

# SIGNS OF THE TIMES



ILLUSTRATED  
BY  
J. M. MENTE

"WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH"



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3711—Ready for Baptism**

Please explain when a convert is ready for baptism. I have searched, and can't find any place in regard to this but "Repent, and believe in the Lord Jesus Christ, and be baptized." M. L. M.

Is not this sufficient? That is what the eunuch did, as recorded in the 8th chapter of Acts. He found Christ as Philip preached to him and talked to him of the Lord Jesus, and, of course, told about baptism, and the command which Jesus gave as recorded in Matthew 28. It would seem, without question, Philip must have told all this; and then the eunuch, having accepted that, said, "See, here is water; what doth hinder me to be baptized?" And Philip answered, "If thou believest with all thine heart, thou mayest." And that took in everything; for, as recorded in Romans 10, "With the heart man believeth unto righteousness." A belief that is not unto righteousness stops short, it is not true belief; but the true belief believes that the righteousness of the Lord Jesus Christ covers our sins, and therefore repents of sin. So also in Acts 2:38, "Repent, and be baptized." That, of course, implies belief. Baptism is the marriage ceremony. See Rom. 7:4; Gal. 3:27: "For as many of you as have been baptized into Christ have put on Christ." Baptism does not imply perfection, any more than the marriage ceremony implies that the wife is perfect. She is to learn the ways of her husband, and learn how to blend her nature with his so as to reach the highest perfection. Likewise the individual who unites with the Lord Jesus Christ, is simply initiated into the Christian life at baptism, and from that time on is to learn the ways of the perfect Master, until the life is perfectly blended with the life of the Lord.

**3712—The Word "Fellowship"**

What is the force of the word "fellowship" in Eph. 3:9? J. N. M.

This is fairly well stated in the Revised Version: "To make all men see what is the dispensation of the mystery." The "fellowship of the mystery" is the dispensation—the giving—of the mystery of God to the world. Rotherham's rendering: "And to bring to light what is the administration of the sacred secret." And yet that ministration, and that administration, is the fellowship of all the children of God; for as soon as one becomes a child of God, it is his duty to give that which has made him a child, to others; and so Paul tells us, in Rom. 1:14, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." The same God that had bought him by His most precious blood, had bought the whole world; and therefore he was indebted to the whole world, through Christ. But the giving of that to the world was the divine and blessed fellowship of the mystery, in which all may have a part.

**3713—What Is the Sin Against the Holy Ghost?**

Another person would like to know what is sinning against the Holy Ghost. C. S.

There is but one agency by which God reaches the heart of men, and that is the Holy Spirit. Read John 16:7, 8, of the Comforter, "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." The Spirit uses the law of God to convince men of sin. See Rom. 3:20; 4:15; 7:7. If men will heed the Spirit, and admit and confess the sin, God will forgive through the efficacy of the blood of Christ; but if men reject the pleading of that Spirit, there is no other agency more powerful which God has to bring men to Him. God will do everything in His power in appealing to men through His Word, and through heavenly angels, and through His children, entreating souls to come to Him; but if they reject His message, He can do no more. They may yield to Him, and then fall away and sin again, and still His Spirit pleads with them; and this may be done many times, and the Spirit will still plead, as long as the soul will listen; but when that time comes that man has rejected the Spirit's call, has no repentance of sin, no desire to return to God, then there is no way for God to reach him, and he has sinned against the Spirit of God. The sin against the Holy Ghost is **unforgivable because it is unrepentable**. Just as long as man feels sorrow for sin—not for its consequences, but for the sin itself—sorrow not because he is punished, but sorrow because he has sinned

against a God who is so good—there is hope for him. Let him not be discouraged; let him know that the very Spirit that pleads with him to return, will enable him to return and find mercy. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. 1:18-20. The mercy and the kindness and the cleansing is on God's part. The rebellion and the refusing of that mercy is with us. There is no limit to the mercy of God to him who desires God's pardon. When we reach that place where there is no forgiveness, it is because we have placed ourselves where there is no repentance.

**3714—Tithe and Debt**

If a person who does not own any property, who works for wages only, owes \$100, should he pay his tithe first, or his debt? Which? C.

His tithe, certainly. The scripture is, "The tithe is the Lord's." It would be like a man working a farm on shares. The owner is to receive one tenth for his land; the one who works the land, nine tenths. But the one who works the land owes \$100. Should he take out the owner's tenth before he pays his debt, or should he use the owner's tenth to pay that debt? This is the question regarding the tithe. The tithe belongs to the Lord, and that should be paid first of all, then the debt. He who takes the tithe to pay other debts, is taking that which belongs to another to do it. There is a real, precious relationship to God in this tithe paying. One can feel that God will bless the means and multiply it, if the soul is faithful to his Creator. It can not be said that there is a twice paying of tithe on the \$100, and the Lord does not ask that. If A receives \$1,000 income, he should pay a tithe on that of \$100. If he owes \$100 of the \$900 to B, B should pay tithe on that \$100 just the same as if A had not paid tithe on the \$1,000. What one man may do with his money has nothing to do with the other man. God holds each one responsible to Himself as a steward of time and means; for each one shall give account, not of his brother to God, but of himself.

God tests men in two ways,—in time and means. He gives man all his time and all his means that man has, but He reserves one seventh part of that time, the Sabbath, and asks man to devote it to Him, "holy unto the Lord." And in this sinful world, where souls need saving, He asks man to give one tenth of his income, that the work of saving souls may be carried on through the coöperation of saved souls.

We hope that this covers our inquirer's questions.

**3715—The Violent Take by Force**

Please explain through your paper how we should understand Matt. 11:12. J. K. B.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." The margin reads, "is gotten by force," instead of "suffereth violence." In other words, it required very earnest striving, and breaking away from numerous traditions, as was manifest in the crowds that came to John to enter the kingdom of heaven. "Strive ye," said Jesus (literally, "agonize"), "to enter in." Luke expresses the same thought in chapter 16:16, "and every man presseth into it." That is, he puts forth mighty effort. It cost that to break away from all the traditions of the Jews, all the handicaps which they had put upon the religion of the Lord Jesus Christ. But those who were earnest and diligent were the ones that laid hold of the kingdom. Alford expresses it thus: "From the days of John the Baptist until now—that is, inclusively from the beginning of his preaching—the kingdom of heaven is pressed into, and violent persons—eager, ardent multitudes—seize on it." "We have abundant proof, from the multitudes who followed and out-went Him (Christ) and thronged the doors where He was, and would take Him by force to make Him a king." This is not par-

ticularly to commend the efforts of these very earnest persons, but to show how easily they might "go to Him who said, 'Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.'"

**3716—"Thou Shalt Not Kill"**

Please explain the sixth commandment: "Thou shalt not kill." David killed, and other supposed just men. L. H.

Yes, they did. It is not for us to judge their life in detail. God judges from motive. Sometimes they were His agents. They lived in a different age from what we do. They lived under a different régime. God's kingdom was a theocracy, and God Himself was King, and the Lord commanded men sometimes to execute His sentence. David had more than one wife; he ought not to have had; but after all, he may have lived up to the light that he did have much better than do men who have very much more light now. It is not for us to judge men, because we do not know just the light and the temptations which they had; and when we read the story of their lives, it is well for us to take into consideration all their environments, and the instruction which they received.

**3717—Death Preferable to Life**

Why is death more desirable than life? Eccl. 7:1. A. K.

The text does not say that death is more desirable than life. It simply says that the day of death is better than the day of one's birth, that is, looking upon it just as the writer of Ecclesiastes at the time of that writing is looking upon it. If we look upon this life alone, in its vanity, in its sorrow, in its wretchedness, if we have no hope beyond, if we find nothing here but vanity and vexation of spirit, surely rest in death is better than all this trouble in life; and so many look upon it in this way, and therefore the suicides. If we will read Ecclesiastes through, we will find, when we come to the end, that there is a better thing than seeing simply vanity and vexation of spirit, and that is loving obedience to all the commands of God.

**3718—A. O. asks for the explanation of Dan. 6:10-13.** See the article on this chapter in the "Signs of the Times" of January 30.



Schedule for Week Ending April 20, 1912

Sunday	April 14	1 Samuel	9, 10
Monday	" 15	"	11, 12
Tuesday	" 16	"	13, 14
Wednesday	" 17	"	15, 16
Thursday	" 18	"	19
Friday	" 19	"	29, 30, 31
Sabbath	" 20	Psalms	27, 28, 29

The readings of the first part of the week cover the remainder of the book of Samuel, with the exception of chapters 17, 18, and 20-28 inclusive. We have not omitted these because the narrative is not interesting and the lessons important. However, the great main lines of history are covered without them in the readings which we have. To the real Bible student these are important, as throwing floods of light and new suggestions on the way. But for our shorter course we omit them, as we do the entire book of 2 Samuel, because it is in the main embraced in Chronicles.

One comes with a great degree of sadness to the close of the reign of King Saul, which might have been so different. And one reads with continual admiration the course which David pursued as Saul sought to slay him, against whom David had never lifted his hand, but to whom he had ever been loyal. It would seem as if all our readers could learn from the striking lesson of this week that it is safe to commit our cause into the hands of God.

Great comfort and strength may be derived from our last reading of the week, Psalms 27, 28, and 29.

# Signs of the Times

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

For Terms, See Page 15  
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## The Object of Christ's Sacrifice

By Mrs. E. G. White

**C**HRIST was sent to represent God in humanity. When He came to our world, His divinity was clothed with humanity, that humanity might touch humanity, and divinity lay hold of the throne of divinity. Thus moral power was brought to man. When God's Word is understood by us, we shall better understand the work and mission of Christ, and shall be able to trace out His working in behalf of humanity. For our sakes Christ became poor, that we through His poverty might be made rich. He descended in humiliation from depth to depth in our behalf until He reached the cross. He could go no farther in self-denial and self-sacrifice. It was impossible for divine condescension to reach a lower depth. This wonderful sacrifice moved all Heaven; and can we look upon it without our hearts breaking at the sight?

Christ came to communicate the life of God to humanity. He declared, "I live by the Father," My life and His being one. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me."

Many of the Disciples  
Offended

These words offended many of the disciples. Because of the earthliness of their minds, His words were insufferable to them, and

they misinterpreted their meaning. "This," they said, "is an hard saying; who can hear it?" Who can consent to any such talk? But Christ does not soften down His symbolical representation. All who desired, could trace out the truths concerning His person and office. "Doth this offend you?" He asks. "What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." In

giving His flesh and His blood for the life of the world, Christ gives eternal life to all who will receive it in faith. No human being can be nourished by the food which another eats. Each must eat for himself. And so it is that in eating the words of Christ, each must receive for himself. Thus we eat the flesh and drink the blood of the Son of God. In obedience to His Word, we become partakers of the divine nature in the same way as our bodies are built up from the food we eat. Those who eat the flesh and drink the blood of the Son of God become one in spiritual life with Christ.

Christ will receive all who come unto Him by faith. Yet thousands are perishing in their sins, heedless and reckless in their disobedience of God's law. And many in their blindness become offended, because they are meeting a false standard. It is the loving and obedient heart that will come unto Christ; and His promise is, "Him that cometh to Me I will in no wise cast out."

