

# SIGNS OF THE TIMES

## The Great Challenge of Prophecy

**T**O whom will ye liken Me, and make Me equal, and compare Me, that we may be like? . . .

¶ Remember this, and show yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all My pleasure; calling a ravenous bird from the east, the man of My counsel from a far country; yea, I have spoken, I will also bring it to pass; I have purposed, I will also do it.

¶ Harken unto Me, ye stout-hearted, that are far from righteousness: I bring near My righteousness, it shall not be far off, and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory. Isa. 46:5-13.







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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

#### 3698—The Great God

Please explain Titus 2:13, especially the expression "the great God and our Saviour Jesus Christ." Will God the Father come when our Lord Jesus comes?

L.

That the Father will not come is quite clear, but only our Lord. But when He does come, as recorded in Matt. 16:27, "The Son of Man shall come in the glory of His Father," or as stated in Luke 9:26, "shall come in His own glory, and in His Father's, and of the holy angels." Read Titus 2:13 as in the American Revised Version, and you will see the perfect harmony with these scriptures: "Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Our Saviour will come in the glory of the great God.

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#### 3699—The First Love, Rev. 2:4

Please explain Rev. 2:4: "Nevertheless I have somewhat against thee, because thou hast left thy first love."

E.

Simply this: that the ardor and zeal of that Ephesus church at first manifested had departed. How true that is of many Christian converts! They start out with earnest zeal for God; nothing is too hard for them if they know the Master requires it. Even sacrifice itself becomes a joy; but after a time, through lack of service, of prayer, or reading of the Word of God, Christian duties become a weariness, and the first love departs. God would have the first love retained,—a warm, earnest zeal and affection for the Master, which is willing to labor and have patience and bear for His name's sake. He tells how this first love may be restored, and that is by doing the first works, repenting of all sin, and coming to God for a fresh baptism of His grace.

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#### 3700—Your Speech

Please explain Col. 4:6.

J. C. W.

The scripture reads, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." The text is quite clear. The grace, of course, is in harmony with the grace of God. Our speech should be such as would commend the Gospel of the Lord Jesus Christ, as stated in verse 17 of the chapter previous: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Salt was used as the symbol of a preservative, that which preserved from decay. It was a very striking thing in ancient days. It is even so now among the nomadic tribes of the Arabian desert. If one eats salt with a robber chief, that robber chief will regard him as a friend forever after. They have eaten salt together. It was a sacred emblem, and must always be present in the sacrifices of the Lord. No sacrifices were to be offered without salt. And so the speech of God's children should be that which is worthy of preservation, seasoned with that salt of piety that will make it worthy, and will carry its worthiness into other hearts, as well. Having a heart to do this, one would be made wise of God to answer every man.

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#### 3701—A Perversion of His Word

I send you a little question and answer appearing in the "Christian Witness and Advocate of Bible Holiness" of February 3, 1910. You may not have seen this explanation before.

R. R. T.

For the interest of our readers we give the little clipping:

"Why do we not keep Saturday for the Sabbath instead of the first day of the week?"

"Ans.—Christ endeavored in vain to correct the burdensome observance of the Sabbath, thinking it a sin to heal the sick or to turn them in bed. He saw the only relief possible would be the change of the day, making the Sabbath the memorial of the resurrection instead of the creation.

"Why did He not make the change Himself?"

"Ans.—Because it was one of the things that His own disciples could not bear, and so it was left for the Holy Spirit to do this in a gradual way. Hence the disciples met for worship on the first day, and John was in the Spirit on the Lord's day, meaning the first day."

We may remark this, that the answer is an utter perversion of God's Word. Think of it—that the only way the Lord can correct a transgression of one of His laws is to change the law. What would men think of the dignity of an

earthly power that would stoop to such an act? Here is England, for instance, or the United States, that has a good law for its people, one founded in the very nature of things itself, one which would be of benefit to all; but there are those who have broken that law, and the government should say, "Well, the only possible way that I can get out of this trouble is to change the law." And then think of what this would involve regarding the Sabbath. Now Sunday is, as one writer has expressed it, "the wild solar holiday of all pagan times," a day that has been especially set apart for the worshiping of the heathen god the sun, and many times with the worst sort of licentious nature-worship. But the Lord is so hard-pressed because the Jews have perverted the Sabbath law, that He must perforce change from this day to a day that has been perverted a thousand times worse by the heathen! We do not know how inconsistency could go much farther. Then, too, if that be true, why not treat His other commandments in that way? The Jews had perverted every commandment of God's law. Our Lord especially mentions the fifth commandment. They had said that their property was placed upon the altar—"corban;" it could not be used for their parents' support, and so they got rid of supporting their aged parents. If our Lord had been moved by such motives as are here presented, He would have said, "Well, now, that law has been perverted, and the best thing I can do is to change the law, and so I will give a different law regarding 'Honor thy father and thy mother.'" He did not so make a change; He has not so stated it in His Word. He has told us that that law can not be changed in one jot or tittle. Of course He did not make the change Himself, nor did His disciples make the change, nor did the Holy Spirit in any gradual way. All the change that came about in the observance of the holy day came about through apostasy. We do not mean by this that good men have not kept the first day of the week, believing that they were doing God's will. Good men have passed counterfeit bills, and did not know it. God judges man from motive, not always from knowledge. These good men who passed the counterfeit money would not have passed it had they known it; they would have chosen the genuine. And the good men who have observed the first day of the week would not have observed it had they known God's law and its meaning. They would have preferred the seventh day. John was in the Spirit on the Lord's day; but the Lord's Book tells us, in the Lord's own words, what day is the Lord's day. See Mark 2:27, 28; Isa. 58:13; Ex. 20:10.

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#### 3702—Tormented Forever and Ever

Kindly explain the meaning of Matt. 25:41, and also Rev. 20:10.

W. S. H.

Matt. 25:41 speaks of everlasting punishment, not everlasting punish-*ing*,—not a progressive process, but a completed act, a punishment which meets its finality. It is set over against what the righteous receive—life eternal; and the opposite of life eternal is eternal death, eternal cessation of existence. Let the Word of God tell us just what the meaning of "everlasting punishment" is. Turn to 2 Thess. 1:9. "Who shall be punished with everlasting destruction." Certainly this is very emphatic. The same thing is taught in Rom. 6:23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." John the Baptist teaches the same thing: "He will . . . gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:12.

Rev. 20:10 declares that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are [were cast], and shall be tormented day and night forever and ever." The whole cue to this text turns on the word "tormented." The original Greek word is "basanos," a touchstone, or a stone from Lydia, called in Latin "lapis Lydius," used as a test stone to show alloy in metals by rubbing the metals upon it—at least it was supposed that it would do this—to try whether the metal was pure, or whether it contained alloy. God's touchstone is fire. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13. The same thing is set forth in a text before referred to, Matt. 3:12: "He will burn up the chaff with unquenchable fire." See also Isa. 33:14: "Who among us shall dwell with

the devouring fire? who among us shall dwell with everlasting burnings?" And we are told in the next verse, "He that walketh righteously, and speaketh uprightly." So when the presence of God shall set on fire the very foundations of the earth, the righteous will endure as did the three Hebrew children in the fiery furnace. Those who know not God will perish, and perish forever and ever in the fires of the last day. For a fuller explanation of these texts and others, see Bible Students' Library, No. 111, "Tormented Forever and Ever." Price 2c.

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#### 3703—Bible Versions

Would it be any help to one in the study of the Bible to get the Revised Version, the Septuagint, or what is called the "Emphatic Diaglott," or word-for-word translation? Do you have those books for sale? and what do they cost?

W. S. H.

Our catalog will be sent our correspondent, so that he can see what we keep for sale. The Septuagint is helpful many times, in throwing light on the Old Testament. It is a Greek translation of the Old Testament, made 250 to 300 years before Christ. Preferable to the "Emphatic Diaglott" is the Classic Interlinear Translation, or the Greek-English New Testament, by Hinds and Noble. The Revised Version is always good. It is the best English translation there is on the earth, in our opinion.

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**3704—Lending of Money.**—It certainly is proper, if one has money which he does not wish to use, and he does not need income from it, to loan it to a missionary enterprise. It would seem as if a Christian would prefer to do this, rather than to deposit it in a bank, if that missionary enterprise is in need of funds at such a time. Of course if one's money is all his capital, and he is so situated, either through ill health or lack of labor, that he must have interest on it for his support, we do not see why it is not entirely proper to have a proper rate of interest. But if one does not need that interest, surely it would seem that he would not care to take it from needy missionary enterprises.

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#### 3705—The Sealed Book

Please explain Rev. 5:2, 3.

H. L.

This was quite fully explained in articles which appeared not long ago in the "Signs of the Times" on the Revelation itself. The chapter records a vision which John saw. He saw God sitting upon the throne with a sealed book in His hand. He heard a challenge go forth from a strong angel: "Who is worthy to open the book, and to loose the seals thereof?" And he tells us farther that no man in heaven or in earth was able either to open the book or to look thereon. It required something more than man could do. That book contained the salvation of men, the great Gospel work of our Lord Jesus Christ. The opening of it cost the very sacrifice of the Son of God, as shown in verses 5, 6, 9. It required God to create men; it required God to redeem men, and our Lord Jesus Christ was the one who was able to meet the challenge of the angel.



#### Schedule for Week Ending April 6, 1912

Sunday	March 31	Judges 1, 2
Monday	April 1	" 3, 4
Tuesday	" 2	" 5; Ps. 145
Wednesday	" 3	" 6, 7
Thursday	" 4	" 8; Ps. 38
Friday	" 5	" 10, 11
Sabbath	" 6	Psalms 22, 23

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Our readings for the week are in the book of Judges, with the omission of chapter 9, an interesting narrative, by the way, but one not having special bearing on the greater movements among God's children. We have also connected with the daily readings Psalms 145 and 38, and close with Psalms 22 and 23. Psalm 22 is a prophetic utterance through David of the sufferings and experience of our Lord Jesus Christ for the children of men. How clearly and strongly they are brought out! Some of them, of course, were worked out in the life of David, but all in their fulness of agony and sacrifice in the life of our Lord Jesus Christ. How precious, after reading that psalm, to read the comforting assurances of Psalm 23!



# Singings of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15  
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## Looking unto Jesus

By Mrs. E. G. White

**A**ND there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus." At this time Christ's work bore the appearance of cruel defeat, and to His disciples the case seemed hopeless. But Christ was approaching the consummation of His work. An event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager, hungering cry, "We would see Jesus," His countenance lighted up, and He said, "The hour is come, that the Son of Man should be glorified." He went out to the court of the temple where the multitude was assembled; for at the time when the disciples came to Him, He was in that part of the temple from which all but the Jews were excluded. He met the Greeks, and had a personal interview with them.

These men, coming from the West at the close of Christ's life on earth, represent what the wise men from the East represented at the beginning of Christ's life. At the time of Christ's birth the Jewish people were not studying the prophecies regarding the momentous events about to take place. So engrossed were they in their own ambitious plans, that they knew not the time of the Messiah's advent. Angels found them unprepared to receive the Saviour; and the communica-

tion which should have been given to priests and rulers, was given to humble shepherds. These, guided by a bright star, came to the birthplace of Christ, and worshiped Him. The magi, too, came to the manger with gifts, and frankincense, and myrrh.

So these Greeks, representing the nations, tribes, and peoples that would awake to their need of a power out of and above finite power, came to see Jesus. They had heard of Christ's triumphal entry into Jerusalem, and they longed to be instructed as to the

hopes of the Jewish nation regarding the Messiah. Some supposed, and had circulated the report, that Christ had driven the priests and rulers from the temple, and that He was to take possession of David's throne, and reign as king of Israel. "We would see Jesus," they said.

The hour of Christ's glorification had come. He was standing in the shadow of the cross, and the inquiry of the Greeks showed Him that the sacrifice He was about to make would bring all who accepted Him into perfect harmony with God. He knew that the Greeks would soon see Him in a position they did not then dream of. They would see Him placed beside a robber

and murderer, who would be chosen before the Son of God. They would hear the people, inspired by the priests and rulers, making their choice. As the bellowing of wild beasts their voices would be heard, saying, "Release unto us Barabbas." And to the question of Pilate, "What shall I do then with Jesus which is called Christ?" the answer would be given, "Let Him be crucified."

