

# Signs of the Times



## Success Lies in the Conflict

By M. C. Wilcox

He thought to win the prize from strife apart,  
 He thought to reach the goal through paths of ease,  
 That he could rest in morn, and then appease  
 The God of right; that he by sleight or art  
 Could burke the Master's rules, ignore the chart,  
 And finish safe and sure across the seas  
 His voyage; that good would come by evil breeze,  
 And joy eternal from a faithless heart.  
 But sad the disappointment, sore and keen,  
 The Dead Sea apples soon to ashes turn,  
 The bloom of life has fallen as of yore;  
 A steady candle's more than meteor's sheen.  
 We lose the harvest-home when faith we spurn,  
 'Tis loss of hope and life forevermore.



Pedro J. Gento.



# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

## 3944—Why Created?

What did God create this world for, when He saw the end from the beginning, and knew the suffering that would come upon man? G. E. N.

God created this earth, as He did everything else in all the universe, for His own pleasure and glory.—"Thou didst create all things, and because of Thy will they were, and were created." Rev. 4:11. But God's glory is His goodness. Ex. 33:18, 19. It is not His will that any should perish, for "as I live, saith the Lord Jehovah, 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, O house of Israel?" Eze. 33:11. And therefore when man was placed upon this earth, he was given every opportunity to choose the right and refuse the wrong. It would have been possible, of course, for God to create man here, and make it utterly impossible for man to sin; but in that case man would have been a mere automaton, a machine, so to speak. Character demands risk. God Himself could not create man who would form character, and by choice serve Him, without taking the awful risk of sin. Man must be allowed to choose; and when he is permitted to choose, and chooses the evil, he himself will vindicate God in it, and will acknowledge that he has chosen that which he desired. But even the sin entered—and certainly those who have not sinned can not be condemned because of their inherited nature—God has given grace sufficient to meet the sin. "For where sin abounds, grace does superabound." See Rom. 5:20.

Then, too, in every generation and age of the world, even its most sinful age and sinful place, some have turned from sin and yielded themselves to God, demonstrating that God's Word is true. Therefore so far as the people of this world are concerned, every intelligent being has his choice either to serve God or to refuse. If he chooses God's way, there is everlasting life and immortality for him. If he refuses, he reaps the wages of sin, which are death. God takes from him the life which has been given to him, because he has misused the life. Certainly God can not be charged with injustice in doing this.

Then, too, in this earth is worked out, for the benefit of the universe, the great problem of sin; and therefore to all eternity this world, and the inhabitants of this world who are saved, will teach to the intelligences in the universe the great love of God the Father, the power of His grace over sin, and the supreme advantage of serving God in simple faith. This answer is susceptible of great development, but this covers the principle.

## 3945—Feet Washing

Why should we not wash each other's feet? I belong to the Missionary Baptist Church, but believe strongly in feet washing. S. T. H.

It would seem that the ordinance of humility as given by our Lord in John 13 is just as clear as any other instruction in the Bible. We have our Lord's own example, and then we have His "ought" as well.—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." And then He confirms these things by saying, "If ye know these things, blessed are ye if ye do them." Certainly those who have carried out the ordinance in the spirit of it have demonstrated the Master's words.

## 3946—The Desolated Earth

Kindly explain Isa. 24:19, 20.

L. N. T.

The text reads: "The earth is utterly broken, the earth is rent asunder, the earth is shaken violently. The earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." These are some of the figures which God uses to show how the earth will be shaken and desolated when the Lord speaks from heaven and the great culminating judgment-day of God is reached. The same thing is stated in verse 1, "Behold, Jehovah maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad

the inhabitants thereof." The reason is because the people have "transgressed the laws, violated the statutes, broken the everlasting covenant." Verse 5. The great shaking will take place under the seventh plague, as recorded in Rev. 16:17, 18; Heb. 12:26, 27. The falling and not rising again, of course would pertain to the earth in its present state, and under its present conditions. Out of the ruin of this old earth caused by sin, God will bring the new heavens and new earth, wherein dwelleth righteousness. 2 Peter 3; Revelation 21.

## 3947—Origin of the Baptists

Is it possible for the Baptists to trace the origin of their church to John the Baptist, as they claim they can? D. M.