Altho the sacramental service is not mentioned here, yet it is embodied in the figures presented. As the believer celebrates the ordinance in spirit and in truth that keeps before the mind the crucifixion of the Lord, he is eating the flesh and drinking the blood of the Son of God. Through faith these representations of Christ can be clearly understood. The Holy Spirit will prepare the mind and quicken the perceptive faculties to grasp the grand truths conveyed in them.

The Carnal Mind Interprets Too Literally

"From that time many of His disciples went back, and walked no more with Him." These men had joined themselves to Christ as learners. But their carnal mind interpreted literally the figure Christ presented. They were gross in their understanding. This we see in every age of the world. As long as



Raphael

"This wonderful sacrifice moved all Heaven; and can we look upon it without our hearts breaking at the sight?"

time shall last, the wheat will be found among the tares, and the tares among the wheat. But "by their fruit," Christ declares, "ye shall know them."

The lesson that we are to learn is that whenever the counsel that God chooses to send is neglected, it will certainly place man in a position of distrust and suspicion. If he does not thoroly reform the defects in his character, if he does not die to self, he will separate farther and farther from righteousness and truth.

We need not be surprised if we pass through a similar experience. Men who do not make Christ their all and in all, but have a superficial faith, will not understand the words of Christ. Many unite themselves with Christ expecting to secure some temporal advantage, but the Gospel requirements offend them. Not having united with Christ to do the will of God, they have no spiritual life. Had they received His Word, they would have had understanding. Said Christ: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory: but he that seeketh His glory that sent him, the same is true, and no unrighteousness is in him."

## Not All Turn Away

But not all of those who had heard and believed in Christ were to turn away from Him. To His disciples Jesus said, "Will ye also go away?" Simon Peter answered: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve."

The desire of the disciples was to be with Christ. "To whom," said they, "shall we go?" Shall we go back to seek counsel of the formalist? We can not understand why so many go away. The thought arose in their minds that Christ had made a mistake in speaking words that would offend. These disaffected disciples, they thought, might have been held if Christ had not spoken so decidedly in regard to partaking of His flesh and blood. "But," said they, "shall we leave the great Teacher? The scribes and Pharisees have dealt most unfairly with Christ. Shall we teach the tradition of the elders? Shall we take sides with them in lifeless formalism, in teaching for doctrine the commandments of men?"

Christ yearned over His disciples. He longed to have them come into sacred relationship with Himself, and understand Him. To believe in Christ is something more than a mere sentiment. It is a living faith in a personal Saviour, who can and will ransom from sin. The Saviour foresaw that in the hour of temptation every one of His beloved disciples would be severely tested, and He told them that His words would be understood after His crucifixion, His resurrection, and His ascension. "The Holy Ghost," He said, will "bring all things to your remembrance, whatsoever I have said unto you." And He comforted them with these words: "Let not your heart be troubled: ye believe in God, believe also in Me. 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. And if I go and prepare a place for you, I will

come again, and receive you unto Myself; that where I am, there ye may be also."

## Every Faculty Should Be Called Forth

This assurance of our Saviour should be sufficient to teach us the importance of living the life of Christ in this world, that we may lay hold of the future immortal life. We should put every faculty of mind and heart to diligent effort proportionate to the value of the reward presented, even everlasting life. Our service for God is to decide our eternal destiny.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And is it not wholly appropriate that the same question should come to us, when so great love has been expressed for us in the gift of Christ as our ransom,—How shall

we not freely give Him all things? When such love has been expressed in our behalf, shall our love and gratitude be only as a ripple on the surface?

Of every Christian the Lord requires growth in efficiency and in capability in every sense. He has freely given even His own blood and suffering to secure our obedience. Do we strive to keep a vital connection with God, so that we shall realize our obligation? Do we feel that all we have is a loan from Jesus? It is not our own. We are stewards of His grace, placed in charge of His goods. Our talents must be used, not for self-serving, but in devoted, whole-hearted service for God. And it is only those who receive His Word, His life, who can do Him service from pure and loving hearts.

## Man as Deceived

By Charles L. Taylor



MADE "in the image of God," upright and innocent in mind and morals, connected by faithful obedience with the great infinitude of everlasting life, man once enjoyed both the inflowing and the outflowing of the current of divine energy, and was a blessed candidate for immortality, which, as a benediction of Heaven's seal of approval, would be granted when probationary time should end, and when probationary trials should work out a finished and fixed character.

There came that baneful day, however, when man changed his relation to the original plan of life; when he changed mind and master.

## Life Only by Obedience

Surely God had made it plain that man could hold his life only through obedience, and that disobedience would bring death. "In the day that thou eatest thereof thou

shalt surely die,"—be deprived of life. These words were absolute and unequivocal, capable of no misunderstanding nor false interpretation.

There was but one way to accomplish a change in man's relationship to the life plan, and that was to undermine his confidence in the One who had spoken. If man could be led to doubt God Himself, then the command of God would become inoperative and nil. And as God's word of command was, in fact, the very life of His creatures, to doubt and deny that word would mean death.

## The Line of Attack

This was the enemy's line of attack. All the venom and poison of disrespect and hateful scorn were wrapped up in the sinister question, "Yea, hath God said, Ye shall *not* eat of every tree of the garden?" Gen. 3:1. And when he had succeeded in leading the woman to partake of his unbelief, Satan openly and defiantly brought the charge that God had misled and deceived. "Ye shall not surely die," he declared; "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [literally, *like God*], knowing good and evil." Gen. 3:4, 5.

"Ye shall not surely die," said the tempter; or, as Young renders it, "Dying, ye do not die." Death is not death, was the thought suggested by the tempter. In reality, he gave our first parents to understand that within themselves, existing independently, there was an inherent life principle, a secret something, which made them immune to death's power. They were deceived into believing that they were akin to the divine, and therefore in possession of everlasting life and immortality, regardless of God.

## The Message of Falsehood

The message of falsehood was received; but in the very act of receiving, man severed his connection with the Author of life, and thus lost from his experience the very thing which he expected to gain. In changing his leader, man changed his nature. In following satanic teaching, he became the tool of the satanic mind. Henceforth he would bear the impress of death rather than of life. For "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6:16.

## My Beloved and My Friend

"This is my Beloved, and this is my Friend."

Song of Songs 5:16.

By Llewellyn A. Morrison

I'm a sinner saved by grace,  
I was dark with sin, indeed,  
And the judgment for my doings  
And defilement did impend,  
When I heard of Christ, the Saviour,  
Who for me would intercede;  
So I called Him for my "Daysman"  
And my Friend.

## Chorus

O, the fulness of the joy!  
O, the pureness of the love!  
O, the blessedness of pardon  
From the very throne above!  
Rest, delight, and peace unending,  
While the blessed moments roll!  
He is now my own Belovéd,  
And there's glory in my soul.

How I grieved my Lord and Master,  
None may ever learn or know.  
I was vile and foul and hateful  
As could to the pit descend;  
But He cleansed and purified me—  
Made my sin as white as snow—  
When I called Him for my Comforter  
And Friend.

I am His. He comes beside me  
In the tumult of the day,  
Keeps me sweet and holds me steady  
Through its trials to the end;  
Fills my life with song and sunshine  
All along my pilgrim way,  
For He is my best Belovéd  
And my Friend.

It were well to repeat what has been previously stated: Life, eternal life, life in the absolute, inheres only in God, the Creator. The great life current did flow out from Him to His creatures, but it was ever and only *His* life, and was held by His children *only in trust*, and subject to withdrawal by Him at any time they proved disloyal.

## His Character and Nature Both Changed

That a great change took place in man's character and nature is easily seen by reference to the Scripture story. First, he lost the beautiful garments of light and glory which had hitherto been his covering. Gen. 3:7. Second, he became estranged from God. Gen. 3:8-10. Third, when asked regarding his disobedience, he justified himself, and placed the responsibility of his failure and sin upon God. Gen. 3:11, 12. In short, depravity showed itself in his every movement. Righteousness was gone, sin had taken its place. Innocence, happiness, holiness, love, faithfulness, obedience, all had taken their flight.

The irrevocable sentence of death had already passed upon him. So soon as sin found a place in the experience, so soon all that was lasting and godlike was gone, and death reigned. Sin brought the inevitable consequences of mortality and decay.

## The Power and Pleasure of Everlasting Life

Before sin entered, man's connection with God enabled him to know the power and the pleasure of everlasting life. After sin entered, his isolation from God left him to know only the horrible weakness and pains of everlasting death. Before sin came, access to the tree of God's power and energy perpetuated the gift of life with which his Creator had endowed him. Gen. 2:9, 16. After sin came, withdrawal of the tree and its life-giving properties made him at once the subject of corruption. Gen. 3:22-24. God had made him from dust (Gen. 2:7), and now to dust he must return (Gen. 3:19).

Over and over again, in different portions of the Scriptures, this story of the fall, this divine record of man's passage from life to death, is emphasized. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "The sting of death is sin." 1 Cor. 15:56. "By man [that is, by man's action] came death." 1 Cor. 15:21. "The wages of sin is death." Rom. 6:23. "Sin . . . bringeth forth death." James 1:15.

## What Is Death?

Now death is the absence of life. He who is dead has ceased to be. Thought has ceased. Ps. 146:4. In death, there is a complete "cessation of all vital phenomena." Without a resurrection it would indeed be what men have declared it, "an eternal sleep." Such theological definitions as "death being merely separation from God," and "everlast-

ing life in torment," and kindred phrases, find no support nor countenance in the Scriptures.

It was most terribly true, therefore, that man, deceived by sin, became the subject and entered into the kingdom of mortality, decay, death. Dying, he would die, perish, and pass into eternal oblivion. Considered apart from God, for him there was no future beyond the grave. Mortal life—a few short years of degeneracy and rebellion—was his all.

## Not Left to Perish

But a kind and merciful Father left him not thus to perish. That day of sin, defeat, and darkness was lighted by the beacon-fires of a blessed hope. That day God gave His Son. Gen. 3:15; John 3:16; Rev. 13:8. That day of irrevocable decree God interposed Himself in man's behalf, and the wonderful plan of salvation became operative,—that plan which enables God to be



just, and yet the justifier of him who believes. Rom. 3:26.

Ages have passed since the fateful day when sin found entrance, but the blessed Gospel of life is still sweet and fresh and wholesome. The atmosphere of hope surrounds the earth. And while it is true that "all have sinned, and come short of the glory of God" (Rom. 3:23), and by nature are without God and without hope (Eph. 2:12), yet Heaven ceaselessly invites us to receive and ever stands ready to give the boon of life to every "prisoner of hope."

Dear reader, have you entered into covenant relation with God? Do you know the gift of life as God has proffered it through His Son? If not, quickly accept the divine invitation, and just now receive the sovereign gift.

[Mr. Taylor's article next week will be on the subject of man in death.—Ed.]

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"God chooses fit men. God fits chosen men."

## Steps in the Attainment of True Christianity

By a Bible student of "The Health Culture Home" of Lowville, New York

**P**ETER, by inspiration, has given us a most minute and specific rule by which to come into Christian discipleship with our great Leader.

In the first chapter of his second general epistle, the fifth to seventh verses, we read as follows: "Giving *all diligence*, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Giving *all diligence*, add to your faith virtue." Then the first thing which we must have in order to be Christians is *faith*. What is faith? We find the answer in Heb.