By making this propitiation for man's sins, Christ knew that His kingdom would be perfected and would extend throughout the world. He would work as the Restorer, and His Spirit would prevail. For a moment He looked into futurity, and heard the voices proclaiming in all parts of the earth, "Behold the Lamb of God, which taketh away the sin of the world." The anticipation of this, the consummation of His hopes, is expressed in the words, "The hour is come, that the Son of Man should be glorified." But the way in which this glorification must take place was never absent from



Hofmann

CHRIST BEFORE PILATE

"As the bellowing of wild beasts their voices would be heard, saying: 'Release unto us Barabbas. . . . Let Him be crucified.'"



Christ's mind. Only by His death could the world be saved. As the grain of wheat, the Son of Man must be cast into the ground, and die, and be buried out of sight; but He was to live again.

None of the people, not even the disciples, understood the nature of Christ's kingdom. O, how His patience must have been taxed by the low estimate placed by men upon His mission and character! They seemed unable to believe that He would not sit on David's throne, that He would not take the scepter, and reign as a temporal prince in Jerusalem.

Words true and full of significance when rightly placed are misleading when misapplied. The utterances of the prophet describing the second appearing of Christ were applied by the Jewish teachers to His first advent. The description of Christ's second coming is true; but this truth, tho beautiful and grand, could not be made to harmonize with His first coming. The word was true, but it was truth placed in the wrong setting.

#### They Could Not Understand

Christ had often tried to tell His disciples the truth concerning His work, but they were unable to take it in. He gave them lessons which they could in no wise comprehend. He longed to open everything before them; but He was obliged to say, "I have yet many things to say unto you, but ye can not bear them now." He was laboring to keep back the revelation He desired to make. He knew that if He told them what He desired to, His words would not be appreciated or understood. The impressions made upon their minds by the maxims and traditions with which they had been familiar from their youth, were difficult to efface.

But after Christ's crucifixion, Jew and Greek, barbarian and Scythian, bond and free, would be able to understand His work, and to comprehend the words which upon this occasion He addressed to His disciples. "Verily, verily, I say unto you," He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Christ saw that the fallow ground of the heart must be broken up, the soil thoroly worked, the good seed sown and carefully harrowed in. It was not pleasant for the disciples to submit to this. Many opposite influences had been at work, confusing and beclouding their minds. But with what wisdom Christ presents His future, illustrating it by the things of nature, that the disciples might understand that the purpose of His mission was to be fulfilled by His death. "Verily, verily, I say unto you," He said. When Christ said, "Verily, verily," the disciples always understood that something of importance was to follow; and now, as they listened to His words, they saw divinity revealed in humanity. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." When the grain of wheat falls into the ground and dies, it springs up, and bears fruit. So the death of Christ would result in fruit for the kingdom of God. Life was to be the result of His death, in exact accordance with the law of the vegetable kingdom.

#### Lessons of Nature—Death of Self

Every harvest this lesson is repeated. Those who till the soil have the illustration of the Saviour's words ever before them. Year by year man preserves his grain by apparently throwing away his choicest

sample. For a time this must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development can not take place unless the grain is buried out of sight, hidden, and, to all appearances, lost.

The seed buried in the ground produces fruit, and in their turn the seeds of this fruit are planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages.

With this lesson Christ connects the self-sacrifice that all should practise. "He that loveth his life shall lose it," He declares; "and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor."

This is the only honor we should seek. And we should seek it with a determination and an earnestness proportionate to the value of the treasure we have in view,—eternal life in the kingdom of God. Christ claims the complete consecration of man to Himself. This is the condition upon which man is exalted. As he submits his mind, his

body, his soul, to God, so he will be honored. Self-renunciation is the great law of self-preservation, and self-preservation is the law of self-destruction.

#### Sow Here for Eternity

He who lives for self, and devotes his life to self-serving, will lose his life. He may gather much, but he imparts little. All such are as the grain that is eaten. Those who think and plan for self only, who desire everything to minister to their ideas and advance their interests, pursue a course of selfish idolatry. God says of them, "Ephraim is joined to idols: let him alone." Those who love this temporal life so well that they will scheme for themselves, and work upon worldly plans, will find at last that they are bankrupt; for they are without the eternal riches. But those who hate this life, who choose death rather than a life without Christ, win heaven. Those who devote their lives to God's service, who honor Him, and commit the keeping of their souls to Him as unto a faithful Creator, will bring forth fruit unto eternal life. The Lord will keep that which is committed to His trust against that day. He will honor the man who serves Him with the whole heart.

(Concluded next week)

## The Promises to Abraham

By Eugene W. Farnsworth

### V—Paradise Restored

**I**T is said that Abraham, "when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles [tents] with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10. In the record of this experience, found in Genesis, nothing is said about a city; but here it is evident that God promised to give Abraham a city with the earth.

This city will be the capital of the kingdom over which Christ will reign. "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. The city will be the metropolis of the kingdom.

#### Frequent Mentions of the City

The Scriptures make frequent reference to this city as the home of God's people. In the fourth chapter of Galatians a contrast is drawn between the old Jerusalem and the new. Old Jerusalem is said to be in bondage with her children; "but Jerusalem which is above is free, which is the mother of us all." Gal. 4:25, 26. She is the mother, the metropolis of the kingdom.

The Saviour alluded to this when He said: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2. This is that city filled with mansions which

God promised Abraham and his seed, and which forms part of their inheritance.

Again we read, "For here have we no continuing city, but we seek one to come." Heb. 13:14. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22. That is the city of peace—for that is the meaning of its name. There the "Prince of Peace" shall reign over those of whom it is written, "Blessed are the peace-makers: for they shall be called the children of God." Matt. 5:9.

Isaiah exclaims concerning this city, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down." Isa. 33:20. That great city is here called a "tabernacle," no doubt to convey the idea that it is a movable city. A tabernacle is a structure that can be moved, therefore a city to be moved might properly be called a tabernacle; for we read, "I will write upon him . . . the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God." Rev. 3:12.

#### The City Descending to Earth

There was given to the prophet a view of the city as it descends, at the end of the millennial age, when the earth has passed through its desolations. He gives this description: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears





from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:1-4.

Again the angel said to the prophet, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21:9-11.

#### The City Described

The prophet then tries to describe the city: "And the city was pure gold, like unto clear glass." Verse 18. It "lieth foursquare." Verse 16. Its circumference is twelve thousand furlongs, or three hundred and seventy-five miles on each side, inclosing more space than is contained in the States of Illinois, Indiana, Ohio, and Connecticut combined.

Its wall, "great and high," is worthy of special notice. It had twelve foundations of precious stones of wondrous size, and engraved on them the names of the twelve apostles. "And the foundations of the wall of the city were garnished with all manner of precious stones." This must be the city Abraham saw, "which hath foundations, whose builder and maker is God."

Twelve gates of pearl, each gate being one pearl, are found in the walls. "And the gates of it shall not be shut at all by day: for there shall be no night there." "And the street of the city was pure gold, as it were transparent glass." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Another description states that "then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24:23.

#### No Curse nor Sorrow There

In this city "there shall be no more curse: but the throne of God and of the Lamb shall be in it." Rev. 22:3. The Paradise of God, from which man was excluded, will be found in it; for we read, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God." Rev. 2:7. No weeping eyes or breaking hearts will be found there, for God shall wipe away all tears. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

#### The Invitation to Be There

It is to this glorious city that God invites all His weeping, wandering exiles to come. The strangers, the sojourners, the pilgrims, are all included in the invitation. The true Israel of God, those who have had a new birth, a new name, and a new character, like Jacob of old, all are invited to come. In the soul-inspiring words of another, we, too, extend the invitation:

Come, if you would inherit mansions where sickness, sorrow, pain, and death can never enter; if you would have a right to the Tree of Life, and pluck its immortal fruit, and eat and live; if you

would drink of the water of the River of Life, that flows from the throne of God, clear as crystal. Come, if you would obtain through those glittering gates of pearl an abundant entrance into the eternal city; if you would walk its streets of transparent gold; if you would behold its glowing foundation stones; if you would see the King in His beauty on His azure throne. Come, if you would sing the jubilee song of millions, and share their joy. Come, if you would join the anthems of the redeemed with their melodious harps, and know that your exile is forever over, and this is your eternal home. Come, if you would receive a palm of victory, and know that you are forever free. Come, if you would exchange the furrows of your care-worn brow for a jeweled crown. Come, if you would see the salvation of the ransomed myriads, the glorified throng which no man can number. Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars forever in the firmament of glory, if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening and joys ever new.—"Daniel and the Revelation," page 867.

Past the setting of suns stands the city Elysian,  
Unrevealed save to spirits anointed and free,  
Which the chosen behold as a glorified vision  
In splendor unveiled by the crystalline sea,—  
The clear, azure sea,—the wide-flashing sea,—  
The wonderful, odorous, music-toned sea,—  
That flows round the shores of the country of God,  
Which only the feet of His freemen have trod.

Its walls stand superb in the sunshine eternal;  
Round its turrets in ether the cloud-billows  
curl;  
Not a fair stone is stained by a shadow diurnal;  
And each massive gate is a portal of pearl,—  
One lustrous, great pearl,—a bewildering  
pearl,—  
A glorious, fathomless, mystical pearl,—

That haunts me and taunts me with far-off de-  
light,  
In visions of day-tide and dreams of the night.

I dream of it often when sickness and sorrow  
Pass over my spirit and scourge as a rod,  
And fill me with longings for some glad to-mor-  
row,—  
Some glimpse of that city whose builder is  
God,—  
Whose founder is God,— whose maker is God,—  
Where the blest reign forever and ever with  
God;  
And then how it seems to grow nearer,— so near  
That the strains of its music break low on my ear!

And then, as its splendors are spread out before  
me,  
Enchanting my senses, alluring my soul,  
What billows of rapture roll o'er me and o'er me,  
Till earth and its troubles from under me roll;—  
Beneath me they roll,— far away from me roll,—  
As distant as east from the west is their roll;—  
And I seem like a child on the warm, loving breast  
Of a mother who soothes it, and lulls it to rest.

Shall we see it? Ah, yes! for us it was builded,—  
For us its foundations were measured of old,—  
For us were its turrets of ivory gilded,  
Its battlements burnished with silver and  
gold,—  
With virginal gold,— with yellow, bright  
gold,—  
And metals more precious than silver and  
gold,—  
For us it is waiting, who wearily roam  
As aliens afar from our country and home.

How often — God help us! — far from it we wan-  
der,  
Our bruised feet marking the way with our  
blood;  
Of the joys of this life growing fonder and fonder,  
As if over yonder no proud city stood,—  
No bright city stood,— no light city stood,—  
No royalet, comeliest, white city stood,—  
While we who are heirs of a kingship divine  
Are content with the husks and the huts of the  
swine.

— Springfield Republican.

## What Shall We Do with the Fourth Commandment?

By Mrs. L. D. Avery-Stuttle

### VI—"The Conclusion of the Whole Matter"



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

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

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

Again I hear some one exclaim: "It seems to be still impossible for you to talk about anything but the law and the Sabbath. I wonder if you will not change the subject, and talk about Christ for a while." I must

ask, in reply, if it ever came to the attention of our friend, that the psalmist mentions the law just one hundred seventy-six times in the 119th Psalm. But I believe that we *have* been talking of Christ, and that the moral law and the Gospel are as inseparably connected as are the Father and the Son. Do you forget that Christ names the keeping of the commandments as the one undeniable proof of our love to Him? You must remember His words: "If ye *love* Me, keep My commandments." How many of them?— four? eight? nine?— Nay, verily. If Christ found it necessary to give ten to mankind, He will be satisfied with nothing short of obedience to them all. And they are "exceeding broad."

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

"Dangerous?"— Yes, very dangerous.