Possibly. We have not read any work or article which claims to do this, so we do not know how much it is possible for them to do. It would seem that the tracing of a church to Christ would be sufficient. But, of course, if it is traced to Christ, it is really traced to John the Baptist, because Jesus was baptized by John the Baptist. We need go no further, certainly, than Christ, the anointed of God.

## 3948—The Judges of Jesus

How many judges judged our Lord? C. H.

First He was brought before Annas, out of respect, because he had been the former high priest; and Annas condemned Him, altho he had no power to judge Him, and it was contrary to the Jewish law to condemn a prisoner in the night, we are told. He was next, in the morning, brought before Calaphas, was condemned by Calaphas for blasphemy, but Calaphas had no power to enforce the death sentence. He was finally brought before Pilate, and the death sentence was passed on Him by Pilate. He is really the one who sentenced Him to death; and yet the very one who sentenced Him to death, Pilate, the Roman governor, declared, "I find no crime in Him."

## 3949—Power in What?

Please explain 2 Kings 13:21. What power was there in the bones of the prophet? C. H.

The passage reads: "And it came to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulcher of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet." There was no power in the bones of Elisha, any more than in the bones of any one else. God used this way to recall once more to ancient, apostate Israel the living messages which Elisha had borne them. Elisha was dead, but his message was still a living message for Israel; and the fact that God thus honored the very remains of His prophet, was not to teach Israel that there was sanctity, or power, in the bones, but power in the God whose prophet Elisha was, and that the message which God gave through that prophet was to be heeded. It will be seen that this is in perfect harmony with Eccl. 9:5.

## 3950—Kind of Drink

What kind of strong drink is mentioned in Deut. 14:26? C. S.

The scripture is instruction to God's children that if they were faithful to Him, heeded His injunctions and commandments, came before Him in the great feasts that were held in His honor, they could bestow the money which they obtained from the sale of a certain thing set apart, for whatsoever their soul desired, oxen, or sheep, or wine, or strong drink, "whatsoever thy soul asketh of thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou and thy household." Now in the first place, this did not include every kind of meat that any heart would lust for, because the first part of this chapter forbids very clearly certain flesh food. It must have meant certain kinds within the proper bounds. God would not have His people gluttons or drunkards. The strong drink of those days was not distilled liquor. That was a later in-

vention. The very strongest, probably, which they had in those days was that which would simply cheer, and not inebriate,—a proper thing to drink while they were rejoicing before God, because in all probability it did not carry away the reason or sense. Just what it was we do not know, but we may know this,—that the Lord did not advise drunkenness on the part of His children. And we may know still another thing,—that if God's children had stood just where they ought to stand before Him, as this chapter intimates, they would not desire the things that were wrong. Some of these questions will always be more or less puzzling, but they need not trouble us. The apostle has given Christians a most excellent rule: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those who do this will seek to know, not what will taste good, or what will please the flesh, but what will be for God's honor and glory.

## 3951—Israel Conquered

Please explain Isa. 8:8.

C. M.

We are not just certain as to what our correspondent means. The inquiry seems to be respecting verse 5, but verse 5 requires no explanation. Possibly it may be verse 8. If verse 8 is meant, the context must be read with it, and that is that Syria and Israel, through their kings, Rezin and Pekah, in their confederacy, were bringing destruction upon Israel instead of safety, and that because of their departure from the Lord, the Lord would bring upon Israel Assyria with all his power, and Assyria should overflow the land and pass through it. The idea is that it would all be covered. Assyria, with its minions, would sweep through the entire land and fill its whole breadth. "Immanuel," of course, is one of the names of our Lord; and the land belonged to Him, but the backsliding of Israel brought judgments upon the entire nation.

## 3952—How Many Angels?

How many angels fell? C. M.

We do not know; it is nowhere revealed. If we knew just the original number of angels there were, we might have a better idea as to just how many fell; but in the two instances in which the numbers are mentioned, the definite number is not given. We read in Dan. 7:10 that they numbered ten thousand times ten thousand, and thousands of thousands; and this same number is given in Revelation 5. This is called, in Hebrews, the 12th chapter, "an innumerable company." From Rev. 12:4, we would gather that one third of these fell; that when the dragon representing the devil fell from heaven, he drew the third part of the stars of heaven and cast them to the earth. Sometimes this is stated as nearly one half, but the prophecy seems to have reference to the angels. Of course, not knowing how many the "ten thousand times ten thousand, and thousands of thousands" are, or how many that "innumerable company" numbers, we can not tell how many fell. It certainly was a vast number, and the legions of the demons in this world demonstrate it.