11:1: "Now faith is the substance [ground or confidence] of things hoped for, the evidence of things not seen." In other words, faith is simply believing that what God has said is so.

Now what is the first thing necessary in order to believe that what God says is so? The answer is inevitable: We must know what He has said, for "faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Therefore the first thing required in the establishment of faith is the hearing of the Word of God.

Perfect faith is shown by our works. Such faith as takes God at His word, implicitly obeys His precepts, and trusts His promises, is pleasing to God, and is the kind which is sure to bring results.

The next quality to be added to faith is *virtue*. What is virtue? Webster defines virtue as goodness. There are many ways in

which goodness may be defined, but virtuous goodness may properly be said to mean moral perfection. God is pleased with a perfect man, and will show him favor. This is a very important factor in the attainment of the Christian character, for it is placed next to faith, the first attribute.

The apostle now goes on in the enumeration of the steps, by saying, "and to virtue knowledge." Most of us possess what we consider to be a goodly amount of knowledge, yet God instructs us to "grow in . . . knowledge." What kind of knowledge? The answer is found in the rest of the verse just quoted: "Grow in . . . the knowledge of our Lord."

True enough, we possess considerable knowledge of ordinary things, of whatever is necessary for us to know in order to gain a livelihood; but when we start out in the Christian pathway, we need another kind of knowledge, of which we find we have but little.

Why do we need this knowledge? Why

(Continued on page 9)

# Studies in Daniel

## The Last Recorded Vision—Daniel 10 to 12

(Daniel 10:1 to 11:1)

**Q**UR studies have brought us to the last recorded vision of the "man greatly beloved," a vision given in the third year of Cyrus the Great, two years after the Medo-Persia dynasty had succeeded that of Babylon, and was well launched upon the great political world-sea. Daniel was now an old man. He had seen and had known, and had had great part in shaping, under God, the great career of Nebuchadnezzar. With that king's death, B.C. 561, began the decline of Babylon's glory. His successors in the "golden monarchy" were as follows: Evil-Merodach, two years; Neriglissor, three years; Laboro-oarchod, less than one year; Nabonidus, seventeen years; Belshazzar conjointly with his father Nabonidus, during his last three years; bringing us to B.C. 538, the fall of Babylon, and the beginning of the reign of Darius the Mede. At this time Daniel records his experiences previous to his last vision, as recorded in chapter 10. This chapter opens the last great line of prophecy.

The first was given nearly seventy years before, in chapter 2; the second, three years before Medo-Persia succeeded to Babylon; the third, just before Babylon met her doom in B.C. 538. And this, probably B.C. 536. When Cyrus conquered Babylon, he was the real monarch of Persia, and Darius the Mede reigned by courtesy. If this conception be true, Cyrus issued his decree for the return of the Jews and the rebuilding of the temple as recorded in Ezra 1:1-4, this very year. This was also the last year of Darius the Mede, now sixty-four years old. Cyrus was but twenty-five years of age. He may not yet have issued his decree for the return of the Jews, and Daniel was pleading for his people, praying for their return to the home land, and the fulfilment of Jeremiah's prediction of that event. He must have felt even more solicitous for God's people after the vision of chapters 8 and 9. He did not yet know all that was comprehended in the vision; the explanation in chapter 9:24-27 had not left him hopeful, with the holy city destroyed and the Prince of the host cut off. Therefore the comfort of God sent by the angel again. Let us—

### Question the Text of Chapter 10

1. What came to Daniel in the third year of Cyrus?

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, even a great warfare: and he understood the thing, and had understanding of the vision. Verse 1. Note 1.

2. In response to what experiences of Daniel was this vision given?

In those days I, Daniel, was mourning three whole weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. Verses 2, 3. Note 2.

3. Who appeared before him?

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel, I lifted up mine eyes, and looked, and, behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude. Verses 4-6. Note 3.

4. How were he and the men with him affected?

And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves. So I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words; and when I heard the voice of his words, then was I fallen into a deep sleep on my face, with my face toward the ground. Verses 7-9. Note 3.

5. How is he comforted?

And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake. Verses 10-12.

6. What hindered Gabriel's coming, and what help was given him?

But the prince of the kingdom of Persia withstood me one and twenty days; but, lo,



Tomb of Cyrus

Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia. Verse 13. Note 4.

7. What had he come to make the prophet understand?

Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days. Verse 14. Note 5.

8. How was the aged prophet again affected?

And when he had spoken unto me according to these words, I set my face toward the ground, and was dumb. And, behold, one in the likeness of the sons of men touched my lips: then I opened my mouth, and spake and said unto him that stood before me, O my lord, by reason of the vision my sorrows are turned upon me, and I retain no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither was there breath left in me. Then there touched me again one like the appearance of a man, and he strengthened me. And he said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he spake unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Verses 15-19.

9. What did he say of this revelation?

Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia: and when I go forth, lo, the prince of Greece shall come. But I will tell thee that which is inscribed in the writing of truth: and there is none that holdeth with me against these, but Michael your

Prince. And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him. Verses 20, 21; 11:1. Note 6.

### Note and Comment

1. **THIRD YEAR OF CYRUS.**—Dating from the fall of Babylon, B.C. 538, this would be the year 536. Darius the aged reigned by courtesy of Cyrus the conqueror.

2. **THREE WHOLE WEEKS.**—The earnest prayer of faith will always be heard. Daniel was whole-souled. All his interests were with God; all his burden, for his people. The time had come, according to Jeremiah, for a return to Jerusalem. What was hindering? Daniel wished to know; therefore the earnest pleading. For three full weeks he sought God with special humiliation; no sumptuous fare, no pleasing food or drink, passed his lips. All minor things were forgotten in his agony of soul for more light, for God's deliverance of His people.

3. **FIRST MONTH.**—Presumably the Jewish first month of Nisan. Daniel's pleading, therefore, was begun in connection with the time of the Passover, which recorded the deliverance of God's people from Egypt; and now Daniel was pleading for their deliverance from Babylon. **HIDDEKEL.**—Margin of the Revised Version reads "the Tigris." Some versions read "the Euphrates," which leads to the conjecture that it was at the confluence of these two rivers where Daniel was. **A MAN CLOTHED IN LINEN.**—Was it not our blessed Lord? See the description given of Him in Revelation 1. Great was His glory. To comfort Daniel, He sends Gabriel, whom the prophet had met before (8:16; 9:21). Daniel's companions flee in terror; the aged prophet is strengthened to bear the splendor. He is assured that he is "greatly beloved," and is told to "fear not," for unto him God had sent yet another message.

4. **WITHSTOOD ME.**—God had heard the earnest prayer at first, at the very beginning of the three weeks, but there were hindrances; the Persian king must help to fulfil the prayer; God would convince him of his duty. So for twenty-one days Gabriel used such means as angels know, to induce the king to act. If this was relative to the decree, we can see light in both the earnest prayer and in God's efforts for its fulfilment; but Gabriel was not sufficient, opposed as he must have been by all the influences of the demons of darkness, and help was sent him. Michael, the Prince of Daniel's people, was sent to his aid. The meaning of the name is "who is like God." He is the Archangel, chief of all the angels (Jude 9). It is His voice which wakes the dead (1 Thess. 4:16; compare with John 5:28, 29.) He is the "great Prince" who stands for the children of God's people, Daniel tells us. All these scriptures clearly identify Michael with Christ, the Son of God, who afterward became Jesus of Nazareth. He stayed with Cyrus while Gabriel was sent to Daniel.

5. **WHAT SHALL BEFALL.**—It is ever His people God keeps in mind, ever His people He would forewarn, and that not for the present alone, but His people for all the future, that when the unrolling future shall become present, they may heed the warnings. In this case it was emphatically a prophecy for the latter days (see later comments).

6. **KNOWEST THOU?**—Gabriel came to Daniel to give him light and comfort, and to make him a channel of light and comfort for the people of God in the latter days; but the other side must not be neglected. The prince of Persia, whoever he might be, must co-operate with God. "The Most High ruleth in the kingdom of men." And after Persia comes Grecia, and so on to the end. But in all these

things Gabriel had, in the revelation and in the power of accomplishing, the aid of "Michael your Prince." Gabriel would have Daniel — and more than Daniel, all who came after — know that God moves upon the hearts of men. **AGAINST THESE.**— The margin seems better, "concerning these things." God reveals through Christ, to His angel, the angel to the prophet, the prophet to the people. See Rev. 1:1. **DARIUS THE MEDE.**— The Septuagint reads, instead of "the first year of Darius the Mede," "the first year of Cyrus," and Wright says that this "reading is endorsed by many critics." Cyrus was strengthened in his mighty warfare against Babylon by God's angel. Before him were opened the gates of brass, according to Isaiah, in chapter 45; and now the king must set God's people free.

## Important Considerations

There are several important considerations which should be regarded in the study of this prophecy, which we wish to note before we proceed with the study of chapter 11. These will greatly help in the understanding of the vision. There are curious things in prophecy, striking features, appealing features, which may impress, enlighten, encourage every devout reader, but which may add little, if anything, to the understanding of the great object in giving the prophecy. It is an impressive record of Daniel's devotions; the visit of the angel was wonderful; but the great import of the prophecy ought to be more impressive, more wonderful, because more important.

### 1. The Vision Is Supplementary to Daniel 8 and 9

This vision of chapters 10-12 should be considered in its relation to the previous vision. Neither that vision nor its explanation could have left Daniel otherwise than sad and perplexed. True it is that in the 8th chapter the great apostate power was to be "broken without hand," but only by a far-fetched implication was the prophet assured of the eventual triumph of the Prince and the host, utterly unlike the vision of chapter 7 (see verse 27). In the supplementary chapter, of Daniel 9, the prophet finds no comfort save in God's great power to foretell. There is revealed a cutting off of Messiah without justice, and the destruction of Jerusalem, and the chapter closes. There is reason why Daniel should pray for more light. He wishes to know the ultimate issue; therefore his prayer, and therefore the visit of the angel. And we are not alone in this view. Read the following:

There was then still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it?—It was undoubtedly some part of his last preceding vision; namely, the vision of chapter 9, and through that of the vision of chapter 8, of which chapter 9 was but a further explanation. And as the result of his supplication, he now receives more minute information respecting the events included in the great outlines of his former visions.—"Daniel and the Revelation," page 214.

We learn from chapter 10 that there were some points still unexplained to the prophet; and he set his heart again, with fasting and supplication, to understand the matter.—*Id.*, pages 215, 216.

Once, already, he [Gabriel] had made a special visit to Daniel to give him additional information when he sought it with prayer and fasting. Now, when he is prepared for further instruction, and again seeks it in the same manner in reference to the same subject, can it for a moment be supposed

that Gabriel disregarded his instruction?—*Id.*, page 216.

