician to the Indians;
John Eliot, Puritan Apostle to American Indians;
Bartholomew Ziegenbalg, First Protestant Missionary to India;
Hans Egede, Pioneer Lutheran Missionary to Greenland;
Robert Morrison;
The Judsons;
The Wesleys;
Dr. John Scudder;
Alexander Duff;
David Livingstone;
John G. Paton;
J. Hudson Taylor;
William Miller; and many others.

The book is especially designed for the entertainment and education of the young people. It contains 27 chapters, with portraits of missionaries, and gives the most interesting and thrilling incidents in connection with the life work of each. The sketches average from three to thirty pages, the book containing 347 pages.

The book is well printed, and furnished in two styles:

Cloth, with plain title \$1.00
Heavy paper, wide margins, tastily embossed in white 1.50
Address your tract society or

PACIFIC PRESS PUBLISHING ASSN.
Mountain View, California
Portland, Oregon Kansas City, Mo.
Calgary, Alberta

Two Farms for Sale, one thirty, one forty acres. Buildings on each, wood, pure soft water, mild climate, choice fruit, well-distributed rainfall, near railroad, good markets. Will sell separately or together. Reason for selling—called to Cuba. Address George M. Brown, R.F.D. No. 1, Greensboro, North Carolina.

For Sale

Modern residence, 8 large rooms, large pantry, plenty of extra large closets. Two screen porches, one for outside bedroom. Front porch 9 x 32 feet. Two stories; built for two families. Good, large, dry basement. Cement sidewalk from front to back. One acre of ground, abundance of blackberries and raspberries. Plenty of alfalfa for cow or horse and chickens. Chicken yard and house. Ideal climate.

House practically as good as new. Cost \$3,000 to build. Lot on each side valued at \$1,000.

Will sell for \$2,750 on account of sickness. \$1,500 cash, balance on easy terms.

Address J. M. Benedict, Mountain View, California.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editors A. O. Tait
L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

N. B. We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

SUBSCRIPTION RATES

Three months \$0.50
Six months90
One year (50 numbers) 1.75
With "Questions and Answers" 2.00

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$3.00.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$4.00.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$5.00.
Sample copies sent on application.
Weekly and Monthly *SIGNS* one year, combined, \$2.25.

DATE OF EXPIRATION

The *SIGNS* wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

G. C. Hoskin, Circulation Manager.

IN THREE DAYS
SAN FRANCISCO
Overland Limited
TAKES YOU
To Chicago

ACROSS GREAT SALT LAKE
AND
HIGH SIERRA BY DAYLIGHT

Luxurious High-class Equipment
Electric Lighted Throughout

Pullman Drawing-room
Stateroom
Vestibuled Sleeping-cars
Careful and Attentive Dining Service
Parlor Observation-car with Library and Cafe
Ladies' Reading-room
Gentlemen's Smoking-room
Daily News Bulletins
Latest Papers and Magazines

Southern Pacific

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., FEBRUARY 20, 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.

Contained in This Issue

Question Corner	PAGE
3667—What Is the Use? 3668—Weak and Beggarly Elements; 3669—One's Talents; 3670—Under the Law; 3671—Why the North? 3672—The Law of Gravitation	2
Our Bible Band	2
General	
Jesus at the Well of Sychar	3
What Shall We Do with the Fourth Commandment?	5
Zaccheus, Come Down	5
Studies in Daniel—A Vision of Empires; Three Historic Powers	6
Prediction Fulfilled	7
The Testimony of Jesus	8
Our Bible Reading	
What Christ's Coming Means to the Righteous	7
The Outlook	
The Enormity of the Evils from the Drink Traffic—1	10
The Spirit of War in the Field of Prophecy	11
Notes	12, 13, 16
Home and Fireside	
The Art of Housekeeping	14
Poetry	
Absalom's Oak	4
Lilies	5
As God Will	7
The Smoking Flax and Bruised Reed	8
Be Saved	9
A Little Talk with Jesus	14

Massachusetts, it is reported, has passed a law regulating marriage, which went into force January 1, 1912, to the effect that he who wishes to marry must file public notice of his intention at least five days previous to obtaining his license. This gives five days for objectors and protesters and questioners, and if there are valid objections offered, the license will not be issued. It is also reported that Maine, New Hampshire, Vermont, and Rhode Island have passed similar laws.