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

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

(Continued on page 9)



# Studies in Daniel

## A Vision of Empires—VI

(Daniel 8 Continued)

2,300 Days



WE have briefly considered most of the prophetic specifications concerning the little-horn power of Daniel 8. This study will be given to —

### Specification Seventeen

the period of the 2,300 "evening-mornings" of verse 14. This definite time period does not necessarily denote the whole length of the time the little-horn power should exist, but the expiration of the period marks the closing of the influence of the little-horn power upon the host and truth of God. Perhaps it would be more accurate to say that at that time (when that period ended) the daily, or continual, should be restored in the revelation of God concerning the sanctuary; for the question is not, How long shall the little-horn power endure? or, What will be the period of its existence? but the holy one asks, "How long shall be the vision concerning the continual and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot?"

The close of the period marks the beginning of a new era of revelation in the truth of God. To learn its beginning and ending, to learn what will occur at the end, is of transcendent importance, and will justify the question of the holy one, asked for the sake of God's people, and the answer of Gabriel to Daniel, who stood there as a revealer of truth for the time of the end.

### The Time

"Evening and morning" is the primary designation of a day. "The evening and the morning were the first day." See Gen. 1:5, 8, 13, etc. The 2,300 evenings and mornings of the American Revised Version are rightly rendered "days" in the Common Version.\*

As a short-lived beast like a ram, or goat, stands for a long existing kingdom such as Medo-Persia or Grecia, so the term "day," a short period, in prophetic or symbolic prophecy stands for the longer period of a year. Consistency demands this. It would be incongruous to represent these long dynasties by a short-lived beast, and then use literal time for a long period in connection with them. The swiftly passing symbols of the beasts demand the shadow of a short period of time. The prophetic rule is "each day for a year." See Eze. 4:4-6. The 2,300 days, therefore, represent 2,300 years, the longest prophetic period clearly named in the Bible, at the end of which the sanctuary should be cleansed.

### Two Important Questions

1. When do the 2,300 days begin and end?
2. What is involved in the cleansing, or justifying (see margin) of the sanctuary?

We will study the first question in this issue, and the second in our next. When do the days begin? There is no answer to this question in chapter 8, but we do learn four things

there which will greatly help us: (1) That Gabriel was commanded to make Daniel understand the vision. Verse 16. (2) Gabriel came to Daniel to do this, and told the prophet it belonged to the "time of the end," which would naturally include the 2,300 days; and the angel assured Daniel, "I will make thee know what shall be in the latter time of the indignation." Verse 19. (3) Yet Daniel says, "I wondered at the vision, but none understood." Verse 27. (4) Why he did not understand it is taken for granted — he was overpowered, became ill, and the angel could reveal to him no more.

Now it was not the meaning of the symbols — the ram, the goat, the little horn — that the prophet did not understand. He was clearly told their meaning; but the time and the important events connected therewith which gave name to the vision (see verse 26, A.R.V., "the vision of the evenings and mornings") was not explained; but explanation must be given, or the command to Gabriel was in vain, or Gabriel proved false, either supposition of which is unworthy of consideration. We may therefore believe that Daniel will desire the explanation, and that Gabriel will give it, according to the command of the Master.

Both these are set forth in the next chapter, given a few months later. The vision of chapter 8 was given in Belshazzar's third year. Verse 1. This was the last of the kingdom of Babylon. Medo-Persia immediately came to the throne of the world's empire, so that the very next year was the first of Darius. It may have been but a few months' time which elapsed between the two events. Daniel was becoming anxious. He had somehow connected the vision of chapter 8 with the awful predictions concerning the sufferings of his people, and the promise of restoration, with the return from the captivity to the Holy Land, as prophesied by Jeremiah and perhaps by Isaiah. Chapter 9:1, 2. Therefore the prophet sought God, confessed his sin and the sins of his people, in the remarkable prayer found in Dan. 9:4-19. Even while offering his earnest pleading to God, the angel Gabriel came to fulfil his appointed duty, came to acquaint Daniel with the vision; and his very first words refer to the vision left unexplained. Says Daniel:

Yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he instructed me [margin, "made me to understand"], and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding. At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved [margin, "very precious"]; therefore consider the matter, and understand the vision.

Note, first, the angel came when Daniel was physically able, and desired to know. Second, the angel then came to give him skill and understanding. Third, he calls the prophet's attention to the vision — WITHOUT QUESTION the vision of the 8th chapter, the only vision in question. Fourth, he begins on the matter left unexplained, the time. Verse 23.

Verses 24 to 27 constitute the key to the situation, throw a flood of light upon the whole prophecy, demonstrate prophetic time periods, and are irrefutable proof of our Lord's divine mission.

Inasmuch as there is more or less of uncertainty regarding various readings of the following scripture, the nothing contradictory, we give as noted by Dr. Adam Clarke, the learned Houbigant's translation, after a faithful comparison of very many copies of the original:

Verse 24. Seventy weeks are determined upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgressions have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up, and the holy of holies anointed.

Verse 25. Know therefore and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety, in difficult times. Thence, to the prince Messiah, there shall be sixty-two weeks.

Verse 26. And after sixty-two weeks the Messiah shall be slain, and have no justice. Afterwards he shall waste the city and the sanctuary by the prince that is to come. And his end shall be in straits; and to the end of the war desolation is appointed.

Verse 27. And for one week he shall confirm a covenant with many; and in the middle of the week he shall abrogate sacrifice and offering; and in the temple there shall be the abomination of desolation, until the ruin which is decreed rush on after the desolation.

Let us —

### Question the Text

(Our answers are from the American Revised Version. The reader can compare them with the Common Version.)

1. What were cut off, or decreed, upon Daniel's people?

Seventy weeks are decreed upon thy people and upon thy holy city. Verse 24. Note 1.

2. For what purpose was this time allotted to Daniel's people?

To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. *Id.* Note 2.

3. When was this period of seventy weeks to begin?

Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem. Verse 25. Note 3.

4. What are the first terminal points named in the prophecy?

Unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks. *Id.* Note 4.

5. What is said of Jerusalem?

It shall be built again, with street and moat, even in troublous times. *Id.*

6. What will occur after the sixty-nine weeks? See note 4.

And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing. Verse 26. Note 5.

7. What will follow the cutting off of the anointed?

And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. Verse 26. Note 6.

8. What would the anointed one do in the one week of years?

And he shall make a firm covenant with many for one week. Verse 27. Note 7.

9. What will occur in the midst of the week?

And in the midst of the week he shall cause the sacrifice and the oblation to cease. *Id.* Note 8.

10. How does the period end with Daniel's plea?

And upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate. *Id.* See note 6.

### Note and Comment

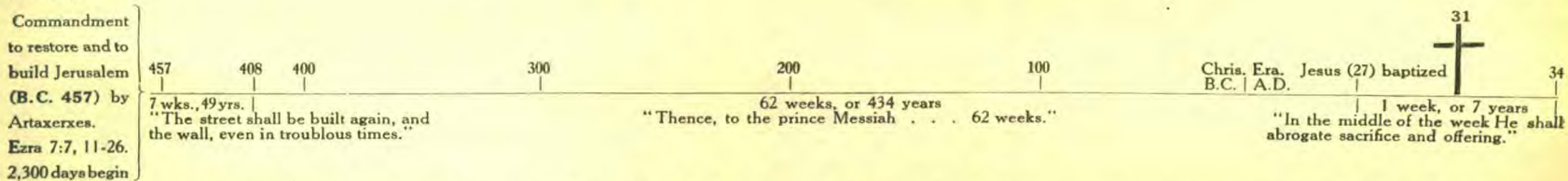
1. SEVENTY WEEKS ARE DECREED.—As rendered by other versions, "determined," "cut off," "appointed," "shortened," "divided." These renderings are from Spurrell, Septua-

\* Keil says upon this: "A Hebrew reader could not possibly understand the period of time '2,300 evening-mornings' of 2,300 half days, or 1,150 whole days, because evening and morning at the creation constituted not the half, but the whole day. Still less, in the designation of time, 'till 2,300 evening-mornings,' could 'evening-mornings' be understood of the evening and morning sacrifices, and the words be regarded as meaning that till 1,150 evening sacrifices and 1,150 morning sacrifices are discontinued. We must therefore take the words as they are — that is, understand them of 2,300 whole days." (Keil, "The Book of Daniel," page 304.) Wright says, referring to the idea that the 2,300 days is made to mean 2,300 half days, "That explanation of the phrase, however, is unnatural, and has only been invented to force the period referred to into line with the 'time, times and a half' of chapter 7." Other equally good authorities might be quoted, but these are sufficient to show that the translation "2,300 days" is correct.



SEVENTY WEEKS, OR FOUR HUNDRED AND NINETY YEARS. DAN. 9:24-27

"Know therefore and understand: From the edict . . . to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt. . . . Thence, to the prince Messiah, there shall be sixty-two weeks. . . . For one week He shall confirm a covenant with many; and in the middle of the week He shall abrogate sacrifice and offering."—*Houbigant's Rendering.*



gint, Douay, Rotherham. On this Rotherham remarks: "*Hathak*—here only. Authorities are agreed that the primary meaning of *hathak* is 'to divide,' and it is a sound rule that, where the primary sense may well stand, another meaning should not be sought for." The word "determined" is of similar meaning—"marked off." Young defines, properly, "to cut off." Seventy weeks are cut off, determined, or divided, from what? It must be from the only period brought before Daniel in the vision concerning which he was seeking explanation, the vision of the evening-mornings, the 2,300 days; and when the angel tells him at the very first that "seventy weeks are marked off upon thy people," or "cut off upon thy people," the first thought which would occur to him would be, cut off from the 2,300 days, or literal years. The seventy weeks would be seventy weeks of the same thing—seventy weeks of years, or 490 years (see diagram), are cut off from the 2,300 years upon the people of Daniel—the Jews—during which time, or within which period, will occur the particular enumerations which follow. In other words, God would hold in special reserve His people during this period of time.

**2. TO FINISH TRANSGRESSION.**—The margin reads, "to restrain transgression." Does it not mean that God in His great goodness during those seventy years did all in His power to keep back His people from the apostasy into which they at last fell to destruction? Or does it mean that during this time they would fill up their measure of iniquity until they should be set aside as the special servants of God in the giving of His Gospel to the world? There is recalled, as we read the passage, what the Lord told Abraham in Gen. 15:16,—the children of Abraham should not take possession of the land of Canaan for generations, because "the iniquity of the Amorite is not yet full." God restrained iniquity there, that He might save men; but there came a time when that iniquity was so full that the inhabitants of Palestine were set aside, and God gave it to the children of Israel. And the words of our Lord Himself are brought forcibly to mind, recorded in Matt. 23:32, 33, spoken to the scribes and Pharisees: "Fill ye up then the measure of your fathers. . . . How shall ye escape the judgment of hell?" And then He tells us that God had sent prophets, and wise men, and scribes—all that He could—to save them from the doom which they themselves had chosen. That measure of transgression was filled up, or finished, when they said, "Away with Him," "We have no king but Caesar," and crucified the Lord of Glory. And the Lord Himself restrained, or held in check, the powers of evil, until the fullest light from heaven shone upon that people.

**TO MAKE AN END OF SINS.**—This expression may be complementary to the other. God restrained transgression. THAT people made an end of sins; that is, their sins were brought to the great climax when the nation itself should be set aside. And in that climax the Prince of life and righteousness was put to death to make reconciliation for iniquity (the margin is, "to purge away iniquity"). The reconciliation for iniquity centers in our Lord Jesus Christ. He "died for every man," "gave His life a ransom for many," "poured out His soul unto death." The New Testament abounds in expressions which show that our Lord Himself died upon the cross, as predicted in Isaiah 53, for the sins of humanity. The apostle

declares that God had made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. 2 Cor. 5:21.

**AND TO BRING IN EVERLASTING RIGHTEOUSNESS.**—This would not mean that everlasting righteousness had not been taught to the world. God had taught this from the beginning. The psalmist had said, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." But sinful men could not obtain that righteousness in the law. But when our Lord Jesus Christ, the incarnate Word, came, He lived the righteousness of the law, the righteousness required of God, the very character of God, in human flesh. Everlasting righteousness was brought in through Him, and everlasting righteousness assured to all those who will believe in Him.

**AND TO SEAL UP THE VISION AND THE PROPHECY.**—To seal up is to make sure, to confirm; and the seventy weeks, with its various subdivisions, would confirm the whole of the prophecy. That is, God would make sure the time given in the whole vision by the seventy weeks. And when these seventy weeks were fulfilled in the beginning of our Lord's ministry at His first advent, we would know as truly that the whole of the period from which the seventy weeks were cut off would be fulfilled also.