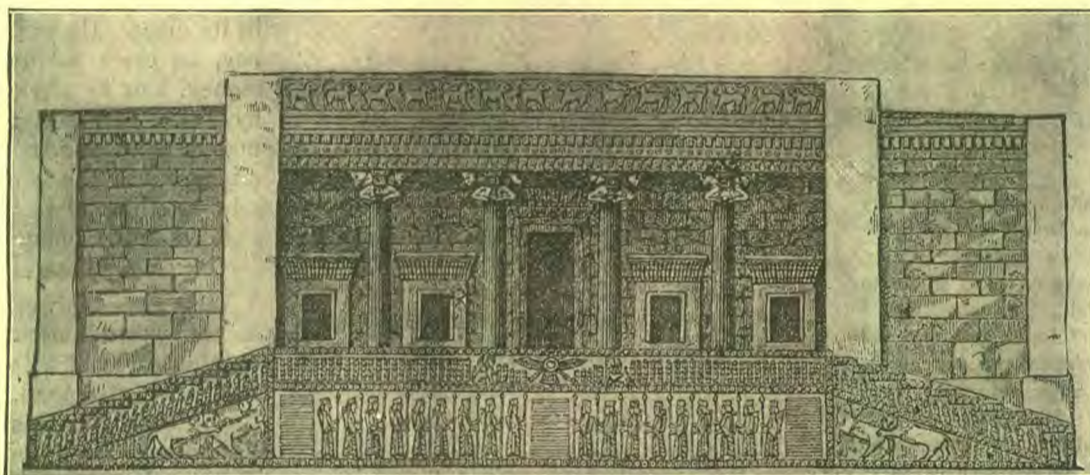
This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 8; a statement showing how clearly he perceived the connection between that vision and the remainder of the book.—*Id.*, page 222.

"Old as he was, 'he set his heart to understand' the former revelations which had been made to him, and particularly the vision of the ram and he goat, as may be collected from the sequel; and for this purpose he prayed and fasted three weeks. His fasting and prayers had the desired effect, for an angel was sent to unfold to him those mysteries."—*Id.*, page 217.

Chapters 10-12 form a section of themselves. They occupy the position naturally assigned to them by their date (10:1) and by their contents; in the latter point, being a development of the prophecies contained in chapters 8 and 9.—"Bible Commentary," *in loco*.

It [the vision of chapter eleven] contains a further filling up of the outline of the four great empires already given in the visions of the great image, and the four beasts (chapters 2 and 7), as well as that of the third monarchy and the little horn in the vision of the ram and he goat (chapter 8).—*Homiletic Com.*

We need cite no more; it is clearly evident



South front of the palace of Darius, Persepolis, restored (after Flandin)

to the devout and careful student. But this being true, the prophecy of chapter 11 must cover the same ground, deal with the same powers, and reach the same end as the vision of chapter 8.

### 2. Parallelism

The time emphasis of the vision, evidences also that the vision of chapters 10 to 12 is parallel with and supplementary to the vision of chapters 8 and 9; in fact, there is a decided parallelism in all the four visions of Daniel, each supplementary to the other, as the following will show. We number these four lines of prophecy:

1. The great metallic image of Daniel 2.
2. The four great world beast powers and the little horn of Daniel 7.
3. The vision of Medo-Persia, Grecia, the little-horn power, and the two thousand three hundred days of Daniel 8 and 9.
4. The vision of the kings of the north and south, and the reign of Michael. Daniel 10-12.

Prophecies 1 and 2 begin with Babylon, prophecies 3 and 4 with Medo-Persia, after the passing of Babylon as a world power. Their parallels:

(a) Prophecies 1, 3, and 4 were given for the latter days (2: 28; 8: 19; 10: 14).

(b) Prophecies 3 and 4 both belong to the time of the end (8: 17, 19; 10: 14; 11: 35; 12: 4, 9, 10).

(c) Both 3 and 4 have to do with the "in-dignation" (8: 19; 11: 36).

(d) The final apostasy comes to the same violent end, smitten by the stone cut out without hands (2: 45); "broken without hand"

(8: 25); "come to his end" with no human help (11: 45).

(e) 2,300 days—"many days" (8: 14, 26; 12: 1-4).

(f) In the regular course of the prophecies they cover the same ground.

This parallelism is not new; it has been seen by others, one writer of whom we quote. Said James White, in the "Signs of the Times" for July 22, 1880:

The field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight, and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words:

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain [mountain of delight of holiness," Heb., margin]; yet he shall come to his end, and none shall help him." The twelfth chapter continues:

And at that time shall Michael [Christ] stand up [reign], the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire, which comes to its end at the second

coming of Christ and the resurrection of the dead, out into the ocean of eternity, when the truly wise "shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

It will mightily help us in the understanding of the prophecy if we will bear in mind that these four lines of prophecy cover the same great field, closing at the same time.

### 3. For the Latter Days

This prophecy of Daniel 10-12 is not a prophecy of middle times, but emphatically for "the latter days." That is, it is a prophecy of the ages, laying special stress upon the "latter days" and "many days." The "many days" of the vision are evidently the two thousand three hundred days of Dan. 8: 14, which culminate big with important events in "the time of the end." And Daniel is especially told that the thing is true, and the warfare great, or, as in the Common Version, "the time appointed was long."

The expression "yet the vision is for many days," reaching far into the future, and embracing what should befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely the 2,300, can not mean literal days, but must be days of years.—"Daniel and the Revelation" on chapter 10:14, pages 219, 220, edition of 1906.

Once more we call attention to the matter of the time in Daniel 8. The only time there mentioned, brought out in answer to a vitally important question, is the 2,300 days. Then shall the sanctuary be cleansed; then shall culminate the long agony of the ages. And when Gabriel was commanded to make this

plain, he said, "Understand, O son of man; for the vision belongeth to THE TIME OF THE END." Verse 17. The end of what? — Manifestly of the period of time given. Again as Daniel arouses: "Behold, I will make thee know what shall be in the latter time of the indignation; for it belongeth TO THE APPOINTED TIME OF THE END." Verse 19. But "the appointed time of the end" is marked in this prophecy by the 2,300 days. Again: "The vision of the EVENINGS AND MORNINGS [the 2,300] which hath been told is true: but shut thou up the vision; for it belongeth to many days [the 2,300]." Verse 26. "The time of the end" is elsewhere found only in the last vision, at present under consideration (11: 35, 40; 12: 4, 9). And as in chapter 8 the vision, the book, is SHUT UP and SEALED to the TIME OF THE END, then the wise shall understand, the sanctuary shall be cleansed, the mystery of God finished, the book opened. Compare Rev. 10: 2-7. We shall see more of this as we proceed.

#### 4. The Great Mountains of Prophecy

There are in the prophecies of God's Word great mountain ranges, or peaks, so to speak, similar in some one or more characteristics, which appear at times like one, as they are blended together by long distance, but which separate oftentimes by vast plains, or valleys, of centuries, as we reach and pass them in the course of time.

## A Wise Fool

By G. W. White

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.



HERE is splendid material for a most interesting study of human character. The central figure is the type of by far the larger part of humanity. Let us take a good look at this man. In order to understand him thoroly, it will be necessary to view him in different lights and from different points of observation. First, look at him in the light of this world, and estimate his character as we usually gage the wisdom or folly of men. Let us apply to him the same rules and measure him by the same standard that the world uses in measuring men. In doing this, I am sure we shall find much that is commendable.

#### Was an Industrious Man

That he was an industrious man is obvious from the fact that his ground "brought forth plentifully." As the result of careful cultivation and honest toil, he had got and kept his farm in first-class condition.

Not only this, but he plowed the ground in season, and planted at the right time, so as to insure good crops. All this is very commendable; for industry is a virtue, and idleness is a sin.

#### He Must Have Been a Careful Man

He was rich. This fact alone would generally mark him as a careful man. No amount of industry, no degree of success in getting money, will make one rich, unless he

There are two such great mountain peaks in this last prophecy, similar in character in that they are against the government, covenant, and people of God; while beyond these, rising in mighty contrast, is the mountain of light of Christ's kingdom, to which tend the feet of the faithful. These two are the persecutions of Antiochus Epiphanes, of Rome, pagan and papal; and lying beyond, and in contrast, is the glorious reign of Christ, the great Prince.

#### 5. God's People

The host, the people of Daniel, etc., etc., it is well to remember, were centered in the Jews, down to the end of the 490 years. After that they include all in covenant relation with Christ, whether of Jews or Gentiles. A failure to discern this has led able men astray, and led them to place the vision all upon the Jewish people.

#### 6. Successive Empires

When a power becomes no longer world-molding or controlling, especially in relation to God's people, it is set aside, and the dominant, on-coming power takes its place, tho there may be many rulers yet remaining in the former. This we will learn in our study of the prophecy.

Keeping the above in mind, we can better proceed to the very clear study of Daniel 11 in our next.

learns the lesson of carefulness. All about his farm were evidences of this virtue. There was a place for everything, and everything was in its place. His implements were well housed, his stock well sheltered, and everywhere things seemed to wear an air of carefulness. This is all commendable.

#### He Was Also a Thoughtful Man

I have heard people say, "I spoke before I thought," or "I acted before I thought." It was not so with this rich man. He thought

### The Old Songs

By E. E. Sanborn

As I sing these dear old songs,  
"Let me to Thy bosom fly,"  
"There is a fountain filled with blood,"  
"While the days are going by,"

"There were ninety and nine that safely lay,"  
And "The half has never been told,"  
"I love to tell the story,"  
"As we walk the streets of gold,"

"Will there be any stars in my crown?"  
"In the year of jubilee,"  
"Shall we meet beyond the river?"  
"Over there," "O Galilee,"—

My heart is full of rapture,  
And I rise to "higher ground,"  
While I sing those grand old verses,  
"I'm homeward, heavenward bound."

We're admonished by the Scriptures,  
"Praise the Lord," "Praise ye the Lord;"  
Let us heed the admonition,  
Praise Him all with one accord.

before he acted. He considered a move well, he thought of it in all its phases, before he made it. That question, "What shall I do?" is very significant, and is the key to an important part of his character. It reveals system. This, too, is very commendable in him; for a haphazard mode of action makes chaos of many lives that otherwise would be orderly and beautiful.

#### He Was a Rich Man

Then, too, we must note the fact that he was a rich man. While this in itself is not a virtue, this man who, as a result of his industry, frugality, and intelligent use of his powers, had become rich honestly, is to be admired.

#### He Was a Highly Respected Man

His success in life would secure that. He had other things than his wealth to commend him to his fellow men. He was doubtless old; yet, as a result of good habits, he was hale and hearty. He had no use for intoxicating liquors, no profanity escaped his lips, and he was careful about his diet. This is all to be admired in any man.

#### He Was an Influential Man

His wealth would secure this also. He was an authority on all subjects pertaining to successful farming. If his fellow farmers were in doubt about a question of successful farming, his advice was eagerly sought and followed. He was probably a politician—perhaps a member of the council. If you were to call on him, he would doubtless take you in his carriage and show you his farms, tell you how he intended to improve this one, and how he expected soon to tear down that house and erect a new and modern one in its place. He would tell you how, when a boy, he came to the neighborhood without money, how he worked and saved, and little by little gathered together, until now he possesses all this, is a member of the council, and has the confidence and respect of all who know him. Yes, he was a respected and influential man.

#### Now, Look at Him All Around

Viewed as the world views men, measured as the world measures men, what is your opinion of him? You say, He is a most remarkably wise man. But God calls him a fool. How can this be? How can a man be a wise man and at the same time a fool?—Just this way: There are two ways of measuring a man—two methods of computing his wisdom or folly. There is man's way and there is God's way. It all depends on which method, which standard, you have used. Now let us shift our point of observation.