## 3953—The Number of His Name

Will you please explain Rev. 13:17, 18? Does the pope wear the numbers on his crown equaling number 666, or is it to be on the image that is yet to come? Please give the letters on the pope's crown. E. V. D.

It has been said that there was a crown once worn by the pope which contained the words "Vicarius Filii Dei," the Roman numerals of which added together amount to 666. On the other hand, this is as strenuously denied, that there is no such crown, nor was there ever such a crown, worn by the pope. It does not seem to us that this is necessary to fulfil the prophecy. The pope claims to be the vicar of Jesus Christ, and "Vicarius Filii Dei" means "Vicar of the Son of God." The numeral letters in that name are, V-5, I-1, C-100, I-1, U (the same as V)-5, I-1, L-50, 2 I's-2, D-500, I-1, making the number 666. There is nothing in the prophecy which would intimate that it was to be upon the crown of anything, but that this great power which shall raise itself against God is a power the name of which will read, 666. We believe there is yet to be more light upon this question.



# 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 Coming of Our King

(A Review of Our Six Months' Series)

**T**HE world loves loyal men — men that will stand for what they believe to be right. They love the patriot that is true to his king and his country; whether they believe in Christianity or not, they admire the Christian who is loyal to his religion, to his God, his Saviour, his King.

Jesus Christ is that King.

He left heaven with all its glory once, and came to this world, was made in the likeness of sinful flesh, and died in order that He might save men. In His Divine-human nature He has been the High Priest of humanity since that time, pleading the merits of the offering that He made for mankind.

He is coming again, coming as King of Kings and Lord of Lords, coming not a friendless Stranger cradled in the manger of a rude inn, coming not to travel, foot-worn and weary, the hills and dales of Judea, or any other part of earth, coming not again in lowly human form to be rejected of men, coming not again to die upon the cross. He is coming as King, coming in all the glory of the Father, the outshining of His own character, accompanied by the holy angels of God.

In the light of that glory, everything identified with sin will shrivel and perish; but in that same light all those who have received Jesus Christ and His life within, will be changed from mortality to immortality.

It is a question of transcendent importance. He has the right to come to His own. He purchased it, He created it, and when sold under sin, He purchased it with His own precious blood. It belongs to Him. He is only waiting now to gather out all those who will receive Him, that they may

be saved at His coming. That coming we believe to be soon. We believe that there are precursors of His coming, omens of His coming, indications when the King is near. Some of these we present briefly, merely calling attention to them in this ar-

that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19. And the apostle Paul assures the believers who are living when the Master comes, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

### Evidences in Prophecy

One of the great, central objects in the beautiful French capital, Paris, is the Arch of Triumph, a work of masonry two hundred feet high, commemorating great victories of Napoleon. Leading up to this Arch of Triumph are twelve streets. Between the arch and these streets there is an open space of ground. Imagine to yourself, on some great, historic gala day in France, that it was said that there would be twelve companies of soldiers, which would march down those twelve streets to take part in the coronation of a king. The program of events published does not give the precise time when this coronation shall take place, but the people are told that when these companies of soldiers reach the open space, the beginning of the end has come; they may look then for the near coronation of the king. If they are told, besides that, that when these companies reached that open space certain maneuvers or exercises would take place on all sides of that great monument, they might then know the coronation was very near. Some of these maneuvers or exercises would precede

others, but when all were taking place together, they might know that the coronation was at hand, and the future monarch of France would very soon appear.

God has given us just such evidences as these. There will come a time when the great hour of Christ's triumph will draw near, and the coming King will appear in



ticle, a summary of what the SIGNS OF THE TIMES is teaching every six months.

Those who love Him should know something about His coming. The Most High has said in His Word, "The Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. And in the New Testament we are assured



the clouds of heaven. And in order that we may know that this is near, God has given us twelve great prophetic highways down which historic events have been traveling for hundreds of years, and all these historic events have reached the open ground, to Christ's coming, or, in other words, have brought us down to the time of the end. Let us name some of these. We have not time to consider them at all in detail. We plead with our readers to place study upon them.