**TO ANOINT THE MOST HOLY.**—There are various opinions regarding the meaning of this, which we will not take time here to discuss. We would say that it is divided into three different classes: one class, who persist in making the little horn apply to Antiochus Epiphanes, confine it to the altar, to anoint the altar after its desecration by Antiochus. There are others who believe that it refers to a future temple. Still others make it apply to our Lord Jesus Christ. It seems unquestionable to us that it has one of the two latter applications. It certainly would be true if applied to our Lord Himself, for He was anointed, when He began His ministry, by the Holy Spirit (Acts 10:38). It seems a clearer application, however, to us, that it would be the anointing of the heavenly sanctuary as He entered upon His work as Priest, as antitypical Priest of the Aaronic priesthood (see Hebrews 8 and 9).

After discussing various views, Keil says, in his "Book of Daniel:"

Much more satisfactory is the thought that in the words "to anoint a most holy," the reference is to the anointing of a new sanctuary, temple, or most holy place. The absence of the article forbids us, indeed, from thinking of the most holy place of the earthly temple which was rebuilt by Zerubabel, since the most holy place of the tabernacle as well as of the temple is constantly called *godesh Haqqadashim*. But it is not this definite holy of holies that is intended, but a new holy of holies which should be in the place of the holy of holies of the tabernacle and the temple of Solomon. . . . Anointing is the act by which the place is consecrated to be a holy place of the gracious presence and revelation of God. If thus the anointing of a most holy is here announced, then by it there is given the promise, not of the renewal of the place already existing from of old, but of the appointment of a new place of God's gracious presence among His people, a new sanctuary.—Page 348.

Wright says:

A true "holy of holies" would be anointed, and

a real sanctuary consecrated, of which the language of the Apocalypse might well be used, "The temple of God was opened in heaven." Rev. 11:19.

The anointing of this sanctuary will be considered in our next.

**3. THE BEGINNING OF THE SEVENTY WEEKS.**—The prophet fixes this very clearly. "Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem." When did this commandment go forth? and whose commandment was it? First, it seems clearly evident that the commandment to restore and to build Jerusalem was of God. "The Most High ruleth in the kingdom of men." This had been abundantly set forth by Jeremiah in his prophecy of the seventy years, and subsequently to that. Isaiah had predicted it in part at least, through Cyrus, in the 44th and 45th chapters; but Cyrus' decree, found in Ezra 1:1-3, covered simply the rebuilding of the temple in Jerusalem. This decree was renewed by Darius.

The fullest, clearest decree of all, in which there could be the full carrying out of the commandment of God, was given by Artaxerxes Longimanus in the seventh year of his reign, and this decree is found in full in Ezra 7. The first part of the chapter tells us of the company that went up with Ezra to Babylon; it tells us the very year in which they went up—in the seventh year of the king (verse 8). And from the 12th to the 26th verses, inclusive, is given the decree, not in Hebrew in the original, but in the Aramaic, the language in which it was written evidently. In this decree the very fullest freedom is given to Ezra. He is not only invested with the government of Jerusalem under the king, but with full power to carry it out, with power to levy taxes; even the death sentence itself was placed in his hand. It was not only the rebuilding of temple and city, but it was the restoration, really, of the government. And this, the last decree, was really the going forth of the commandment of the God of heaven, as stated in Daniel. And so we read in Ezra 6:14: "And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia." The three decrees carried out the commandment, but the commandment was not complete until it included the restoration, the rebuilding of Jerusalem, all of which seems to be clearly implied in the decree of Artaxerxes.

What year was the first year of Artaxerxes?—B.C. 464. We know that it is given by some as B.C. 465. Wright, who discusses the thing from a purely critical standpoint, says that "the seventy weeks calculated from the going forth of Artaxerxes' commandment to restore Jerusalem unto the days of Christ fairly correspond. There are difficulties connected with that exposition, but it has the advantage of agreeing more closely with the *terminus a quo* laid down in verse 25, and with the *terminus ad quem* there referred to, than any other scheme yet proposed."—"*Daniel and His Prophecies*," pages 205, 206.

On page 230: "The third decree was issued in the seventh year of Artaxerxes Longimanus, B.C. 457, and is given in Ezra 7. Its importance lies in the fact that Ezra received the royal permission not only to rebuild the temple, but to reimpose upon the people the Levitical law, and to appoint magistrates to judge





offenders, with authority to punish evil-doers with fines and imprisonment, by banishment or death."

B.C. 457 being the seventh year of Artaxerxes, would make Artaxerxes' reign begin in B.C. 464.

There is a very full discussion of this in the "Review and Herald" of February 22, 1912, in which it is clearly shown that the first year of Artaxerxes was 464. Various authorities are quoted in proof of this. We quote as follows:

According to Ptolemy's Canon (the best and most impartial authority to which we can refer), the reign of Artaxerxes commenced in the year 284 of the Nabonassarean era, which began on December 17, 465 B.C., reckoning in Julian years. And the principle on which Ptolemy's Canon is constructed is to reckon each king's reign as beginning on the first day of the month (thoth) of the year in which that king succeeded to the throne; the number of years of each king's reign being limited to the number of complete years to which his reign extended, reckoning from that time. So that while, according to the principle of the canon, the reign of Artaxerxes is reckoned as beginning with the first day of the year 284 of the Nabonassarean era, we only know from it that the actual commencement of the reign was sometime in the course of that year.

Now the time of the year when he began to reign seems determinable from Ezra and Nehemiah. It appears from Neh. 1:1 and 2:1, that in the twentieth year of the reign of Artaxerxes, and consequently in the other years of his reign, the first Hebrew month, Nisan (March-April), came after the ninth, Chisleu (November-December). Consequently the date of his accession must have been sometime between Nisan and Chisleu. And from Ezra 7:7-10 it follows that in the seventh and therefore in other years of his reign, the fifth month, Ab (July-August), came after the first, or Nisan. Therefore the accession of Artaxerxes was somewhere between the latter end of July and the former part of November; that is, somewhere about the summer of 464 B.C.

Therefore the seventh year of Artaxerxes was from the summer of 458 to the summer of 457.—Rev. W. Goode, D.D., F.S.A., in "Fulfilled Prophecy," pages 211-213.

The first thoth of Artaxerxes was equivalent to December 17, B.C. 465; consequently on the principles of the canon, his true accession was subsequent to that day, or at least not prior to it. That accession being preceded by the seven months of Artabanus, the death of Xerxes is carried back to some point in the year of Nabonassar 283, corresponding with the beginning of the year of Lysitheus; conformably to the date of Diodorus. We may place the death of Xerxes in the first month of that archon (July, B.C. 465), and the succession of Artaxerxes in the eighth month (February, B.C. 464).

This is confirmed by an abundance of authorities.

**4. SIXTY-NINE WEEKS.**—Beginning, then, in B.C. 457, seven weeks of years and threescore and two weeks of years should reach to Messiah the Prince. Or, as Houbigant's text clearly reads, "From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety, in difficult times."

We have not space, nor is it needful, to explain all that is involved in the forty-nine years. Prideaux, in his "Connexion," enters elaborately into the matter, and shows that this was carried out under the last act of Nehemiah, and was consummated in the year 408 B.C., or forty-nine years from B.C. 457. "Thence, to the prince Messiah, there shall be sixty-two weeks," or 434 years additional, the two together making sixty-nine weeks, or 483 years. These years would reach to Messiah the Prince. "Messiah" in Hebrew is the same as "Christ" in Greek. The word means "anointed;" and our Lord Himself was anointed as the Messiah at the time of His baptism, as clearly shown by Luke 3:22; 4:18; and Acts 10:38. The first scripture reads, "And the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son; in Thee I am well pleased." In the second text Jesus said, "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the

poor: He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." And the complement of these scriptures is set forth in the last text: "Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Therefore the 483 years from B.C. 457 extend to 27 A.D. Here Messiah was manifested. And right at this point of time He came into Galilee, proclaiming, "The time is fulfilled." Mark 1:15. What time?—Why, the time given by the prophet Daniel more than five hundred years previously. This is the only time recorded predicting the manifestation of Messiah, and our Lord Himself declares that the time is fulfilled, the Messiah is Himself manifest. This is a second confirmation of the vision and the prophecy.

**5. THE ANOINTED ONE BE CUT OFF.**—After the threescore and two weeks added to the seven weeks, or after the 483 years, the Anointed One should be "cut off, and shall have nothing." As Houbigant puts it, "The Messiah shall be slain, and have no justice." And this is in harmony with what the prophet Isaiah declares in his 53d chapter concerning Christ. This occurred, of course, at the time of the crucifixion of our Lord, when the Jews utterly refused our Lord a fair trial, and said, "We have no king but Cæsar," and rejected the only one who could save them. They in that very sentence pronounced their doom. They turned from the God of Israel to Rome and to themselves. After that, of course, the desolation was determined. The prince that should come, the Roman power, would waste the city and the sanctuary. And to the end of that war desolation is appointed.

**6. SHALL DESTROY.**—This statement and the last of verse 27 refer to the calamities which came upon the Jews through the Romans.

**7. ONE WEEK.**—One week more remained of the seventy weeks. We have learned in a previous expression in the scripture that the Messiah should be slain AFTER the 483 years. We are told in this verse 27 just when that would occur,—in the middle of that week of years. It is generally understood by Biblical students that the ministry of our Lord upon the earth lasted three and one half years, beginning in the autumn of A.D. 27, and closing in the spring of A.D. 31, when He was crucified at the fourth Passover He attended. During this time He was to "confirm the covenant with many for one week," the first half of that week by His own teaching and work, the last half of the week through His disciples, in their special work for the Jews. Upon this Wright remarks: "A revival of religion took place. The Baptist, as well as the Christ, entered into a covenant alike with all classes of society, nobles and beggars, Levites, priests, and people. To all was preached the glad news of the kingdom of God. The nation as a nation was still under the bonds of the covenant. It was still the people of Jehovah. Jerusalem was the holy city, its temple still the house of the Father."—Pages 234, 235. Dr. Wright has also this foot-note: "Driver's assertion that Christ did not confirm a covenant with many for one week, because His ministry lasted, at most, over three years, leaves completely out of sight the fact that the early years of the Christian church were the most successful in winning the adhesion of Jews. Exact dates can not be assigned, as they are not given in the Acts of the Apostles. But the period after Pentecost was rich in blessings, especially to Israel. It is not, therefore, so arbitrary to explain the seven years as embracing partly the years of Christ's ministry and partly the times which immediately succeeded." The one week, therefore, included the ministry of Christ and the early apostles,

concluding the last week of the seventy which was cut off upon the Jewish people. Seven weeks added to 27 A.D., when the Messiah was manifested, would bring us to 34 A.D. Immediately after this the apostle Paul was raised up for His ministry. The Jews themselves, in great numbers, were rejecting the Gospel, and the apostles turned to the Gentiles.

While no exact date, as intimated by Dr. Wright, is given, it seems quite clear that the week would end in the year A.D. 34. Upon this point we quote from Hales's Chronology, volume 1, page 100: "Eusebius dates the first half of the 'passion week' of years as beginning with our Lord's baptism, and ending with His crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that He was taken up from us,' at His ascension, which was only forty-three days after the crucifixion. Acts 1:21, 22. And the remaining half of the 'passion week' ended with the martyrdom of Stephen, in the seventh or last year of the week. For it is remarkable, that the year after, A.D. 35, began a new era in the church, namely, the conversion of Saul, or Paul the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrin had formally rejected Christ by persecuting His disciples. Acts 9:1-18."

**8. IN THE MIDST OF THE WEEK.**—"In the midst of the week He [the Messiah] shall cause the sacrifice and the oblation to cease." This was done by His death upon the cross. When the invisible hand rent the veil at the time of Christ's crucifixion, the period of sacrifices and offerings was forever past. The literal Lamb had met the antitypical lamb, the sacrifices of the past had met the great antitypical Sacrifice, Him who gave His life once for all a ransom for the world. That year, as before stated, was not A.D. 33, as given in the margin of some of our Bibles, but the year 31 A.D. As to the year 31, we quote from Dr. Hales as follows:

A total eclipse of the moon may occasion a privation of her light for an hour and a half, during her total immersion in the shadow; whereas, a total eclipse of the sun can never last in any particular place above four minutes, when the moon is nearest to the earth, and her shadow thickest. Hence it appears that the darkness which "overspread the whole land of Judea," at the time of our Lord's crucifixion, was preternatural, "from the sixth until the ninth hour," or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman consul, Aurelius Cassiodorus Senator, about A.D. 514.