#### In the Light of Eternity

Hitherto we have looked at him merely as a citizen of this world, whose highest ideal of life was to prosper in this world's goods and enjoy himself; but let us look at him in the light of eternity. Now, if the grave ends all, if this life is all there is to it, then we are right in our estimate of him. "If the dead rise not, let us eat and drink; for tomorrow we die." 1 Cor. 15: 32. But as death does not end all, as "there shall be a resurrection of the dead, both of the just and unjust," we are wrong in our estimate. Let us now view him from God's point of vision, for this must be the final view-point of us all.

#### Misconception of True End of Life

So viewed, his folly is seen, first, in his total misconception of the true end of life. His whole ambition was to get all he could, and keep all he could, and to have the good will and respect of his fellow men. Alas that so many have this same beggarly conception of life! The old catechism which you perhaps used to study had it right when it said the true end of life is to know God and enjoy Him forever. Jesus said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom

Thou hast sent." John 17:3. But this man was content to know and enjoy only the things that are seen, temporal, and perishing. Truly this is folly.

#### Misconception of Nature and Needs of the Soul

Again, his folly is seen in his misconception of the nature and needs of the soul. He speaks to his soul as if it were a separate and conscious entity. And nothing is more pathetic than the way he deals or proposes to deal with his soul. He can do nothing toward arranging for spiritual interests *now*. He may sometime, but not *now*. O, how many in the world he represents! Perhaps he represents the reader. You can not attend to the matter of your salvation *now*. O, yes, you expect to do so *sometime* — after you have purchased more land, after your bank account has grown to such and such proportions, after you have thoroly settled in life, *then* you will attend to it.

So this man said, After I have pulled down those barns and built greater ones, etc., then I will attend to eternal things. And what will he do then? — "I will say to my soul, Soul, thou hast much goods," etc. O, what good is there for a soul in well-filled barns and numerous herds and waving fields without the blessing and approval and promises of God! These things can not give peace and rest of soul, and they can not give protection in the great day of God's wrath which is so near.

#### Folly of His Plans Respecting Time

Again, his folly is seen in the proposals he makes to himself in respect to time. He can do nothing for his soul just *now*. Those old barns must be torn down and new ones built. Those crops must be harvested, etc. *To-morrow* he will do something.

Alas that men will act so wildly! To thousands, to you, dear reader, to-morrow may never come; yet upon this flimsy, shadowy thing you risk the eternal welfare of your soul. The devil says, *To-morrow*; God says, *To-day*.

To get a complete view of this man's folly, we must look at the final scene. It is evening time, and he is resting, but his mind is filled with the unsolved problem of the day — "What shall I do" about those barns, about those crops that are ready to garner? Shall I sell the oats and the wheat direct from the thrashing-floor, or build greater barns, and store and hold it for higher prices? What shall I do? I must settle that question before I sleep. He summons the broker, and consults him regarding the probability of a rise in prices. He calls the master mechanic, and asks him about the probable cost of the proposed improvements. What shall I do? At last the thing takes definite shape in his mind — he reaches a conclusion. This will I do: I will pull down my barns, and build greater ones, and hold for the higher market. And he retires to sleep, and to await the coming of the morning, when he will execute his plans.

#### The Morning Never Comes

Alas that that morning should never come! for as he lies there, a strange feeling possesses him. What mean those strange sensations — this laboring of the heart — this difficulty of breathing — this aching of the muscles — this cold, clammy perspiration upon his brow? He asks: Am I ill? No; I must not be; I am too busy to be ill. Am I dying? No, no; I can not, I must not die. Those barns must be built, those crops must be gathered and judiciously sold.

My business never needed me as it does now. No, I will not die.

But the God of heaven, in whose hand his breath is, says, "*Thou fool!*" and the next moment there is a lifeless body. A soul created to bear the image of God — to know God and Jesus Christ, and to enjoy eternity with Them and the redeemed — is famished and bankrupt. He lived without Christ and without God, and he died without Them, and consequently without hope. Now, listen, and let these words "sink down deep in your heart:" "*So is he that layeth up treasure for himself, and is not rich toward God.*"

Your riches may consist of much silver and gold and broad acres of land; but if

#### Who Then Can Be Saved?

Luke 18:26; Matt. 19:25

By Mrs. N. T. Cole

The honest and faithful, the tried and the true,  
Who study the Bible, the Old and the New,  
Who make "overcometh" the word of their choice,  
And prove it in actions, in heart, and in voice;  
Who know that the promise is given to those  
Who all the devices of Satan oppose,  
And hope by each sentence of love that they preach,  
The heart of some poor, wayward sinner to reach;  
Who love the Lord best, and who gladly obey,  
Humbly they watch, and they wait, and they pray.  
They know the Lord loves them, they know they love Him;  
Their lamps do they fill, their lamps to they trim;<sup>2</sup>  
They study His precepts by night and by day,  
The same as did Jesus, to please Him alway.  
These all shall be purified, made white, and tried,<sup>3</sup>  
And finally they'll stand their Saviour beside,  
In robes of Christ's righteousness, spotless and white,  
To taste of life's tree, and with Him have a right.<sup>4</sup>

<sup>1</sup> Rev. 2:7.

<sup>2</sup> Matt. 25:7.

<sup>3</sup> Dan. 12:10.

<sup>4</sup> Rev. 22:14; 2:7.

you are not rich toward God — rich in faith, rich in hope and love and peace, rich in the precious promises for a future home in the kingdom which the Saviour is soon, very soon, coming to set up — you are as bankrupt and hopeless and as surely lost as the soul of whom we have studied.

May God help you to make your peace with Him now, that when Jesus comes in the clouds of heaven, you will not be ashamed at His appearing.

#### Steps in the Attainment of True Christianity

(Continued from page 5)

does the traveler need to study his railroad guide? — Simply to find out the best, the right way to reach his destination. Just so the Christian must study to obtain a knowledge of the best way — the right way, which is God's way — to enter heaven. All of us have a deep desire to reach heaven finally. Then how necessary it is that we obtain that knowledge which shall enable us to get there!

Do we obtain this knowledge all at once, or by one month's or year's study? — Ah, no; we must go on and on through life daily searching for new knowledge, which will often come to us from the most unexpected sources. We shall have to remain long on

this round of the ladder; but while we are there, let us not waste our time. While still seekers for knowledge, we may be adding to our characters the other virtues which follow.

"And to knowledge temperance." We must have knowledge in order to know what true temperance means. Peter did not mean for us simply to be temperate by abstaining from alcoholic drinks and tobacco and tea and coffee and so on, for we are instructed to "be temperate in all things." Then we should be temperate in all that we do, in our eating, drinking, working, amusements, sleeping, everything. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. This kind of temperance paves the way for the attainment of the next step, which is patience.

"And to temperance patience." When we do all that we do, in moderation, not overtaxing our bodies beyond the limit of endurance by improper food and drink and extremes in work and play and the like, our nerves will be steady and firm as steel, and we shall not find it difficult to exercise that most powerful and estimable quality, patience; whereas if we yield to our own tastes and inclinations and indulge in the excesses which so many people ordinarily practise, until our nerves are wrecked, what wonder that upon the least provocation they give way and we become irritable, hasty, and impatient instead of calmly patient under all circumstances!

O, let us cultivate the virtue of temperance for our own sake and that of others, that we may obtain patience.

"And to patience godliness," or God-like-ness. This Christian quality embraces much, for it takes in all the attributes of God, which are, "merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6. This is indeed a great height to which to climb; but we must move on, striving unto perfection by God's help and guidance.

"And to godliness brotherly kindness; and to brotherly kindness charity." When we shall have attained to the virtue of God-like-ness, we shall exercise the kindness of brothers to all men. "As we have therefore opportunity, let us do good unto all men." Gal. 6:10. And to this virtue finally must we add charity, which is love, the greatest of all; for without it, all other virtues are useless. "Tho I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And tho I have the gift of prophecy, and understand all mysteries, and all knowledge; and tho I have *all* faith, so that I could remove mountains, and have not charity, I am nothing. And tho I bestow all my goods to feed the poor, and tho I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13:1-3. "And the Lord make you to increase and abound in love one toward another, and toward all men." 1 Thess. 3:12.

The true Christian must strive for his perfection of character by these means, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13. "For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.



# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Socialism—Some Aspects of Its Program

By George W. Rine

**I**N a previous paper on "Socialism" contributed to "The Outlook" department of this journal, we saw that the spread of Socialism is one of the phenomenal facts of recent years. Twenty years ago the Socialist propaganda seemed like a mere dream. To-day vast numbers of thoughtful persons of all classes of society regard Socialism as the goal toward which society is inevitably moving. The progress of conviction in this direction has doubtless been quickened by the enormous growth of combinations, both of capital and of labor.

Very few of those, however, who cherish the conviction that Socialism is destined to become the ultimate form of human society, have ever clearly worked out in their own minds the program of Socialism. In truth, the ideas of many Socialists themselves are nebulous and indefinite. As to the program of actual procedure there are almost endless differences of opinion among them. Many intelligent Socialists decidedly oppose the adoption of violent or revolutionary schemes. They would bring about successive reforms just as rapidly as public opinion would warrant. Again, other leaders of the movement—for example, Jack London and Eugene V. Debs—would, as early as practicable, change the existing order radically and violently.

It looks as if the Socialist PROPAGANDA at least has come to stay. It is therefore imperatively urgent that we all should acquire a fair understanding of the goal to which the movement would conduct us. Socialism is not a system merely of amendment or reform. On the contrary, it declares every system of that sort to be woefully inadequate, and seeks to effect an entire renovation of the body social, to compass an economic and political revolution of momentous magnitude. It holds that the present condition of our industrial and social life is radically wrong, essentially unjust; and therefore demands that its whole character be revolutionized.

Socialism aims fundamentally to displace private capital by collective capital; that is, the substitution of collective ownership of all the means of production and distribution for the private ownership of such means. "The nationalization or municipalization of capital—that is the shortest phrase in which the scheme of Socialism can be expressed," says Dr. Washington Gladden. The railways, the steamships, the factories, the furnaces, the machinery, the goods in warehouses and in transit, the mines, etc., would all be owned by the State. There would be no more private business or enterprise except, perhaps, on a very petty scale. Socialism does not seek to abolish capital, but capitalists. It would seek to accumulate vast stores of capital, but it would make it the common property of the whole people. All industry would thus be under government control. The civil service would include all of the population that would be engaged in the production and distribution of wealth.

As to the expediency of abolishing money as well as private capital, Socialists are not agreed. M. Schaeffle, a noted French Socialist writer, asserts that "it is a matter of history that money was never used in any closed economic circle; it would therefore have to disappear in any close economic community, such as that of Socialism." The able German propagandist Hertzka, in his stirring little work "Freiland," contends that money would be

retained. Professor Graham thinks that it would be banished, and labor checks substituted for it. How, without a medium of exchange, any foreign trade could be carried on, is not easy to understand.