## 1. The Alphabet of Symbolic Prophecy

First we have the alphabet of symbolic prophecy in Daniel 2, in which the kingdom of man is represented by the Lord, in a dream, to one of earth's greatest monarchs, as a changeable, deteriorating thing, falling away in value, and at last crumbling and broken in strength. The symbol of a great image is used, the image of a man, representing the kingdom of man. It consists of four metallic parts, beginning with the head,—gold and silver and brass and iron, representing, respectively, Babylon, Medo-Persia, Grecia, and Rome, the great dominant dynasties of earth from Nebuchadnezzar's day onward. The prophet sees clay entering among the iron,—crumbling, brittle clay. He is told that this represents a kingdom partly strong and partly broken—a kingdom that is divided—inasmuch as iron and clay will not cleave together; and that this imperial Roman Empire, broken by the democracy of clay, will continue that way till the end. THEN, in the DAYS of its DIVIDED CONDITION, the Most High shall set up a kingdom that shall never be destroyed. Nor will that kingdom give way to other successors, as did the preceding empires, but it, with its subjects, shall stand forever. The life of the kingdom is eternal, the life of its subjects is eternal also.

## 2. The Beast Kingdom

In Daniel 7 we have the kingdoms of earth represented by great and cruel beasts, the same four world-dominant empires. Their antagonistic character to God and His truth is thus symbolized. Babylon is represented by the lion, Medo-Persia by the bear, Grecia by the leopard, and Rome by a great nondescript beast, combining all the characteristics of the others, and supplementing that with ten horns, representing the ten divisions into which Western Rome was to be divided and is divided to the present day, but in which division are found the great, dominant powers of earth—England, France, Germany, etc. There was seen in addition to this a little horn waxing exceeding great, so much so as to control and dominate the other horns—a little horn that had eyes like the eyes of a man, the eyes of man in the horn of a beast showing remarkable shrewdness and wisdom. It represents a cruel power that should "speak great words against the Most High," and "wear out the saints of the Most High," and think to "change the times and the law" of God; and that it should be just such a power as this to the end. And we believe that all this has been met in the great system of church and state apostasy in Christendom, the center of which is the Papacy. But succeeding to all this, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verse 27.

## 3. False Systems and the True Priest

A very remarkable prophecy is found in Daniel 8 and 9. Babylon has passed away. Medo-Persia, the next great world power, is on the stage of action, when Daniel is given another vision, excluding Babylon and presenting before us Medo-Persia, Grecia, and Rome,

the latter under the symbol of a little horn which waxed exceeding great. We are told how this little-horn power would wage war against God's truth. Not less than fifteen to twenty different specifications are named in the prophecy concerning the power which would prove antagonistic to the gospel, and these have been met also in the great apostasy. This prophecy also predicted the very year of our Lord's first coming, the year of His crucifixion, and the turning to the Gentiles. It also presents the priesthood of our Lord Jesus Christ, and when that priesthood would culminate in the last work of the Saviour, the cleansing of the heavenly sanctuary, or the judgment. We are thus brought down by the 2,300 days to the time of the end—1844—these days beginning with the seventh year of Artaxerxes. Ezra 7:7.

## 4. The Coming of Michael

Chapters 10 and 11 are the conclusion of the book of Daniel. They give in fuller explanation the vision of Daniel 8, and carry us down by a parallel prophecy to the time of the passing of all earthly rule, the standing up of all earthly kings, the time when Michael the great Prince shall stand up to reign forever. The name "Michael" is applied to the Archangel, the chief of all angels, and the chief of all the angels is our Lord Jesus Christ, and "Michael" means "like God." It is simply the messenger name of our Lord. His standing up to reign is the second coming of our Lord.

## 5-7. Three Series of Sevens

In the book of the Apocalypse are found three series of sevens: (a) The prophecy of the Seven Churches which discloses the internal state of God's church from the first advent to the second coming of Christ. (b) The Seven Seals, a revelation of the giving of His gospel, its unfolding among the nations, and various events which will occur in connection therewith. It brings us down to the closing work, the sealing of God's servants in their foreheads, which properly studied will be seen to be the last great Sabbath reform which shall take place in the world. (c) The Seven Trumpets—war trumpets—disclosing various events among all the nations of the earth, closing the sixth trumpet with the fall of the great Mohammedan power, and the giving of God's everlasting gospel, the closing of the mystery of God.