It is an awful charge to bring against God that He devised a plan that would bring millions of souls into this world, with no choice of their own, and then consign a large part of them—the failures—to an eternity of torture, to misery without end. It is equivalent to saying that God has permitted an unholy condition of things that He can not change, or else that He does not wish to change; that He is limited in power or is a tyrant. The whole blasphemous charge is based on man's supposedly inherent immortality or persistency of being, for which there is not the slightest warrant in Holy Scripture or reason.

It is not reasonable to believe that God would bring into existence a race of beings many of whom He knew would prove unworthy to exist, and in the face of this so constitute them that they were bound to live, that even Deity could not destroy them or take from them the boon of life. It is unreasonable to believe that God would say, as He does, that the wicked should be punished for the deeds done in the body (2 Cor. 5:10) in this life's brief span, and then inflict upon them misery to all eternity. It is not just; but God is just. It is not reasonable to believe that an all-wise, all-powerful, all-loving God would create a universe and then create conditions which would result in its forever being marred, stained, blighted, in any part by the curse of sin and the blasphemies of an ever-persistent hell.

Thank God, all the above charges against God are untrue. God created man, and gave him his choice of life or death. "In the way of righteousness is life; and in the pathway thereof there is no death;" but "the soul that sinneth, it shall die;" "sin, when it is finished [full-grown], bringeth forth death." God gave man the boon of life to use for His glory, which is ever for man's highest good. If man refuses thus to use that gift, God removes it. His creature can not reasonably complain; and God is just. And this is the teaching of the Word of God. It is taught so strongly, clearly, that there can be no question, and every passage which seems to teach the contrary can be clearly explained in harmony therewith.

God will sometime have a clean universe. Earth's travails will sometime be over. The wicked "shall be recompensed in the earth," where their deeds have been wrought. But regarding this earth, where the curse of sin has rested so heavily, God's Word declares, "There shall be no more curse;" and His prophet, permitted to look forward to that time, and hear its voice, thus describes it: "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

"Unto Him that sitteth on the throne,
And unto the Lamb,
Be the blessing, and the honor,
And the glory, and the dominion,
Forever and ever."

There is no room in that universe for the hell of tradition. God is just; God is love.

The Inheritance Eternal.—We begin next week a clear, instructive, inspiring series of articles from the pen of Mr. Eugene W. Farnsworth on the above topic. These articles, five in number, are titled as follows:

The Promises to Abraham;
The Promised Seed;
The Family Inheritance;
The Earth Renewed;
Paradise Restored.

They solve in a simple, clear way some of the puzzling questions which arise over the "Return of the Jews," and clearly portray the glorious home which God has for His faithful children of earth. After you read them you will wish others to read them also.