All staple commodities would be produced, then, under the direction of government officials. "The amount produced," says Dr. Gladden, "would be determined by government statisticians and actuaries. The goods so produced would be transported by government conveyances to government warehouses, and would there be exchanged for labor checks, presented by those who had received them for services rendered in some department of State-managed industry." Socialist authorities vary widely as to the basis of distribution. There is no agreement among them; and many of them refuse to commit themselves definitely on the question. One of the first things that



The late W. Liebknecht, said to have been the founder of German Socialism

would have to be determined under a Socialist régime would be the proportion in which the various classes of workers should share in the wealth produced. Schaeffle assumes that the distribution will be proportioned "to the amount and social utility of the productive labor of each." Would it not, however, require more than human wisdom to calculate this in such a manner as to satisfy all classes of workers? Who could determine how many days' work of a street-sweeper equal in "social utility" six days' work of a music teacher or a civil engineer or a mineralogist? In a coöperative commonwealth these things would obviously have to be determined by a majority vote. The very nature of such a task seems quixotic. At any rate, it is easy to foresee that insuperable perplexities would arise in an effort to fix a schedule of wages.

Mr. Bellamy and not a few other Socialists would simplify the task by adopting a communistic distribution—equal incomes to all, without regard to their social utility or inutility. Such an "equal" distribution would be far from an EQUITABLE distribution. A German statesman has said that "nothing can be more unequal than the equal treatment of unequals." By their industry, intelligence, disinterestedness, and skill, some persons would make a vastly larger contribution to this common fund than would a multitude of shirkers and spongers. Equal compensation to each of all these classes would be a travesty on justice.

Professor Ely, of Johns Hopkins University, aptly says: "If we take men as they are now, or as they are likely to be for a long time, we have every reason to believe that an assignment of nearly equal income would not enlist in Socialistic production the most capable members of the community in such a manner that they would give their best energies to the Socialistic State; but unless we could secure from the most talented members of the community willing service, Socialism would inevitably prove a serious failure. . . . It is much to be feared that men can not be socialized to that extent that they will generally accept the principle of equal reward for their services, even could it be shown that it were desirable. And it is impossible to show this, for quite the contrary is true."

Every student of human nature knows, too, that large masses of the community can never be socialized enough to make them willing to work at all, if they could by any means escape the necessity of work. "The unemployed," says Dr. Gladden, "are many, but a large percentage of these are not merely unemployed—they are unemployable." How many, likewise, make it the chief end of life to get something for nothing—by scheming and plotting, contrive to wheedle their living out of society without giving anything serviceable in return for it! There is no prospect that the parasites of industry in this world will ever become extinct. No new arrangement of economic conditions would help this class of persons to subdue their chronic indisposition to apply themselves to methodical and patient industry. The difficulty here is one of character, and only God can change that.

Under the Socialistic régime, we are told, all will be compelled to labor except the invalids and the aged. The question of age is easily determined. But it is so easy for the lazy and the shiftless to feign invalidism! Skilled physicians might readily determine the presence or non-presence of physical infirmities, so that there would be no trouble on that score. On the other hand, there are manifold and painful affections of the nervous system which are not outwardly perceptible. How could the truth be ascertained in these cases? Should the naked word of all alleged sufferers be accepted as true, hosts of do-nothings would soon be living at the expense of honest workers; but should the claims of all of this class be rejected as unworthy of credence, how many innocent sufferers would be compelled to work or starve!

Again, Socialists are hopelessly divided as to the solution of the question of compensation to the expropriated class. There are those who would cut the Gordian knot by simply confiscating existing property for the benefit of the socialized commonwealth. But the more generous insist that some compensation be given to the dispossessed. Many of the latter seriously propose the plan of putting such compensation on the basis of a terminable annuity, "by which an amount equal to the interest on the capital expropriated should be allowed for a certain number of years, after which the ex-capitalists and their descendants must take their places in the ranks and work for their living like other people." But, as Dr. Gladden points out, such a compensation would, in some cases, enable the expropriated to spend profusely.

By way of illustration, Dr. Gladden says: "Let us suppose that our friend Mr. Carnegie were thus relieved of his burdens; let us imagine that in return for his estate of three hundred millions, an annuity equivalent to three per cent upon that sum were guaranteed

to him and his heirs for thirty years. Labor checks supposed to be equal in value to this interest of nine million dollars would then be handed over to him annually. It is evident that he would be able to get all the groceries and dry-goods and millinery and drugs and medicines that he would need out of that annual income; and he might even build several libraries and a yacht or two, and own several automobiles, and employ a great many servants." The doctor goes on to show that Mr. Carnegie, if he were so determined, could conjure up some way of **GAINFULLY** employing his surplus income. In all ages there have been governments that made the taking of interest a crime. The socialized State might do this. But the thrifty and avaricious have always been able to circumvent such laws. There are not a few ways by which the practice of illicit usury is made easy. It is seen that our expropriated millionaires would under even the most radical Socialist régime be equipped for luxury and even for hoarding. Hence not only a leisure class but even an oppressive capitalist class could be perpetuated.

Prof. Robert Flint, head of the department of sociology at the University of Glasgow, is the author of this suggestive antithesis: "Socialism is the exaggeration of the rights and claims of society, just as Individualism is the exaggeration of the rights and claims of individuals." Both Socialism and Individualism comprise truths and errors. A true doctrine of society must obviously include the truths, while excluding the errors, of both. The writer believes that here, as in all things, there is a golden mean. The Scylla of out-and-out Individualism is to be shunned equally with the Charybdis of out-and-out Socialism. Individualism would exclude all legitimate coöperation. Socialism would retard if not estop the development of such admirable qualities as self-reliance, personal courage, aspiration, and individual initiative. The French Socialist leader, M. Leroux, frankly says, "Socialism is a political organization in which the individual is sacrificed to society." If this admission is true, how long could society endure under such a scheme, since the individual is the unit of society? Mr. Bradlaugh, the widely-read English Socialist, boldly avows, "Socialism denies individual private property, and affirms that society, organized as the State, should own all wealth, direct all labor, and compel the equal distribution of all produce." This would mean, of course, the extinction of private enterprise.

But is not private enterprise essential to the production of independent, clear-thinking, self-reliant men, who can stand alone, speak their own minds, and each make his own "contribution to the sum of human welfare"? It will never do to make a man a mere cog in a wheel, a part of a machine. If a man is to make the most of himself, he must have his own footing, not only in the moral and spiritual realm, but in the material and economic as well. Is it not true that a man derives much of his intellectual and ethical discipline in the proper handling and using of property? True it is that he is seriously injured in the misuse of it; but this is true of the misuse of any other kind of responsibility. One's complete manhood depends on "knowing how to use every kind of power."

We would not deny that there are many industries that can most advantageously be carried on coöperatively; in which the body politic furnishes the capital and directs the work. It is probable that every business or industry that is actually a monopoly would best be owned and managed by all the people through their government. Yet I am convinced that collective industry and enterprise could not long endure where individual industry and enterprise are not found. Training in exercising individual responsibility and initiative are indispensable in prepar-

ing men and women to take leading places in coöperative enterprise. We can never make men happy, contented, and thrifty by act of Congress.

— ★ ★ —

Dr. Harvey Wiley, who has stood at the head of the United States Bureau of Chemistry for so long, and who has made so commendable a fight against the adulteration of foods, resigned his position on March 15. Altho the doctor has been upheld in his decisions, because the force of the facts was such that it could not well have been otherwise, yet he says the big combines that insist on adulterating foods have so tied his hands through Government officials that he is practically powerless to do anything. It is a sad commentary on the conditions of this time when men will deliberately destroy the health of their fellow men in order that they may make big profits from their wares. It is true that the claim is made, by those who are adulterating the foods, that they put up only wholesome products; but the facts show to the contrary. It is the part of wisdom for people to use as little of the prepared foods as possible, unless they are fully assured that the manufacturers are honest. There



Ferdinand August Bebel, the German Socialist leader who came within twenty votes of being elected president of the Reichstag

are food factories that are operated by honest men, and their wares can be relied on. But such factories have no occasion to drive out of office such men as Dr. Wiley.

On March 14 there occurred an insurrection in the Nebraska penitentiary, among the prisoners, in which the warden and some four or five guards were killed. Three of the convicts finally escaped in their prison clothes in the midst of a very severe blizzard. The militia as well as the police force were immediately called out, and the prison bloodhounds were taken to try to catch the fugitives; but the snow covered their tracks so quickly that it was impossible to pursue them. Three days later a woman frantically telephoned to the officers that the men had robbed a near-by store, the night before, of citizens' clothing, guns, and ammunition, and had just stopped at her house and compelled her to get them breakfast, and her husband to hitch his team to his sled and drive them on their way. The fleeing men were soon surrounded by the pursuing officers and posse, and altho the brothers of the man that was unwillingly driving them in his sled implored them not to shoot, the pursuers opened fire, and the driver was the first to be killed. Two of the convicts were soon killed, and the other one surrendered. The saddest thing in connection with it is that the unwilling driver who was killed was a young man that had been married but two months, and he had to be taken home a corpse to his young wife.

Judge Otto Rosalsky, on March 16, received a bomb through the mail. There was nothing about the package that looked suspicious, for the judge casually opened it the same as he would any other mail that might come to him. But as soon as he

commenced to unwrap the package, he discovered what it was, and immediately sent for an officer who was an expert with bombs. The officer proceeded with the work of taking the bomb from its package the same as he had done with many others before, but this one exploded, and he was seriously hurt, and considerable damage was done to the building in which they were at the time. It was supposed that some one was trying to terrify the judge because of the decision he rendered in the case of Foulke E. Brandt, the former valet of Banker Schiff. Modern high explosives are very useful in their proper place, but they also furnish a means for the lawless element of society to hasten on the reign of terror that lies just ahead of us. For the conditions that are rapidly growing up around us can result in nothing short of a reign of the lawless element. Courts that can not be bribed with money will be intimidated with the bomb if possible.

The first lord of the British admiralty has submitted his estimate for the navy for the next year, and it amounts to \$220,427,000, a decrease of \$1,535,000 from last year. He recommends that they abandon their "double standard" for the navy. The "double standard" means that they have tried in the past to keep their navy up to the point where it could successfully meet any two of the first-class powers of the world. He thinks that they should drop down to a sixty per cent efficiency. In the past they have reckoned the United States among the great powers that they should be ready to meet in connection with any one of the other great world powers in naval battle. But he says now that it is foolish for them to plan against the United States in this way, and all they need to plan for is to keep sixty per cent ahead of Germany. Lord Churchill said that he did not like to mention Germany in such connection, but thought it was necessary. He also said that if Germany would agree to cut down her naval program, the British would meet her on the same ground. It is plainly to be seen, from the report of the admiralty, that Great Britain does not like to go on with this awful burden of war preparation. But in the condition of the nations to-day, she feels that it would be suicide to do otherwise. What is the unseen power that is driving the nations into this madness of war against their will?

Ex-President Diaz has recently been in consultation with a celebrated palmist in France, and this person assures him that he has still fifteen years of life before him, and that he will be returned to the rulership of Mexico next September. Diaz may live much longer than that for aught we know, and he may be called back to Mexico to help quell the revolution that has been running riot there for so long. But why should intelligent people resort to such methods to try to read the future? It is an index, however, of numerous human minds. Men are so anxious to know their future that they can be drawn into consultation with almost any kind of soothsayers that come along. If ordinary human reason can not teach one the evils and fallacy of such a course, they should let God's Word speak to them in its clear warnings against all such work. The mind should be held above the superstitions and trickeries of palmists and all the other schools of soothsayers, if we would be free from self-deception.