## 8-10. The Great Dragon and His Work

Following this series of three we have another series of three set forth in Revelation 12, in Revelation 13, in Revelation 17. In the first of these chapters Satan is represented as a great Red Dragon having seven heads and ten horns, not that this is the appearance of his satanic majesty, it is simply a symbol showing how he is working in the things of the world. He is not permitted to use his mighty power and strength in and of himself alone, by physical power, upon the nations of the earth. He can only influence the powers of earth to do this. And he is thus shown in this chapter, that all may know that the great instigator of all persecution is the devil. It is not of Christ, it is of the evil one. We are shown in this chapter the great and mighty controversy which has been waged all through the centuries,—the enmity against our Lord Jesus Christ, His triumph over all the power of Satan and sin, and Satan's warring against His truth clear down to the remnant, or the last phase of the church of which it is said, they "keep the commandments of God, and have the testimony of Jesus Christ."

In the 13th chapter we have the beast power, the same seven heads. Satan is in the background. These seven heads represent seven different forms of government, unions of

church and state. The symbol of the wild beast of prophecy means, not a church separate from the state, not a state separate from religion, but a power in which civil government and religion are united, and which always means persecution. But the 14th and 15th chapters of the Revelation tell us the triumph of God's people over all beast powers.

In Revelation 17 we are shown the same seven heads at a later period in earth's history, even the very last period. They are heads upon a scarlet-colored beast, and we are here shown also the agency which Satan himself uses to stir up the kings of the earth to the work which they have done and will still do. That agency is the great apostasy, represented by a lewd woman. This apostasy is borne by the nations of the earth. They are made drunk with the wine of her fornication, her debased union with civil power. The outcome of it all will be warring against the Lamb and those who are with Him.

We are also shown in connection with this prophecy great Babylon,—the figure of personified apostasy in the last days, carrying us back to the first great Babylon that made all nations drink of the wine of her fornication, the perverter of God's truth, the upholder of self-salvation all through the ages. But the prophecy ends with great Babylon cast like a millstone into the depths of the sea of judgment, and Christ and those who are with Him conquering and entering upon their eternal inheritance. The last of the book of the Revelation is but the drawing out of the climax of all these wonderful promises,—the new heavens and the new earth, the home of God's children forever. And this closes with God's wonderful invitation, "And the Spirit and the bride say, Come. And let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely."

We have two other prophetic highways, one a brief one with but little detail, found in 2 Thessalonians 2, simply a bare outline of the great apostasy culminating in the man of sin, who shall exalt himself above all that is called God, or that is worshiped.

The other is a thrice given line of prophecy of our blessed Lord Himself, recorded in Matthew 24, in Mark 13, and in Luke 21, in which various events are given, culminating in the giving of the everlasting gospel to the world, and the second coming of our Lord. In all these great lines of prophecy, there are but the final events which may occur at almost any time.

Coming within the little open ground between the beginning of the time of the end, so clearly pointed out in Daniel 8, and our Lord's coming, are various special signs named by our Lord; for in the discourse which Jesus gave in Matthew 24, He used this illustration, "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see ALL these things, know that it is near, even at the doors." In this thrice given prophecy, and in other prophecies of the Word inspired by Him and which He must have taken into consideration, there are given not less than twenty special signs which will immediately precede the second coming of our King.

They are the maneuvers or exercises which show that the coronation is near.

Among these may be found: 1. INCREASE OF KNOWLEDGE, foretold in Dan. 12:4, "Many shall run to and fro, and knowledge shall be increased." How true it is in this generation!

2. The INCREASE OF RICHES predicted by James in his fifth chapter, and in the second chapter of Habakkuk, in which a few men shall control the wealth of the world and make themselves demigods, and demand that



men shall serve them, counting them as the fishes of the sea. But when that time comes we are told, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

3. We have the **INCREASE OF CRIME** as another sign: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." We need only to read such a prophecy as Isaiah 59 — a prophecy preceding the second coming of our Lord — to learn the picture which God's Word draws of this very day in which we live.