"In the consulate of Tiberius Cæsar Aug. V and Aelius Sejanus (U.C. 784, A.D. 31) our Lord Jesus Christ suffered, on the 8th of the Calends of April (25th of March), when there happened such an eclipse of the sun as was never before nor since."

In this year, and in this day, agree also the Council of Casarea, A.D. 196, or 198; the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the Calends of April, others the 13th. Amidst this variety of days, we may look on the 26 or 27th of March as the most probable, noticed in the foregoing article.—Volume 1, pages 69, 70.

This date is also given by Dimbleby in "All Past Time," page 95: "The crucifixion was at the beginning of 31 A.D." Thus we have the seventy weeks sealing up the vision and the prophecy, the seven weeks, the sixty and two weeks, the one half week, and the one week, all confirming what God had given five centuries before by the prophet Daniel. These were cut off from the 2,300 years. 490 from 2,300 leaves 1,810, and 1,810 added to A.D. 34 brings us to 1844. "Unto two thousand



and three hundred days; then shall the sanctuary be cleansed."

What is the cleansing of the sanctuary? This is our second great question, which will be answered in our next.

## What Shall We Do with the Fourth Commandment?

(Continued from page 5)

Eternal bow His ear to listen to those prayers which He has emphatically declared were an 'abomination'?"

My prayer may be eloquent and learned; it may be long and logical; I may "storm the battlements of heaven" with my logic and my learning; I may cry and shout and leap as long and as noisily and frantically as did the priests of Baal when they screamed, "O Baal, hear us!" but if I am not willing to listen to the claims of God's law, if I watch with blinded eyes and hardened heart the "man of sin," as he stretches unholy fingers toward God's perfect law, that he may despoil and mutilate that which the Almighty declares "holy and just and good,"—if I watch all this without a protest, I would better close my lips before I offer insult to the Majesty of Heaven by approaching Him with a prayer that He has declared "abominable."

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

Now, in summing up: We have spoken of the unchangeable character of God's law,—that not one jot or tittle can pass from it; we have discussed and proved its reasonableness; we have shown that the Almighty means what He says, and that He is particular; we have found what the New Testament says on the subject; and we have pleaded, with all sincerity of heart, the vital necessity of obedience. We have also driven to quarry that power whose boastful assumption led it to mutilate that law which the Almighty engraved upon tablets of enduring stone; we have discovered the work of the arch-enemy, as he undertakes to stamp into the dust of oblivion the seal of the living God, that he may root out the knowledge of the Creator from the very world which He created; and as we have seen all this, we have uttered a protest.

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

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

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

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"I CAN not, I dare not, go up to the judgment till I have done the utmost God enables me, to diffuse His glory through the world."

## Then Why Not Do Them?

From Western Watchman (Catholic)

God has given men certain precepts that they must follow, and He has given them certain counsels that they are free to accept or reject. The precepts of God bind all men; they constitute the sum and substance of the moral law. If men do not observe the precepts, they are lost; if men do not conform their lives to the precepts of God, then they are condemned by God, who imposed those precepts. And these precepts are universal, they apply to all men. The king on his throne is no more obliged to observe the precepts of morality than is the beggar at his gate. The rich and the poor, the high and the lowly, are all bound by the same laws. There is no royal road to heaven; all must travel the same way. We have no one law for the rich and the powerful, and another law for the poor and the simple. No; Christianity has the same law for all men.

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### To a Vine

Which Gave Me Comfort in an Hour of Deepest Trial

By Delwin Rees Buckner

Full, never-falling fount of fruitfulness,  
Regaling rare aroma everywhere  
Through the unflavored, bleak autumnal air,  
Vine, marked by maiden modesty, I bless  
Thee for the train of pensive thoughts which press  
For covert now within my heart, aware  
That, missed the inspiration of thy prayer,  
I should have known my Lord to-day the less.  
Oft tempest-bruised, still do thy branches twine  
About the gnarled tho friendly trunk, enticed  
To let thy tendrils anchor to its bark.  
And O, as thou dost cling, most favored vine,  
So closely would I cleave unto my Christ  
Through this sad, dismal world, oft-times full  
dark.

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## The Standard of Righteousness

By Arthur V. Fox



WE must examine ourselves by a proper standard. To find standards by which to try our intellectual treasures is easy. But what is the standard of morals?

The common measure of character to-day is not a safe standard. Tares and wheat grow together till the harvest, but the angel-reapers will make a fearful separation in the day that shall burn as an oven. A man without a wedding garment may seat himself at the supper of the Gospel; but detection, exposure, and confusion await him at the inspection of the guests. Not a few will say, "Lord, Lord, have we not prophesied in Thy name?" to whom the Judge will reply, "Depart from Me," "I never knew you."

Nor is sincerity the standard of innocence. We may unintentionally err through ignorance; but this ignorance may be culpable. It certainly is so if it is owing to a neglect of our own faculties or of our means of information.

The subject is bound to obey the government. This obligation involves the duty of inquiring into the law. If the law has not been placed within his reach, or if he is unable, with all the aid he can obtain, to understand it, he is exonerated from obedience; otherwise, "ignorance of the law is no excuse."

Suppose a criminal objects to receiving sentence, because he did not know the law. The judge would respond, "It was your duty to know it; and where knowledge is duty, ignorance is crime."

Paul was sincere when he consented to the death of Stephen, and breathed out threatening and slaughter against the disciples of the Lord; but was he innocent? He might have known better.

We may sincerely desire to do right, yet err because of deficient sensibility of conscience. You ask, "If my moral sense fails to admonish me of obligations, am I not absolved from them?" This depends upon the question whether you have previously obeyed all its monitions. Conscience owes its power, in a great measure, to the treatment it receives.

### The Standard

Where, then, is the standard by which we are to try our morals?—*It is the law of God.* It is easy to show that if this is not the standard, there is none. What is this law?—The one given amid the thunders of Sinai—a law which relates not merely to the overt act, but requires purity in the inner man, claiming him a homicide who merely hates his brother. And while it broadens before our vision so as to sweep the compass of the moral world, it narrows to enter the breast and span the incipient thought of the most solitary man. It is in substance, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Whoever will examine his heart or life by the law thus explained, will see the appalling truth, that the carnal mind is enmity against God. Thus the law will be a schoolmaster to bring him to Christ.

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## Giving Our Best to Prayer

THERE is no other activity in life so important as that of prayer. Every other activity depends upon prayer for its best efficiency. And not our activities only, but the very condition and attitude of our whole being, are determined by our prayer-life. How important it is, then, that prayer should get our first attention and our best attention! The safest way to insure this, would seem to be by keeping the "morning watch;" giving regular and ample time to prayer at the very beginning of the day, before breakfast, and before taking up the day's duties. The practise has been wonderfully blessed in many lives. It can revolutionize lives at the points of their greatest weakness,—not the "morning watch," but Christ through the "morning watch." To give from half an hour to an hour at the start of the day to a quiet time alone with God, feeding on His Word under the guidance of His Holy Spirit, and talking freely with Him about His work and the needs of the day—our needs and others' needs—sends one forth into the day from the very courts of heaven. All day long we may, in Christ's strength, live in the blessing that was thus won at the start. And we shall pray the more through the day, and at night-time, because of the morning-time alone with God. The pressure of other duties only increases the need of prayer at the start. In the midst of one of His most crowded seasons of activity, Jesus "in the morning, a great while before day, . . . rose up and . . . prayed." If life has been barren or defeated, let us give this remedy a fair trial.

—The S. S. Times.

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"A good conscience, void of offense, is an excellent preparation for an approach into the divine presence."





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Political War-Cries and Prophecies

**O**NE of the phrases coined concerning this country is that it is "a government of the people and by the people and for the people." No better governmental sentiment was ever cast into human language, provided it is understood in the light in which the fathers of this Republic believed and taught it. But it is an easy matter to see that this splendid sentiment, as well as any other great doctrine of government or of religion, may be readily subverted. It is quite possible and absolutely natural for us to slide into a position where we are still shouting for the literal wording of the old and approved doctrine, while in practise we are going in the opposite direction, and doing untold mischief at every step of the way.

### Appealing to the People

There has come down to us from the Romans *Vox populi, vox Dei*; that is, "The voice of the people is the voice of God." And while this has not been admitted generally in the past as a sound American doctrine, yet in practise we are swinging more and more toward it during the last few years. One of the great political war-cries of the present time with a large and constantly growing number of men and women is, "the people," "the people," let us appeal the whole matter to "the people," and let them decide. And thus the "initiative, referendum, and recall" are growing in popularity, and we are sure that the popularity is destined to increase greatly, notwithstanding the fact that some strongly influential men are opposing the doctrine with all their might.

### Are the People Always Safe?

It is comparatively easy for a fluent talker to take a superficial view of public questions in a representative government, and by the mere bewilderment of his words, become a great popular idol that the people will follow as an authority. He appeals to their passions and prejudices, and not to their sense and reason. He arouses and inflames them until they are ready to form a great crusading host to march against they know not what. These orators can make every popular movement of the past that has gained the approval of history fit into their schemes.

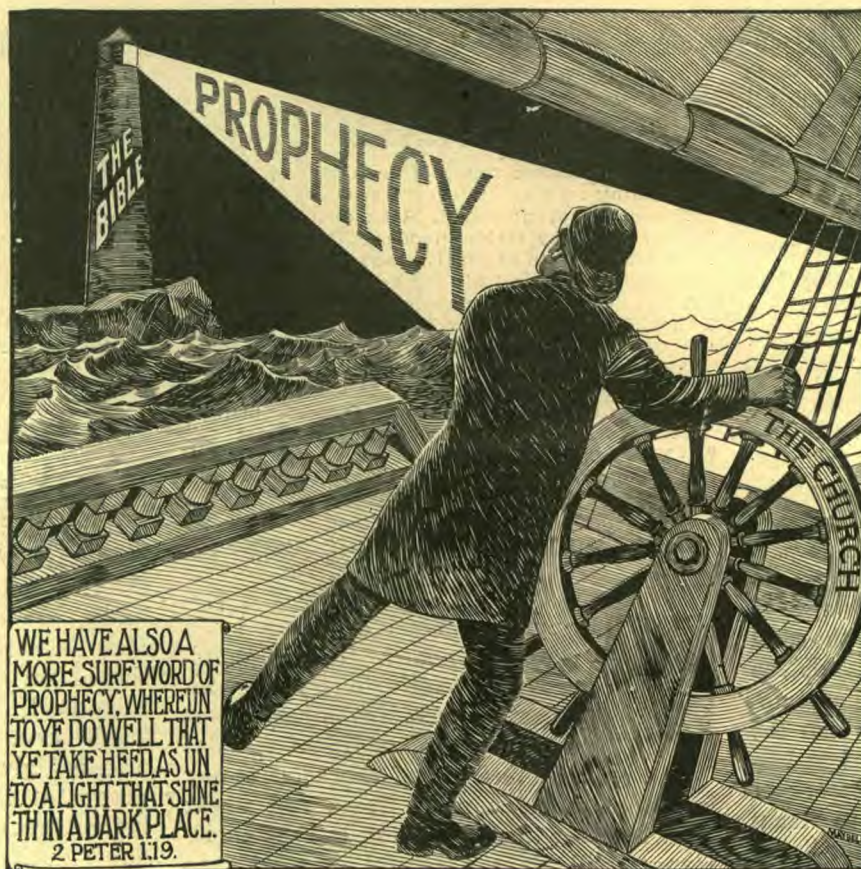
Not all the people can be touched by these superficial word-artists. There is always a great body of men who do not move by mere sentiment: they think. But it is safe to say that when conditions are favorable, a majority of the people may be incited to take positions that history will not approve. Even these same people may be led into taking contradictory positions from day to day as public sentiment is shifted from side to side. Ambition for position and power, or some other selfish interest, can be made to glitter and shine forth as the loftiest patriotism. And one of these demagogic leaders can so present his themes as to make "the people" think they are having their own way and doing the governing, when in reality they are simply following him blindly and by the sheer force of

numbers making it possible for him to have his own way.