President Taft has been notified by Commissioner of Corporations Herbert K. Smith, that the Government should be careful to preserve the title to the remaining sources of water-power in the country, for the reason that the big monopolies of wealth are gathering them up so fast that they will soon be held in one strong combine. The possibilities of electricity make the water-power of the country especially valuable.

A young Russian chemist has succeeded in making a good substitute for rubber from certain properties of benzol. His discovery is said to be attracting considerable attention among those interested in the rubber industries.

Thirty-two men were killed by an exploding boiler of a passenger engine in the Southern Pacific railroad shops at San Antonio, Texas, on March 18.

# HOME AND FIRESIDE

## Something to You

"'Tis nothing to me," the beauty said,  
With a careless toss of her pretty head;  
"The man is weak if he can't refrain  
From the cup you say is fraught with  
pain."

It was something when, in after-years,  
Her eyes were drenched with burning tears,  
And she watched in lonely grief and dread,  
And startled to hear a staggering tread.

"'Tis nothing to me," the mother said;  
"I have no fear that my boy will tread  
In the downward path of sin and shame,  
And crush my heart and darken his name."

It was something to her when her only son  
From the path of right was early won,  
And madly cast in the flowing bowl  
A ruined body, and sin-wrecked soul.

"'Tis nothing to me," the merchant said,  
As over his ledger he bent his head;  
"I am busy to-day with tare and tret,  
I have no time for fume and fret."

It was something to him when over the  
wire  
A message came from a funeral pyre;  
A drunken conductor had wrecked a train,  
And his wife and child were among the  
slain.

"'Tis nothing to me," the voter said;  
"The party's loss is my only dread."  
Then he gave his vote to the liquor trade,  
Tho hearts were crushed and drunkards  
made.

It was something to him in after-life;  
His daughter became a drunkard's wife,  
And her hungry children cried for bread,  
And trembled to hear their father's tread.

It is something for us to idly sleep,  
While cohorts of death their vigils keep,  
To gather the young and thoughtless in,  
And grind in our midst a grist of sin.  
— Selected.

— ★ ★ —

## "Touched with the Feeling"

By Clara Edna Rosencrans

**H**OW often we meet with people  
who, tho kind and gentle, and  
filled with sympathy for trials  
which they can understand, yet  
have never had experience of  
utter or partial helplessness, and that weak-  
ness and apathy which so often accompany  
this condition! They look at one with a  
sort of half pity, and say: "I don't know  
how you ever live that way. I never was  
crippled in my life, and I don't know how  
you feel."

Then, again, there are those who never  
have been sick; and they too pity us, but  
they can not enter into the feelings of those  
who are sick and suffering. Their buoyant  
life and high animal spirits jar upon every  
quivering nerve, and we can not but draw  
a sigh of relief when they take themselves off  
to some more congenial environment. We  
do not blame them; for if they never *felt* as  
we do, never have known what it was to have  
nerves that the slightest sound thrills to  
agony, how can they be supposed to under-  
stand?

Sometimes one feels utterly alone. Then  
comes the joy of the thought that Jesus  
knows, that He has felt and suffered all that  
we can be called upon to endure; for He is  
"touched with the feeling" of all our pain,  
not in some by-gone time, outlived and for-  
gotten, but now, at the present moment. He  
suffers with His own as much as when on  
the shores of Galilee, in the temple at Jeru-  
salem, or beside the little demoniac. His

loving heart broke at sight of the fearful  
misery Satan had brought upon those who  
were blood-bought and blood-related to the  
Son of God. When the pain is greatest and  
the weariness hardest to bear, we can reach  
out our weak hands and clasp His, and feel  
His sympathy and love flow into us in a  
mighty tide. Ah, He is "touched with the  
feeling," and we love Him all the better so!  
He meets one of the deepest needs of our  
common humanity, that of a living sympa-  
thy and help.

Then, again, the sufferer is always sensi-  
tive. Little slights that would not even be  
noticed by those in ordinary health, are  
turned over and over in the tired brain, un-  
til they assume entirely unjustified propor-  
tions. You worry and fret yourself into a  
fever over the matter, until suddenly comes  
the blessed thought, "Jesus had all this to  
bear, and He knows, and loves me through  
it all." He had not only the little slights  
to bear, but the stern sorrow of seeing His  
most cherished friends turn against Him  
with aversion and denial.

We go a step farther in this wonderful  
life story wherewith our Lord has identified  
Himself, making it so much a part of His  
own that there can never be a separation.  
We stand beside the grave where we have  
laid our loved ones, and still we see Him,  
our Brother, flesh of our flesh, weeping with  
us, in a sympathy so human that it is di-  
vine. And as we realize His oneness with  
the human race, so more and more shall we  
become one with His divinity, lifted up to  
heights to which we might never have  
climbed unaided. Knowing that "we have  
not an High Priest which can not be  
touched with the feeling of our infirmities,"  
gives us an earnest desire to attain to the  
thing which He would have us to be. His  
is no far-away, impersonal being, but a liv-  
ing, breathing, loving Friend that our finite  
minds can lay hold of.

In giving us Jesus, God gave us heaven;  
for where Jesus is, there is heaven. And  
when we come to feel that tender sympathy  
for those who are crippled and sick with sin,  
which He feels, heaven will come so near to  
us that we will breathe its air and speak its  
language of unselfish love. And not only  
will our words and actions proclaim our kin-  
ship with that better country, but an im-  
palpable influence will be shed around us,  
so that those with whom we come in con-  
tact will "perceive that virtue has gone out"  
of us. When shall we attain to this ideal?  
When shall we come to be "touched with the  
feeling" of the great world of sin and sor-  
row and suffering about us, and hasten to  
bring to it the balm of a living Gospel?

What a brother we've found in the Saviour,—  
One who never forsakes in our need;  
One who feels, through His cross, every sorrow.  
O, He's just such a Christ as we need!

He is one with the Father in glory,  
Yet He stoops to our lowliest need.  
Never wound was too deep for His healing.  
O, He's just such a Christ as we need!

— ★ ★ —

TRUE worth is in being, not seeming;  
In doing, each day that goes by,  
Some little good,—not in dreaming  
Of great things to do by and by.  
— Alice Cary.

## The Menace of Soothing Sirups

THE dire effects of the many so-called  
"soothing sirups" upon thousands of inno-  
cent babes can scarcely be imagined. The  
awful crime of Herod, who slew the little  
ones of Bethlehem, does not compare with  
the evil wrought by these drugs upon the  
infants in civilized countries. The essential  
ingredient of these sirups is invariably some  
form of opium. To its influence the tender  
infants are especially susceptible. Sooth-  
ing sirups soothe the restless, suffering babe,  
not by removing the cause of the pain nor  
by healing the disease, but by simply dead-  
ening the nerves and benumbing the delicate  
nerve-cells of the brain. The sleep produced  
is unnatural. It is a stupor from which the  
child may or may not awake. Serious in-  
jury is always sustained by the little one,  
altho the full results may not be seen until  
later in life.— Dr. D. H. Kress, in "Life  
and Health," Washington, D. C.

— ★ ★ —

## Her Pets

SHE saw the pleasant living creatures,—  
bright birds scattering music in the air,  
fish like darting lights in the dark water,  
beasts with soft eyes and softer fur. There-  
fore to her house she brought them, in  
chains and cages and glaring jails of glass  
she kept them, prisoners and exiles all.

Out of the billowing green boughs of the  
forest, the endless oceans of bright air, the  
refreshing rain, the winds that lift and rush  
and fill with wild rejoicing; out of the  
whispering darkness of deep leaves, the  
wide, sweet light of sunlit hill and valley;  
away from pleasant chase of food desired,—  
come the yellow song-birds which she loves;  
come over land and sea in small, tight  
wicker cells; come to prisons of gilded wires  
scarce larger; come to the smothering house  
air, the dull, constant, dreary walls, the  
sick heat, the smell of coal-gas and the  
smoke of oil; to such stale, monotonous food  
as falls to them inert; to hop and hop and  
hop, to sing madly to no end, and dream of  
flight,—to this come the birds she loves.—  
Charlotte Perkins Gilman.

— ★ ★ —

## "My Smoke-House"

A MAN who lives in Albany, and whose  
business is that of a clerk, said that he had  
lately built a house that cost him three thou-  
sand dollars. His friends expressed their  
wonder that he could afford to build so fine  
a dwelling.

"Why," said he, "that is my smoke-  
house."

"Your smoke-house? What do you  
mean?"

"Why, I mean that twenty years ago I  
left off smoking, and I have put the money  
saved from smoke, with interest, into my  
house. Hence I call it my smoke-house."—  
Selected.

— ★ ★ —

"INTIMACY is no excuse for discourtesy.  
The girl who says to an intimate friend,  
'You look like a fright in that hat,' would  
never think of addressing such a remark to  
a comparative stranger. It is a pity when  
love's ties are made an excuse for speeches  
which bruise and wound."

# 6 Religious Liberty Numbers

—Of the Signs of the Times Weekly—

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#### MRS. E. G. WHITE

The Power and Influence of the Gospel of Christ.

#### SINGLE ARTICLE

Not for Ourselves.

¶ This issue means much to everybody—the business and the professional man, the laboring man, and the man of leisure, and most of all the Christian. It has meant much to, and still has much to do in, other countries; it is meaning much to other States, and means much to our own country and State. Every liberty-loving man and woman should understand the underlying principles; they are found in the Word of God.

¶ You are invited and urged to study the question with us for a few weeks. Some of your acquaintances would doubtless like to follow the studies with you. Why not include a list of them with your own name?

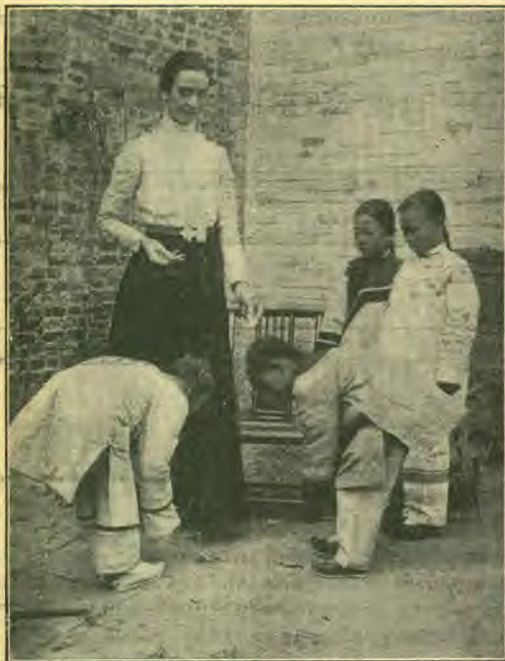
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## Signs of the Times

Mountain View, California



Chinese making the "respectful" bow to a superior

## From China

[We have taken this from one of the reports given recently by our correspondent concerning the revolution in China, as it is worthy of an article by itself.—EDITOR.]

**G**OD has said in His Word that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations." China is one of the great parts of the world. Surely it means that His Gospel will be preached in China, for His Word stands fast. "Heaven and earth shall pass away," He declares, "but My words shall not pass away." Matt. 24:35.

Taking into account all the work of every missionary in China, there still remain 100,000 natives to one missionary. If it were possible for every one to preach to 1,000 different persons every week, it would take two years to speak to every one just once. Thus it can be seen that the preaching of the Gospel has but barely begun in China, while the special message of Christ's soon coming has reached only a few thousand persons.