"Millennial Dawnism; the Blasphemous Religion which Teaches the Annihilation of Jesus Christ. By I. M. Haldeman, D.D., Pastor First Baptist Church, New York City," is before us. We had read some of Dr. Haldeman's writings, had been glad to see his stalwart stand for what he believed to be truth. When we learned that he had written on "Millennial Dawnism," we expected to see something strong, clear, and good. We frankly confess that we are disappointed. He charges Millennial Dawnism with the following awful crimes: It blasphemes the person of Christ; it blasphemes the cross of Christ; it teaches that the Man Christ Jesus does not now exist; it denies the resurrection of Christ's body; it teaches the doctrine of a "second chance;" it teaches that sin is a blessing; and a score of other things. Now all these things charged may be true; but Dr. Haldeman ought to have given proof of his charges apart from his naked vitriolic assertions. He makes charge after charge without a substantiation. He goes half way through his pamphlet before he makes a direct quotation, and that on the charge that Christ's body was not raised from the dead. This is clear; but the fact that he proves this and not that which comes before, opens his charges to suspicion. Then, too, we do not see how Dr. Haldeman has helped God's cause by making man's eternity of being inherent instead of its depending upon Christ, or by defending an eternal, never-ending, ever-persisting place of torment for the souls of the wicked. In his defense of this awful doctrine he has conveniently avoided a multitude of scriptures which teach finality of punishment. Instead of treating Hades as expressive of a state of death in which are both righteous and wicked, Dr. Haldeman makes it "the lower parts of the earth," "the heart of the earth," "the underworld," and at the same time "the third heaven,

and Paradise," whence Samuel came "up," and between which Lazarus and Dives converse! And a further horrible doctrine he teaches is that the "demons (devils) are disembodied spirits of human beings in Hades," a splendid working basis for spiritism. Now we do not believe in the awful, perverse errors of Millennial Dawnism concerning our blessed Lord, His personality, His work, His divine-human nature, the second chance, etc., etc. We believe them destructive of truth in the hearts of men; but we also believe that it will require more than Dr. Haldeman's strong, bitter, burning charges and perfervid rhetoric to meet it. In fact his very charges and strong passion will arouse the sympathies of the reader for the object of attack. We are sorry; we are disappointed. The pamphlet may be obtained from the publisher, Charles C. Cook, 150 Nassau Street, New York.

Peace from the Offended.—A writer in the *Social Democratic Herald*, referring to the common rendering of Luke 2:14, "On earth peace, good will toward men," says: "Such is NOT the language as recorded by the evangelist, as any tyro in Greek can see for himself by turning to the original. It is one of the changes made by the King James translators. The true rendering is: 'On earth peace TO MEN OF GOOD WILL.' For, 'There is no peace, saith my God, to the wicked.' Nor did Jesus proclaim peace to them in His fierce denunciation of the 'generation of vipers.'"

Not to defend the Common Version, or discuss that phase of it at all, we note this: It is a perversion of Gospel teaching to say that Jesus did not proclaim peace to all. He came for that very purpose—to bring fulness of peace to a rebellious world. The other passage, quoted from Isaiah 57, shows this: "Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him. But the wicked are like the troubled sea; for it can not rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:19-21. The only reason why the wicked do not have peace is that they do not accept it. Jesus said to the troubled sea, "Peace, be still," and the mighty waves were stilled. The same word will bring peace to the heart of the wicked if he will turn to God. To Israel, that had sinned above all the nations, God said, "I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil." Jer. 29:11. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7. God's blessed Gospel proclaims peace to all who will receive it, who will surrender to God.

The "Signs of the Times" takes no sides in the political struggle between capital and labor. It has no defense to make for the wrong-doing on either side. It deplores the purchase and debauchment of legislators by capital to serve its ends; and there have been many instances. It deplores the prostitution of the high and dignified calling of judge at the behest of great wealth. We do not believe that such cases are as frequent as has been claimed. We still believe that judges generally endeavor to decide in accordance with the law and justice. Where many men in high position fail morally and still hold their position, the influence for evil becomes wide-spread and fearfully demoralizing. The retaining of such men in office arouses strong antagonism among the working classes and the less favored in this world's goods.

A little circular comes to us from Henry Hanson, of Soldiers Home, Kansas, warning school-girls to look out. It declares, truthfully, that the white slave recruiters are dressed up as angels of light, and are picking up the fairest, most beautiful and innocent girls of our country, and selling them to dens of vice and crime, from which they never get out alive. They are kept drunk. Five years is the average life, but many live only five weeks, in these dens of vice and murder. Look out for the traffickers. The United States penalty for the white slaver is \$10,000 and five years.