We should learn to distinguish between the genuine rule of the people where they have calmly thought out the important problems and principles of government, and the rule of passion, fired by oratory that is blinded by selfish ambition.

### A Monument in History

The French Revolution is one of the monumental mountain peaks of history. There were in the nation many glaring wrongs that were oppressing the people. There was a striking similarity between the governmental wrongs and the problems of that time and the



abuses and problems of this time. The generation that produced that great revolution in France was also noted for its appealing orators, and scribes, with powers of vivid portrayal. "The people" were stirred. "The people" finally took things in their own hands, and one of these orators or scribes might be the popular idol of to-day; to-day they would laud him as a god, until the intoxication of applause would lead him to think that he was secure as the "leader of the people." But on the morrow these same "people," having found a new object of idolatry, would hilariously march the idol of yesterday, with perhaps a score of his most influential followers, to the guillotine and chop off their heads. It was "the people" who applauded yesterday, and it is the same people who decapitate to-day. History abounds with similar illustrations, which ought to teach the man who aspires to be a popular idol of the people, that it is a singularly dangerous thing.

When the Lord Jesus Christ Himself was crucified, it was because of the popular demand of "the people." Designing and ambitious priests and rulers had worked upon the populace until they raised the popular cry that was so general as to be almost deafening, "Away with Him, away with Him, crucify Him."

Moses is reckoned by all to be one of the greatest characters of history. He was a mighty leader, a great jurist, and yet so kind, unselfish a man that his thoughts were never of himself, but always of the people whom he was seeking to serve while he led them. He was so true in all the principles of his great manhood, that history, both secular and divine, accords him a place of perfection, of power, and of influence, next to Christ. And yet, on more than one occasion, designing and ambitious characters worked among "the people" until they stood ready to stone to the death the man whose every moment, with all his masterly powers, was devotedly given to their true service.

"The people" are the perpetrators of all the persecutions of all the ages. "The people" put Jeremiah in the filthy dungeon and fed him with bread and water. "The people" whipped the Quakers and ill-treated and banished Roger Williams in the early history of this country. "The people" mobbed and imprisoned the Wesleys. "The people" have dragged men to the stake and burned them alive, not only in the times of the persecutions of the Dark Ages, but in these very days and in this very country in which we now live. For whenever the mob is excited to the point of burning or hanging a culprit, it is all because "the people" in that particular locality have become inflamed to the point of lawlessness.

The expression "the people" is purposely placed in quotation marks in the foregoing paragraphs, because in times of social or political intensity there are numerous characters that are excitable, and can be wrought up to a high stage of violent activity, while the people who are worthy of the name are trampled beneath the feet of this mob. There

seems to be little that can be done at such times except to let the mob, that passes for the time being for "the people," exhaust itself with its own excesses. Then after the storm, the true people assert themselves to right things up, and in the reaction no one can be found who cares to acknowledge that he was among "the people" that formed the erstwhile mob.

### The Example of Lincoln

Lincoln is often appealed to as a man that was of the people and for the people. But many of those who hold Lincoln forth as an example are going in the opposite direction from the whole course of his noble and useful life. Lincoln was himself one of the common people. He had the good of the whole people at heart, and his life-work was with that end in view. But Lincoln appealed to the reason and sense of the people. His speeches were models of calmness, logic, and dignity. No American has ever arisen who was a more profound student of the true principles of the Constitution and government of these United States. And altho he was called to lead the nation through the great storm-period of its history, and altho a cruel war was fought while his hand was on the helm of state, and



altho the majority of the people were with him (else he could not have done the work that he did), yet he and his associates had them so educated that they all were guided by the principles for which he stood, rather than by the personality of the man. There was excitement in the controversy, it is true. It could not have been otherwise. But it was not allowed to break entirely away from the control of reason.

Even the great Lincoln, who was one of the best champions of the real people that the nation has ever produced, recognized that it was possible for the people to go wrong; for he it was who framed the expression that has become a classic, "You can fool all the people some of the time, and some of the people all the time, but you can not fool all the people all the time."

There is something highly intoxicating about popular applause. Not only the individual who is applauded becomes intoxicated, but the people who are doing the applauding are intoxicated as well. They applaud, very frequently, not because their reason is touched and their admiration is aroused by something that is highly commendable, but because they want to be in style. Whom they are applauding and why they are doing it, is not so much the question as to know that it is the style to do it. Men frequently jest about the women following the styles in dress, but it is one of the weaknesses of humanity to try to follow the styles of thinking as well as of dressing. And more dangerous than anarchists are demagogues who excite the populace. For when the populace becomes intoxicated by excitement and passion, like the drunken man, you can never tell what they will do. When great popular movements, like that of the French Revolution, once get under way, they soon become uncontrollable, and the men who are to blame for starting them are soon without power to guide.

## A Prophetic Picture

At the very close of time there is to be a popular movement that will swing all the world into it, with but very limited exception. This statement is made on the basis of the following prophecy:

And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; SAYING TO THEM THAT DWELL ON THE EARTH, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; AND THAT NO MAN SHOULD BE ABLE TO BUY OR TO SELL, save he that hath the mark, even the name of the beast or the number of his name. Rev. 13:11-17.

Please observe that the foregoing language calls for a movement in which all the people on all the earth will be appealed to, to make an image to the beast. This popular movement will have power and signs and miracles connected with it. It will also use the boycott, for it will not allow any one to buy or sell who has not its mark. If language can be made to mean anything, the foregoing language from the prophet shows that the last great stroke of the powers of this world will be a world-wide "people's movement." The

evidence is clear, and we should think about what we are doing.

Against this great popular movement among the people we have one of the most startling warnings that may be found in the Word of God. It reads:

And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger. Rev. 14:9, 10.

It may be exhilarating to some minds to start great, ambitious schemes and try to carry them by telling "the people" that they are infallible. But it will ever remain true that the Master has said that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

The people who are strong enough and calm enough to refuse to be frenzied by excitement, may be trusted to listen to reason and be guided by intelligence. But the foregoing prophecy indicates that there will be enough of the other class to make a great world-wide movement that will finally come to grief. It is well to be careful to stand on the safe side.

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## The World Going on a Strike

THE great labor war in England that was waged so strongly last summer, and that has been held in the condition of an armistice during the recent months, is now on again in earnest. All the mines are closed in Great Britain, and that means much to that empire, for her coal mining industry is one of her leading enterprises. It is said that one million miners are on strike, and one million other workers are out of employment. The first ten days of the conflict has created great suffering throughout England; and what will it be if the struggle is prolonged? General rioting to get food will be among the difficulties that will have to be confronted, for already in some sections stores are plundered by the idle and hungry people.

One hundred seventy-five thousand miners have walked out in Germany in one district alone, and other districts are said to be awaiting the word for a general strike.

The miners in France struck for just twenty-four hours in order to impress the government that they are united and mean business. The miners there are dissatisfied with the old age pension law for working men, and the strike may be resumed any day and become general.

In Spain the lack of British trading steamers has caused the closing of many industries and thrown many thousands of people out of employment.

In the United States the anthracite operators are conferring with their men, and a strike is quite a strong probability.

It is also asserted that if the miners in France declare a general strike, the miners in Belgium will refuse to work. And besides, there is general uneasiness all through the south of Europe, and from the present outlook the strike may become general throughout Europe and the United States as well.

There is an awful uneasiness in the world. The feelings of men are stirred, and it seems impossible to quiet them. And as we have pointed out on many occasions before, if the prophecies of the Bible amount to anything, these stormy conditions will get worse and worse, and more and more violent. Only he who knows for himself the sheltering protection of the divine Father, will be able to keep calm and free from terror in the days that lie just before. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91:5-7.

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San Francisco is said to be the richest of the eleven principal cities of the United States.

Exhibits at the Museum of Anthropology of the University of California in San Francisco show that some of the aboriginal tribes supposed to be densely ignorant showed remarkable skill in invention. Among these are the Eskimo with his oil heater and cook-stove, his water-tight boat, the arch in building, the water-proof overcoat, the best fish-spear ever invented, the spear thrower, and the harpoon. From Peru comes a whistling jar said to be twenty-two hundred years old. One pulls a string and "chirp, chirp," goes the little bird on the cover of this pre-Inca relic. The jar is double, Siamese-twin fashion, and when partly filled with water and tilted by the pulling of the string, the air rushes out the little slit in the bird's mouth, producing a call like a live bird. All the inventions are not to be credited to this generation. The museum is open all days except Mondays, from 10 to 4.

The trouble in Mexico grows worse day by day. The Mexicans seem wholly unable to settle their difficulties, and the necessity for intervention by the United States is strongly talked. Some troops of cavalry have already been sent to the border, and it is believed that this is only the beginning of a general move. If intervention by the United States is declared, there is no telling the tangles with other powers that may result. The Old World is not anxious for this country to get any advantages in Mexico.

The Government has installed a new wireless station at Arlington, near Washington, D. C., which is said to be the highest power station in the world. A despatch was sent from this station on February 29, clear across the continent to San Francisco, and was taken clearly and accurately. By means of this high power station, it is believed, the secretary of the navy will be able to keep in personal touch with all the war-ships within a radius of five or six thousand miles.

The new library building of the University of California was dedicated on March 23. Mr. Herbert Putnam, for twelve years the librarian of the Congressional Library in Washington, was present and was one of the chief speakers. The new building will house one of the finest collections of books on the Pacific Coast, and the doors are thrown open wide to the public.

The United States is spending \$50,000,000 a year in fighting the tree blight, and there are many more millions of loss in the forests that are being destroyed. One form of the blight seems to attack particularly the chestnut-tree, and it is believed that this useful specimen of the forest will soon be almost wholly destroyed unless some remedy can be quickly applied.

Crime Waves.—A despatch from Chicago to a Pasadena paper, under date of February 29, says that "Chicago is in the throes of one of the greatest crime waves of its history, and this is laid primarily to the fact that so many hundreds of men are without employment." We need not wonder.

Some surgeons in the Bellevue Hospital recently used a piece of gold wire to re-enforce the aorta of a patient suffering of disease of this main artery. At last reports the patient was doing well. Continued advancement is being made in the already marvelous achievements of surgery.

According to the reports of the United States Geological Survey, there are a number of anthracite beds in Colorado, New Mexico, Montana, and Washington, besides the great anthracite deposits in Pennsylvania.

On March 12 two lives were lost and a tank steamer was wrecked by one of the hardest wind-storms that has ever swept over Southern California.

The earnest, eloquent appeals of Miss Florence Miller of Louisville, Kentucky, it is reported, have raised \$1,000,000 for foreign missions.

The exports from this country for 1911 were over \$100,000,000 greater than during any previous year.



# HOME AND FIRESIDE

## Cheerfulness as a Health Restorer

By Benjamin Keech



**CHEERFULNESS** is a great factor in health improvement. If you don't believe it is, try it and see. If you have been in the habit of looking on the blue, pessimistic side of your afflictions, and have seen only increased troubles, why not view the bright, optimistic side for a while, and tell us what you think of that? After you have tried it, you will find it is just as easy to look for good as for bad, and it is a great deal more sensible, too, and beyond a doubt it will improve your health.

Our poor, sensitive bodies are wonderful affairs. All the organs are in sympathy with one another; and when one gets out of tune, the others are sure to "play" inharmoniously. If I crowd my stomach with too much improper food, my veins will be filled with bad blood, and my mind can't help but contain bad thoughts—or at least very gloomy ones. If I am naturally nervous and irritable, I am sure to suffer just so much more keenly. And unless, at the first moment I discover things going wrong, I bring healing cheerfulness to my aid, and hold faithfully to it, I am likely to be very sick.

But how can a person invite the stranger, cheerfulness, when he is melancholy, blue, and "all run down"? By cultivating good cheer. Resolve at once to cut the acquaintance of all weak, morbid, destroying thoughts that have heretofore been making you miserable. And after you have cut them, strive energetically to keep them outside of your mind. When you discover a bad thought prowling round among the good ones, promptly crowd it out with some more good ones. Then make a leap toward your high ideals, and lovingly cultivate goodness.