4. We have the earth waxed old as a garment, spoken of in Hebrews 1, manifested in increasing storm and tempest and earthquake. It is ready to change its garments and to be renewed by the fiat of Almighty power.

5. We have the false doctrines of **MORMONISM** and **SPIRITISM** foretold by our Lord in Matthew 24, "If any man shall say unto you, Lo, here is Christ, or there," we are not to go forth. "If they shall say unto you, Behold, He is in the desert [as has Mormonism]; go not forth: behold, He is in the secret chambers [as Spiritism]; believe it not." Why? Because that is not the manner of Christ's coming. As the lightning shineth from one part of heaven to the other, so will Christ come; "and every eye shall see Him."

6. We have **SIGNS IN THE SUN AND MOON AND STARS** predicted, not only in the discourse of our Lord already mentioned, but in the sixth chapter of Revelation as well, and also in other prophecies. True, the sun has been darkened before, and star showers, or meteoric showers, have occurred, but these are to come just at the very time and place mentioned in the prophecy, heralds that the day of redemption draweth nigh. And thus they came, in 1780, 1799, and 1833.

7. There will be also **LAST-DAY SCOFFERS**, men "walking after their own lusts, and saying, Where is the promise of His coming?" and each one that utters it is himself a sign that the Lord's coming is near; for of this very class we are told, "KNOWING this first, that there shall come in the last days scoffers." 2 Peter 3: 3.

8. There will be a **GREAT SPIRITUAL DECLENSION** in the times preceding our Lord's coming. Instead of the world being converted, the church will be perverted. We are positively told that this will occur in the last days, "This **KNOW** also, that in the last days **PERILOUS TIMES SHALL COME**," and the apostle Paul, in showing why, mentions eighteen different sins which will be especially manifest among those that have the "form of godliness," but deny "the power thereof." 2 Tim. 3: 1-5. Note, also, that the very sins that were especially manifest in the days of the apostle Paul in pagan Rome, as recorded in Romans 1, are the very sins that will be seen among those who profess to be the Lord Jesus Christ's in the last days. And therefore the times are perilous, for "if the salt have lost its savor, wherewith shall it be salted?" Jesus Himself refers to this when He declares that "Because iniquity shall abound, the love

of many shall wax cold. But he that shall endure **UNTO THE END**, the same shall be saved." Matt. 24:12.

9. **GREAT WAR PREPARATIONS** will precede Christ's coming, and these right in the very face of the fact that men are doing all in their power to secure peace among the nations. The war prophecy is given by Joel, the third chapter, verses 9-12, by Jeremiah in the twenty-fifth chapter, by Revelation in the sixteenth chapter. We are assured by these prophecies that the spirit of war will sweep over all the earth, and tho men do not desire war, yet shall they certainly drink of the cup of war; and the slain will be at that day from one end of the earth to the other. But the great center and climax of all this world conflict will occur in the Holy Land. It is called the great war of Armageddon, fought for the mastery of earth's kingdoms, the rulership of the world, in the historic Plain of Esdraelon; but in all these there will be utter defeat for the armies of earth and glorious triumph for the King of Kings. And when these wars begin, and there shall be "wars and rumors of wars," our Lord tells us that these are the be-

or that line of prophecy near its fulfilment. It is not, When we shall see this one sign, or that one sign; it is, When we shall see **ALL THESE** signs. "Even so ye also, **WHEN** ye shall see **ALL** these things, **KNOW** that **HE** is **NIGH**, even **AT THE DOORS**. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but **My** words shall not pass away."

We may not know the day nor the hour, we do not know it. No one in the light of God's Word can set the time when the King shall come. But just as truly as we would know that the coronation of the French king is near when all the military companies had met in the open ground, and all the maneuvers and exercises were taking place — that he would then soon appear — so we may know that **WHEN ALL THESE THINGS** occur, **HE IS NIGH**, even at the doors.

Still there are two other signs which we wish to mention, and one is the opening of the gates of all the world to the everlasting gospel in this generation.

Secondly, the giving of that gospel to all the world. Jesus said,

And when "this gospel of the kingdom shall be preached in all the world for a witness unto all nations;" "then shall the end come." Thank God, that gospel is going, going to all the earth, going with mighty power, even tho carried by a small people. The blessed gospel which precedes and which carries with it the message of the soon-coming kingdom of our Lord and Saviour Jesus Christ, and which points out just what men must do in order to prepare for that kingdom, is going to all the world.