There remains to be done a much greater work than has been done; and that this work will be accomplished in this generation, is clearly set forth in God's Word.

Trusting in this Word, we are led to believe that God will overrule in this great movement; that He will say to the powers of darkness, "Hitherto shalt thou go, but no further;" that He will bring order out of this seemingly impenetrable chaos. We believe that out of this turmoil and confusion will arise a new country and a new order of things; that railways, telegraphs, and other modern improvements will be quickly established in this part of the world, so that the messengers of "the Gospel of the kingdom" can go swiftly from place to place, proclaiming to all, "Fear God, and give glory to Him; for the hour of His judgment is come."

Not alone the eighteen provinces of China, but Manchuria, Mongolia, and the hitherto unentered country of Tibet and the interior of Asia must receive this message.

Our brethren from all points of the field

are assembling in counsel here in Shanghai, and we are all praying that God will manifest Himself in a special way among us at this time. We are laying plans broader and wider than ever before for the extension and upbuilding of the work.

Before the echo of the last gun of this terrible revolution dies out, before the smoke clears away or the ashes of the burning cities are cold, we plan that every one of God's faithful messengers will be back at their posts, raising up new churches, better, larger, and with more consecrated, faithful members than ever before.

Where is there a greater work than this? Can any one imagine any grander opportunity on the earth at this time than to have a part in giving God's closing message to the millions of earth who know it not?

Pursuit of riches, honor, or position, and anything this world can offer, sinks to insignificance beside it.

Well has Spurgeon said: "I should not like you, if meant by God to be a great missionary, to die a millionaire. I should not



Selling tea at Wei-hai-wei

like it, were you fitted to be a missionary, that you should shrivel down into a king."

Who among the readers of these lines will determine in your heart to have a part in this work? Often has the call been presented, "Who is willing to give up all, and go to suffer and die on a foreign shore?" This way of expressing it is not giving all the truth. We propose to reverse this now, and say, *Who are willing to stay at home and die, suffering from the vexing cares of this world, when they have a chance to go to the front and engage in the greatest movement in the world at the present time?*

Friends in the home land who are pitying the missionaries at this time, save your words. These same missionaries are pitying those in the home land who are so entangled with the affairs of this life that they are prevented from answering God's call to enlist in the "ever victorious army."

Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before!

Christ, our mighty Captain,  
Leads against the foe;  
We will never falter  
Where He bids us go.

At the sign of triumph,  
Satan's host doth flee;  
On, then, Christian soldiers,  
On to victory!  
*Crowns and thrones have perished,  
Kingdoms ruled and waned;*  
But the church of Jesus  
Constant has remained.

Onward, then, ye people!  
Join our happy throng!  
Blend with ours your voices,  
In the triumph song!  
Glory, praise, and honor,  
Unto Christ, the King!  
This, through countless ages,  
Men and angels sing.

Far o'er yon horizon  
Rise the city towers  
Where our God abideth,  
That fair home of ours.  
Thither onward! Thither,  
In the Spirit's might!  
Upward, ever upward,  
Till we gain the height!

Unto God the Father  
Joyful songs we sing.  
Unto God the Saviour  
Thankful hearts we bring.  
Unto God the Spirit  
Bow we, and adore,  
On our way rejoicing  
Now and evermore.

F. E. STAFFORD.

— ★ ★ —

## With All His Strength

A LITTLE boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said: "Well, I'll tell you. You see, we live on the fourth floor of this tenement, and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong, so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself, and it's a pretty big hod. It takes all my strength to get it up there. Now isn't that loving my mother with all my strength?"

— Biblical Recorder.



Morrison Hill Road, leading to the Happy Valley recreation grounds and to the cemetery, Hong-kong

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"The object of this work," says Elder M. C. Wilcox, its author, "is to present in the briefest, simplest way a part of the Bible evidence concerning both sides of the Sabbath question." It traces the Sabbath from its institution through the Levitical dispensation, and then from the beginning to the close of the Christian dispensation, to its "glorious outcome." Contains 125 pages, with 8 full-page illustrations and charts; price 10 cents.



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## "Prophetic Gift in the Gospel Church"

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

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He who believes in true religious liberty, believes it primarily not for himself, but for the other man.

True Christianity will never seek to entrench itself in civil law. It has a higher source of power. Neither will true democracy ever uphold or support a religion, or church, which seeks support from the State.

The Christian Citizenship people ask us to pray in August for "weaker and backward races and nations." But why work against these prayers? Yet that is what he is doing who is trying to foist upon these weaker and backward nations religious laws.

**Lack of Effectiveness.**—The late Mr. R. T. Crane, of Chicago, known not only as a successful business man, but for his attacks on colleges and college education, just before his death issued a diatribe against railways. He said: "I do not know of any business that has been carried on with so little judgment as railroading, nor one in which a man has been able to make a success without having been brought up and thoroly trained in the business. Were any other business to be carried on in the same way that the railroad business has been, with a man at the head of it who knows nothing about the business, it would be bankrupt inside of a year." He declares that a proper organization would save very many of the accidents, and the *Railway and Engineering Review* admits that it is true in many cases. The *Literary Digest* says that Mr. Crane will be listened to in this, because he was a successful business man, more than he would in his protests against college education; but it seems to us that what Mr. Crane had to say on education should be listened to. He was looking upon the practical side of it. The educational men look largely upon the culture side of it. Mr. Crane was looking for success on the business side, for men so educated that they could do something, and in his experience he found the vast majority of the college-educated men inefficient, impractical.

What he said is worth heeding, and evidently the railway journal referred to thinks that some things he says are worth heeding by the railway managements.

**"The greatest good of the greatest number"** is often used by good men in an utterly meaningless or pernicious way. It is an end sought, an object aimed at, and in this way it is wholly selfish. There has not been any oppressive system under the sun but that its devotees, if they did not then have the greatest number, hoped sometime to have, and for their own they have sought the greatest good, or rather the greatest gain. The only true purpose in the State is the jealous guarding of the rights of the minority, of the poorest, the weakest. The conservation of the rights of one, means the conservation of the rights of all; and its inevitable fruitage, result, out-working, is the greatest good to the greatest number. But that comes as a result, and not as an object to be sought.

**A Defense of Immoralism.**—A decent government official in France has begun a vigorous campaign against obscene pictures and improper books. This in some circles is meeting favorable response, but there are found influential people who, while they admit all the immorality in France, declare it is "the characteristic quality of the free spirit, and accompanies none but the highest intellectual attainments." So one writer declares. He says: "We are immoralists because we are curious and sincere." "Our immoralism is bound up with our art, our wit, our intelligence. It is not a thing to blush over, for it is a sign of our temperament and one of the titles of our glory." All these sentiments are the result of setting aside the law of the Most High, and it is well expressed in the words of the great apostle: "Whose god is the belly, and whose glory is in their shame, who mind earthly things." Phil. 3:19.

## The Pacific Union Conference

THE biennial session of the Pacific Union Conference closed on March 26, according to appointment. An institute for all the ministers and other Gospel workers occupied a week preceding the conference. The president of the General Conference, Pastor A. G. Daniells, assisted by Pastor George B. Thompson, took the lead in the institute, and all who were there will agree in saying that it was indeed a very profitable occasion. The fact was kept prominent that workers who are giving the solemn warning that the Lord is about to come the second time should strive for the highest possible attainment of both spiritual and mental powers.

The officers elected for the next biennial term are: E. E. Andross, president; G. A. Irwin, vice-president; J. J. Ireland, secretary and treasurer; and the other members of the executive committee are: the presidents of the six local conferences (by virtue of their office), and W. C. White, C. W. Irwin, G. A. Reaser, H. G. Lucas, C. H. Jones, and D. H. Kress.

There was a large attendance at the conference, and many important matters for the advancement of all lines of our work were acted upon. A fuller report will be given next week.

**The Panama Canal is one of the greatest undertakings of the centuries.** When successfully completed, it will be a fine monument to engineering skill and human endeavor. It will have cost many millions of dollars, and much has been said in regard to the enormous expense of the great enterprise. But have you ever stopped to consider that the United States spends more every year in keeping herself prepared for war than it would take to build a Panama Canal? Think of it! One of the greatest of the civilized nations spends more than enough each twelve months to complete such a stupendous commercial enterprise—an enterprise that would be ever after a benefit to mankind; and all of that vast sum spent annually for nothing more than purposes of destruction. The outlook for peace can not be very strong when our nation

feels compelled to spend so much on war in order to keep prepared to cope with the other nations who are making similar preparations. Facts of this character ought to enable men to see clearly that we are in the time foretold when the spirits of demons would arouse the whole world for war. There has never appeared in human history a more striking fact than the absolute fit that the war conditions of to-day make to the Bible prophecies concerning them.

**No Compromise.**—We do not see how any Christian who understands, or any true temperance man, can compromise on the question of the prohibition of the sale of intoxicating liquors as beverages. The whole liquor traffic is an evil, or it is not. If it is an evil, then it ought to be prohibited. It is not an argument of any force to say that the law will be broken. Such an argument would lie with equal force against the prohibition of stealing, or rape, or gambling, or murder. Prostitution is wrong, and should be prohibited; but why not high-license a few houses, and so regulate it? Gambling is wrong, and should be prohibited; but why not high-license for revenue two or three select gambling dens, and thereby make it respectable? Murder is wrong, and should be prohibited; but why not license one or two shops in a town or city, to kill under certain regulations? If the drink traffic and its results are evil, every argument for license or regulation falls flat; no monetary consideration, no help, no government revenues, can compensate for the misery of every sort which follows in its path. Just as soon as one compromises to the regulation of the thing, it goes on, and the very licensing of a few "respectable" liquor-selling places makes it all the more potent for evil. If it takes one year, or one thousand years, or if the thing is never prohibited, the true temperance man will stand square on the prohibition question.

**As Was He.**—The followers of Christ Jesus are to be in this world as He was,—to be in the world and not of the world, remembering ever that they are from another sphere, "born from above." "Except a man be born from above, he can not see the kingdom of God." Therefore said our Lord, "They are not of the world, even as I am not of the world." And therefore He prayed again, "I pray not that Thou shouldest take them from the world, but that thou shouldest keep them from the evil one." And not being of the world, they should not love the world, nor the things that are in the world, because all these things perish, and He would have their affections set upon the things which abide forever. But they are in the world for the same purpose that He was, to win every soul whom they can to everlasting righteousness. That purpose they must ever bear in mind. They lose nothing by yielding this world, for they win eternal life and the world to come, with all its blessed fruitions of the ages,—sinless, curseless, deathless, transcendently glorious. Let them remember, tho, that they are in this world for the one sole purpose of living above the world, of living not of the world, and that they may save sinners for the world to come; and only so can they save themselves. No higher occupation, no nobler purpose, soul ever knew or can know.

**Japan and Russia have sufficiently buried their old grudge to cause the despatches to report that they are conniving together to seize large portions of China in the present stress of that nation.** Because of this condition the United States, France, Germany, and Great Britain have combined to prevent it. This country is hastily sending a large fleet of war-ships to Chinese waters. The latest despatches indicate that the United States and Britain have formed a special compact of the English-speaking world in order to hold the Chinese nation intact. It is to be hoped that England and America will never again be found on opposing sides; for if these two great nations act together, they will, by their very strength, hold in check the threatening war-storm.