Understand, unless you faithfully put your resolves to practical use—that is, put them to work—cheerfulness can not aid you. "She" will desert the moment you backslide. "She" will also come again when you repent. About the first thing a cheerless person does is to sit down and mope. This will never do. Get up and take a walk, or "perform" on the piano or something. If you do the former, cheerfulness can show you many interesting things along the way to take your mind off yourself. Thus, while the doctors are rearranging your stomach, cheerfulness can assist in fixing up the rest of your make-up. And before you know it, you'll be singing songs to the accompaniment of your restored "organs."

Cheerful work, in more or less large quantities, is an excellent thing for most invalids. There was once a melancholy gentleman who had never known what it is to be cheerful. He had been born melancholy, and he expected to die that way. He had two different kinds of heart disease, and at least four of his other organs were likewise deranged. But one day, in a big sanitarium, he met a bright, patient sufferer who made him ashamed of himself.

She—the sufferer—was incurable—that is, all but her cheerfulness. Nothing could kill that. She suffered terribly with her back at times; but the things she did for God and humanity were amazing. By ma-

king exquisite little pen-wipers, she had raised thousands of dollars for mission work. But she hadn't raised her head from her pillow without pain for fifteen years.

The melancholy gentleman, who for thirty years had spent most of his time being blue and pitying himself, at last became disgusted with his profitless life. As it was New Year's, he decided to turn over not only one new leaf, but a whole volume of new leaves. He began by bringing a smile to his face for the benefit of the other patients, and taking a healthful ramble for the benefit of his own patience. He ended by founding two asylums for little children, and becoming well, happy, and cheerful.

The two heart troubles disappeared—one was only a dis-ease of the affections anyway,—and he soon rejoiced in a fine new stomach. The people began to call him "the cheerful man," and to wonder at the change. At such times he would reverently refer to the little patient sufferer, and say, "You'd better do likewise, friend."

### To Those Who Fall

Courage, brave heart, nor in thy purpose falter;

Go on and win the fight at any cost.

The sick and weary after heavy conflict,

Rejoice to know the battle is not lost.

The field is open still to those brave spirits  
Who nobly struggle till the strife is done,

Through sun and storm, with courage all  
Undaunted,

Working and waiting till the battle's  
Won.

The fairest pearls are found in deepest  
waters,

The brightest jewels in the darkest mine;  
And through the very blackest hour of  
midnight

The star of hope doth ever brightly  
shine.

Press on! Press on! The path is steep and  
rugged,

And storm-clouds almost hide hope's  
light from view;

But you can pass where other feet have  
trodden;

A few more steps may bring you safely  
through.

—Anon.

And I think you would, myself. For unless you are a hopeless invalid, you can most certainly change yourself into a healthy, hopeful individual. And even if your case is helpless, you can also "do likewise," and make a glorious success out of an otherwise useless, wasted life. It is easier to experience the change to which reference has been made than to tell how to do it. But some good rules to follow are these:

"Get in harmony with God." Cultivate all of God's good forces. That means a great deal. Do nothing bad. Hate nothing—not even your own aches and pains. Let boundless, healing love grow up permanently in your heart; and in time you will find that your nature is actually changing. Then, even if your crooked back or your deranged stomach never completely straightens out, you will still have grace to bear your defects cheerfully and to be happy in spite of unhappiness.

Beyond a doubt, thoughts breed conditions. Good brings good, and evil brings evil. Which will you take? Will you, by

thinking ill of it, let your health go from bad to worse? or will you, by treating it cheerfully, assist it to go from better to good? Without half trying, you can worry yourself into chronic invalidism. But with little more effort you can cheer yourself into good health. Which will you take? Cheerfulness is a great health restorer.

—★—

## What Is "Bob Veal"?

Bob veal is the flesh of immature calves, and is most unsuitable for food. It contains poisons which were in its tissues before it was born and which the milk of the mother cow is designed to remove.

Men in the milk business will raise no needless calves. They know that if the offspring can be removed from its dam at birth, there is almost no worriment caused the cow by the removal, and there will be just so much more milk for the market.

Even when the law prohibits the slaughter of very young calves, there are always men ready to deal in "bob veal"—shipping the animals over the border into another State if near-by officers are an obstacle in their business. The flesh often becomes sausage or "canned chicken," even when laws prevent its exposure for sale in the butcher shops.

### "We Are Afraid of 'Bob Veal'"

This traffic is vitally related to the public health. It causes serious illness and even death. Thousands of persons who do not care particularly for the calves or their shipment or semi-starvation or slaughter, are vitally concerned when they learn they are in danger themselves.

The interstate law names three weeks as the earliest age at which calves may be killed. California cities pass their own laws on this subject.

Dr. F. H. Rowley, president of the American Humane Education Society, in a paper read in San Francisco before the State Humane Association of California, said that there is scarcely a more imperative duty resting upon the animal societies of the United States than to make a united, determined effort to break up this cruel and disreputable traffic in "bob veal," hundreds of thousands of immature calves being killed and eaten each year.—*Humane Press Bureau.*

—★—

## Diary of a Rumseller

MONDAY.—Took ragged Bill's last dime for whisky.

Tuesday.—Had a visit from Charlie Piper, who swore off three months ago and signed the pledge; gave him three drinks on tick.

Wednesday.—That poor nervous fool, Dick Plaster, who gets wild and nervous after one drink, came in to-day; sold him a quart. P. S.—Hear he killed his wife in a drunken rage.

Thursday.—Johnny Slogan's wife begged me never to sell another drop to him. She cried till I promised. P. S.—Sold him enough this very day to make him smash furniture and beat his children. Ha, ha, ha! Business is business.

Friday.—Phil Carter had no money;



took his wife's wedding ring and silk dress for an old bill; sent him home gloriously drunk.

Saturday.—Young Sam Chap took his third drink to-day. I know he likes it, and will make a speedy drunkard, but I gave him the value of his money. His father implored me to help break up the practise before it became a habit, but I told him if I didn't sell it some one else would.

Sunday.—Sold beer and wine to some boys, but they'll be ashamed to tell it. Guess my till is fuller to-night than the church baskets are.

N. B.—My business must be respectable, for real gentlemen patronize my bar—and yet, I guess I won't keep a diary, for these facts look very queer on paper.—*Selected.*

—★—

"THE best regulated home is always that in which the discipline is the most perfect, and yet where it is the least felt."

—★—

### A New Plan

Our Sabbath-school offerings have now reached so large a sum that it is thought we may safely have a special object for which we may set apart the gifts of—

#### One Sabbath in Each Quarter

without crippling the work that must be supported in the "most needy fields," for which purpose the Sabbath-school offerings have been used for some time. The General Conference Committee has set apart the last Sabbath in each quarter as a day when the Sabbath-schools in the home land may donate to a special field, the field to be designated from quarter to quarter by the General Conference Treasury Department.

March 30, 1912

The new plan goes into effect the thirteenth Sabbath of the present quarter—March 30, 1912. The first special enterprise is the cities of India. Perhaps some will remember the intense interest that was manifested in Calcutta in the winter of 1898-99, when Elder D. A. Robinson began his work in that city. When he began his lectures on the signs of the last days, and the coming of the Lord, the street in front of the theater where the meetings were held was fairly blocked with the carriages that came, bringing the people to hear the message. His death stopped that work. Since that time calls have repeatedly come for evangelists to enter Calcutta and other cities of India. Each year the call has grown more urgent and more imperative. From the standpoint of the treasury the enlargement of the work in this way seemed quite impossible, but the need was so urgent that Brethren G. W. Pettit and J. M. Comer with their wives have been sent to India to open up work in the cities. They are now there. The need for means to carry on this work is immediate and most urgent. It is hoped that the Sabbath-school offerings on the thirteenth Sabbath of this quarter may be so liberal that this work may be quite fully established. Let the unconscious call from the millions of India sound in our ears until it is our chiefest delight to respond to that call. Brethren Pettit and Comer understand that on March 30 the Sabbath-schools in this country will remember them and their work in a substantial way. Let us not disappoint them.

#### Pray As You Give

Let every giver pray on that day that God will bless his gift and bless the work in India. By intelligent, prayerful, cheerful giving our gifts may be multiplied as were the five loaves and the two fishes, and a multitude blessed thereby. Pray as you give. On that day let there be a season of prayer in every Sabbath-school in behalf of the cities of India.

#### How to Send the Money

The offering is to pass through the regular channels to the mission field. In sending Sabbath-school money for missions to the treasury, state how much of it should be set apart as the thirteenth Sabbath offering to the cities of India. This, as well as other Sabbath-school offerings to missions, will be counted on the fifteen-cent-a-week fund. May God give us liberal hearts. May we each receive the blessing that comes to him who by self-sacrifice is hastening the footsteps of the coming King.

Mrs. L. Flora Plummer,  
Cor. Sec. S. S. Dept. of General Conference,  
Takoma Park, D. C.

# CHOICE TRACTS

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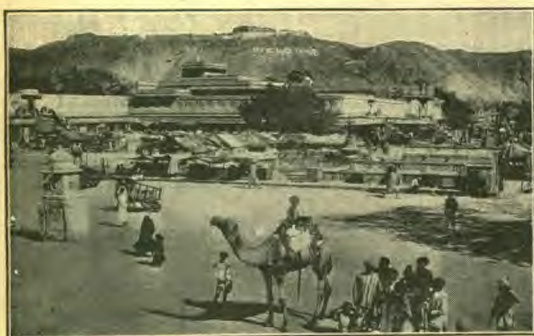
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## Among the Indian Women

**A**S we are writing to-day, all life seems awake to activity. At our next neighbor's house musical instruments are beating, and the sound is resounding over all the near-by hills. People of all rank, style, and description are assembling. The great event



Scene in Jaipur, capital of the province of Jaipur, India

of the day is the wedding of an Indian king of a district near by, to a queen, the daughter of a rajah of a near district. The bride is a little child, scarcely out of the nursery, a dear little girl of twelve. She is leaving her father's home, possibly never to return, and her husband is what might be termed an old man. There has been revelry for days, but to-day is the great day of all. Indian gentlemen of position and rank have come to the wedding, bringing scores of people, to show thus their prominence. Poor people by the hundreds have come to enjoy the food furnished in abundance. Three have died from the revelry, and have been carried to the burning ghats a short distance down the hillside.

While all is gay, a sad picture is seen of the daughter parting with her parents. The scene is a pathetic one. Their baby girl leaves their protection and care as the parents turn their faces homeward. But last of all there is a parting gift from the father to his daughter,—six little girls of her own age, from his country, he presents as a last tribute of his love to his little daughter, to be her companions, and we may well say playmates, as she goes to her new home.

Our hearts go out in pity for this little child, and we wish that we might bring her to our school, and let her enjoy freedom with the other children rather than be placed behind *purdahs* and always kept carefully screened from the eyes of the outside world. But this little child is only one of thousands, and it is to be hoped her lot will be better than that of a widow. She will probably have many comforts that the poor can not enjoy; and yet there is nothing that can take the place, in her heart, of the love and companionship of her parents.

Recently I visited the home of a child bride thirteen years old. Her father has one of the finest palaces in these parts of India, and in many ways has adopted Western ideas. In the education of his children, he has been very liberal, and this little princess can talk English very fluently. She seemed to enjoy our visits, and we had some good talks together, and she begged

that I come often and see her. In one of her talks, she was inclined to open her heart and tell me how unhappy she was. Her mother-in-law is an uneducated Indian woman, and afraid to have her son's wife under English environments, and in many ways makes the life of the young princess very unhappy. One day while I was visiting her, she referred to the difference in the home life of the Indian people and that of those in other lands. She said, "When you come, there is sunshine for a few minutes; and when you are gone, the shadows gather."

We were sitting in an enclosed veranda, just outside the drawing-room. The windows were open which led into the adjoining room; and we afterward heard that the husband was lying in that room, seeking to catch some word with which to condemn his wife. After I had gone, he and the mother-in-law flew at her and gave her a beating, and then wrote to the father, asking him that his daughter be prohibited from receiving calls from the outside world. But he replied that he was very pleased to



Group of child widows of India

have his daughter mingle with English ladies.

The little princess has now gone down to her home on the plains, and we wonder what the future has in store for her. Fortunately her husband is young, and she is not so liable to be left a widow as the little queen in the home above us, whose husband is along in years. When he dies, she—poor little thing!—will be said to be the cause of his death, and will have the sad future that awaits the majority of Indian wives.

Occasionally we find a woman who has come in touch with Western ideas through the influence of the missionary of the Gospel, and resolves at all costs to make something of her life. We were very pleased the other day to receive a visit from a woman of the "Arya Samaj." Tho young, and left a widow, she resolved to get an education to fit her for a teacher. This she has done. It is really refreshing to meet such an Indian

woman, and she a widow, eager to give her heart and time to help her companions in their life. But she is only one of a few, among the thousands who simply sink into oblivion.

A missionary who spends her entire time among these women, gives us a little glimpse into the narrow life of the poor child widows of India as she sees it:

One of the saddest pieces of work is to visit one of these newly made widows. After one outbreak of plague, I heard of three of our old Kanarese scholars whose husbands had died of plague. I went to the house of one. The mother-in-law came to the door. I asked to see Subbamanne. She said, "You can not see her; she is too full of trouble to see any one." I said, "But Subbamanne has been so friendly, I am sure she would like to see me." Again she said, "It is impossible." I said, "I have come to see Subbamanne, and I will wait here until I see her." Then she asked me to go into the house, and opening a cupboard in the wall, without any light or ventilation, showed me Subbamanne. What a change! The bright, strong girl had become in a few days stricken and old. She was being kept shut up until the day when her relatives would be invited to see her degraded, her head shaved, her jewels taken off, her pretty clothing exchanged for widow's red cloth.

Some time since, I was in Samane and saw a young widow, apparently not more than sixteen years of age, sitting at the door with a tiny bit of humanity in her arms. The child looked so ill that I felt that I must stop and inquire about it. I was invited into the house, and found no fewer than seven widows. The others were all much older. I was told that the young widow's husband had died six months before her child was born. One meal a day and fasting for twenty-four hours each month, no water being allowed however ill she might be, had resulted in an emaciated, diseased child. I had with me our school nurse, who had been trained in a Zenna hospital. I asked her if she had seen such a case before. She replied that they were innumerable in the hospital where she lived.

It is only by getting in close touch with these people, that one knows the inner life of these "shut in" women. In many cases very little is known of them; but to the missionary who spends her life in visiting these secluded women, is the inner life revealed. What is needed to-day to help Indian women is scores, yea, hundreds, of well-trained, consecrated, warm-hearted women who will be contented and glad to give their lives in an unselfish struggle for these souls. Workers should adapt themselves to the customs and ways of a land like this, so as to be able to give the Gospel message in such a manner that these secluded sisters shall not become discontented with their lot or get out of touch with their people, but



A burning ghat, India



rather show them the Gospel that brings peace and contentment into the life.

There are down-trodden women in India,  
And many child widows as well.  
They know not the voice of the Master,  
O, hasten the story to tell—  
The story that Jesus Christ loves them—  
This blessed news often repeat.  
In His infinite, tender compassion,  
He says to us, "Give them to eat."

They are heart-sick and weary, dear sisters;  
Do not say we can do nothing more.  
Let us take what we have to the Master;  
He will make it a full, ample store.  
We may have but a few loaves and fishes—  
His touch makes the smallest things great.  
The heathen are dying of hunger;  
Let us hasten before 'tis too late.

MRS. J. L. SHAW.

Mussoorie, India.

## The "Instructor" Temperance Annual

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MOUNTAIN VIEW, CAL., MARCH 26, 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
3698—The Great God; 3699—The First Love, Rev. 2:4; 3700—Your Speech; 3701—A Perversion of His Word; 3702—Tormented Forever and Ever; 3703—Bible Versions; 3704—Loanings of Money; 3705—The Sealed Book	2
Our Bible Band	2
General	
Looking unto Jesus	3
The Promises to Abraham—Paradise Restored	4
What Shall We Do with the Fourth Commandment?	5
Studies in Daniel—A Vision of Empires—VI	6
The Standard of Righteousness	9
Giving Our Best to Prayer	9
The Outlook	
Political War-Cries and Prophecies	10
The World Going on a Strike	11
Notes	11, 16
Home and Fireside	
Cheerfulness as a Health Restorer	12
What Is "Bob Veal"?	12
Diary of a Rumseller	12
Missions	
Among the Indian Women	14
Poetry	
To a Vine	9
To Those Who Fall	12

**Militant Suffragettes.**—The SIGNS OF THE TIMES is not in politics; but to an outsider it does seem that the very course the suffragettes of England are taking to obtain recognition, is the very thing that would put off their hope for millenniums to come. If American women had taken the course that English women have taken, they would be a much longer way from their voting goal than they are now. It is pitiable that civilized women should resort to the tactics of a low, drunken mob in order to secure what they call their "rights." It would naturally seem as if it would alienate the sympathy of every lover of true womanhood.

**Why Will They Not Do It?**—A great many of the misdirected reforms of the present day would be far better managed and less disappointing if they would but recognize the one great fact told us over and over again in the Word of God, and which every man of spiritual experience knows in himself. That fact is God's diagnosis of the human heart, for "the heart is deceitful above all things, and desperately wicked: who can know it?" And yet some of these reforms, like Socialism, are based on the idea that if we only had right laws, man would be reformed. There was never a greater fallacy in this world. There are many Socialists that we sympathize with in their diagnosis of conditions in the world at the present time, in their sympathy with the downtrodden, whoever they may be; but we have no sympathy whatever with the remedies, because these remedies are not based in truth. Any political State formed of selfish men will be selfish, and sooner or later will break through every hedge of law, and pervert every right course. The only hope there is for the regeneration of this world, is in Christ Jesus our Lord; and He regenerates not by masses, but by individuals. When the world itself becomes regenerated, it will be at the second coming of Christ.

**For the Lord's Day.**—The *Christian Statesman*, in its February issue, in its "Prayer Calendar" for April, heads it, "For the Better Observance of

the Lord's Day." And it says: "Let us pray that right views as to the divine appointment of the Lord's day may prevail; . . . that the great social and economic and industrial forces of modern life . . . may be brought into and kept in obedience to just sabbath laws." And more. And we say, Amen. But the only book which can tell with authority what the Lord's day is, is the Lord's own book, the Bible; and that declares the Lord's day to be the Sabbath, the seventh day. And the only just Sabbath laws there are, are the Bible laws. No others are needed. Will the *Statesman* editor pray for these?

## Words Worth Heeding

SPEAKING of religious antagonism in Germany on political questions, Ernst Richard, Ph.D., of Columbia University, in his new work "History of German Civilization," says:

"How much this religious disparity enters into secular questions, into politics, can hardly be imagined by Americans, who owe an undying gratitude to the founders of the Republic for having kept religious and State affairs completely separate. The experiences of European nations should teach them [Americans] that he is one of the worst enemies of this country who, no matter under what high pretext of justice or morals, will allow the smallest breach of this principle. [Bold-face ours.] Both the commonwealth and religion suffer from this intermixture."

Would that every one saw it as clearly as does Dr. Richard! How few know or heed the lessons of history!

**It Is Not the Old British Spirit of Liberty.**—Is it the present? For instance, a brother, Mr. Matt. J. Allen, writes us from Hamilton, Ontario, that God had greatly blessed the church in that place in the increase of twenty-six members in little over a year. Needing a church, one was found suitable in size and price, and for sale; but when it was learned that Sabbath-keepers wanted it, it was taken off the market. Another real estate dealer had it for sale, but not to those who observe the same Sabbath that Christ did. Three persons were ready for baptism; but the lake being frozen, Brother Allen went to two different Protestant churches to obtain the use of a baptistery, but both refused. Baptists ought to remember the days of old. But let our brethren hold no malice. "The good can well afford to wait."

**"Letter from Christ."**—A correspondent from Kansas sends us the alleged "letter written by Christ." We have received something like a half-score of these during the last year. This one happens to be signed "N. G.;" and while the SIGNS OF THE TIMES does not believe in slang, it thinks that this signature is very appropriate indeed, in its common acceptance of "no good." It is a characteristic production of a superstition of medieval times. It pronounces curses on those that work on the Sabbath; it advises fasts five days in the year, beginning on "Good Friday." It tells us that "he that hath a copy of this letter written by my own mouth [most people write with their hand], and keepeth it without publishing it to others, shall not prosper; and whoever shall have a copy of this letter, and keep it in their house, nothing shall hurt them, neither pestilence, thunder or lightning," and a lot of other just such nonsense. Evidently a number of the country papers are almost afraid not to publish it, for it has been published by a great many, like the man who fears to look at the new moon over his left shoulder. But we wish to say to our readers, one and all, "The curse causeless shall not come." Our dear Lord has left us His Word,—mighty, effective, life-giving, clear, strong, sound, elevating, pure. It would be a reflection on Him, nay, it would be a reflection on one of less than ordinary sense, to believe that He wrote such a production as this. Our correspondent asks if we will publish it. We haven't space for any such matter. Our correspondent asks if there was a day at that time

known as Saturday. Perhaps there was in heathendom, but we do not believe that those who lived in Palestine, or used the language of the Jews, ever knew it by that term.

**Riding Two Horses.**—The *Christian Statesman* for February has the following:

A Baptist Minister in Washington, D. C.—I note, with very great pleasure, the intelligence of my being elected a delegate to the Portland Conference. I accept with appreciation this distinguished honor, because I believe that the principles held by the National Reform Association are the safeguard of our national life, and will ultimately triumph throughout the world; for it is as true to-day as when it was uttered that "the kingdoms of this world shall become the kingdom of our Lord and of His Christ." I will do all in my power to push forward this great and laudable movement.

Now that Baptist minister has either repudiated Baptist principles concerning union of religion and State, or he does not know National Reformism. It looks as if he were trying to ride two horses going in opposite directions at the same time. The fact is, he is riding backwards to destruction the pretty swift National Reform pony.

**Germany and Socialists.**—August Bebel, the doughty old Socialist leader in German politics, came within twenty votes of election as president of the Reichstag. Doctor Peter Spahn, the leader of the Roman Catholic Center, was elected president, but refused because he could not work with a Socialist as vice-president. The 110 Socialists in the Reichstag mean something. The Catholic or Center party lost because of its alliance with others; but Bernstein, the Socialist, concedes that it is a power to be reckoned with. It is said that the Socialist leaders did not discuss so much their present gains as their "final triumph." Furthermore, controlling as they do four and one half million votes, rather than expect support from them in an unprovoked war, the government would as likely expect a revolution.

**Losing Faith.**—The Rev. Thomas Whitelaw, M.A., D.D., in "The Fundamentals," volume 6, quotes the editor of the "Hibbert Journal" as saying, "Society abounds with earnest and educated persons who have lost faith in a living, personal God, and see their fellows and foresee themselves passing out of life entirely without hope." And he who comes in touch with society in general knows that the quotation utters a great, sad fact. The same thing is strongly and emphatically implied, or foretold, by our Lord in the question, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" It implies a great scarcity of simple faith; and how that scarcity ought to quicken the zeal and earnestness of God's children!

We print in another column an offer from a gentleman in Illinois offering some tracts on tithing, which will be sent out free for a certain length of time. This is done by one who believes that it pays in a business way to pay tithes. Many of the readers of the SIGNS OF THE TIMES will take a far broader view than this: they believe that it pays spiritually, and they believe not only in tithe paying, but offerings besides tithe paying. The writer of this note would say that he has demonstrated for more than thirty years that it pays in every way to recognize one's obligation to God. These tracts are suggestive and helpful, and they offer some figures that are worthy of consideration by pastors, evangelists, preachers, church elders, stewards, etc.

The tract mentioned in last week's issue, entitled "An Astronomer's View of Our Father's House," is issued as No. 94 of the Apples of Gold Library. The reverent believer in the great God who created not only this world, but all the systems of worlds that move in the infinite depths of space, will delight in reading this little tract. It may be ordered through the usual channels of the tract societies or direct from this office. Price 2 cents.