That great message of preparation is also set forth in Rev. 14: 6-14. Its reception develops a people which keep "the command-

ments of God, and the faith of Jesus."

We plead with you, reader, to study these tremendous evidences which God has given. Let us not be among those scoffers who are willingly ignorant concerning these things, but among those who shall gladly receive the Word, and therefore gladly welcome the King at His coming.

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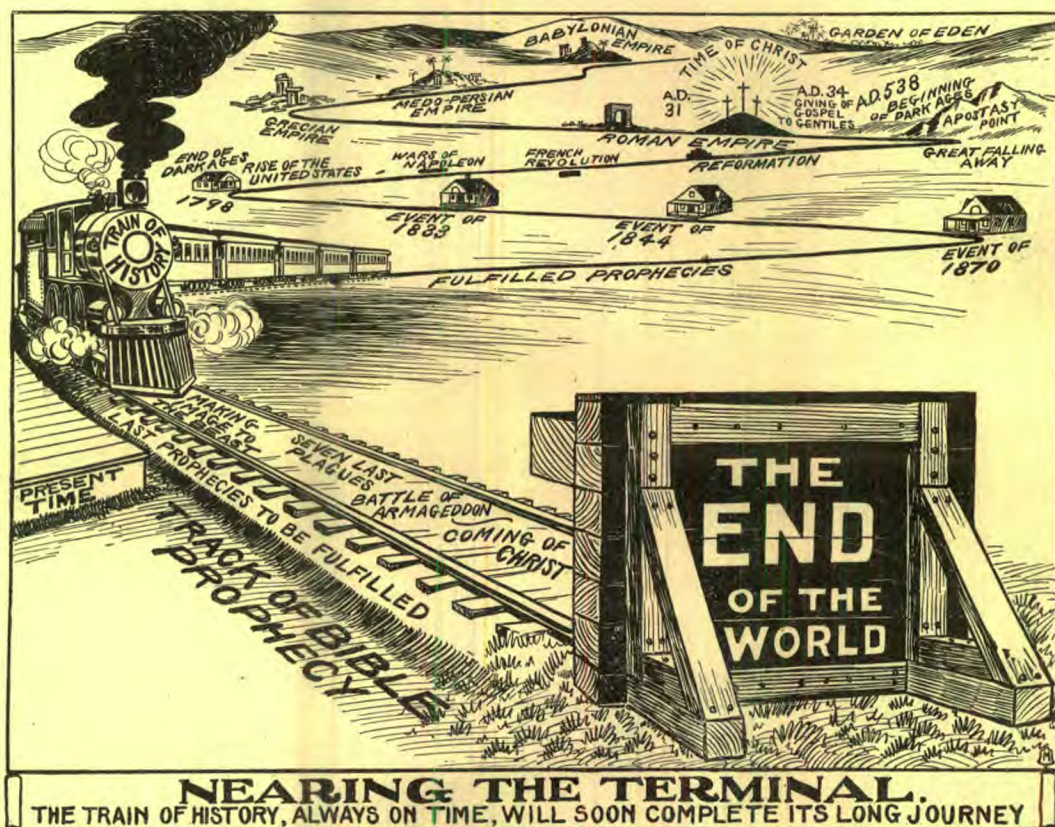
**A Basis for Trust.**— In Whittier's poem entitled "Tauler," the good, white-haired old man is made to say:

"And for the happiness of which I speak,  
I find it in submission to His will,  
And calm trust in the holy trinity  
Of Knowledge, Goodness, and Almighty Power."

What a basis for faith is here expressed! God knows all things; therefore He can make no mistake in His designs. He is incarnate goodness and love; therefore there can be no evil in His plans. He will do only good to the creatures of His care. And He is omnipotent; therefore He can bring to pass all that His goodness and knowledge dictate. Who would not submit to God's will?

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**ABBA, Father**, all things are possible unto Thee; take away this cup from Me; nevertheless, not what I will, but what Thou wilt.—"Jesus."



**NEARING THE TERMINAL.**  
THE TRAIN OF HISTORY, ALWAYS ON TIME, WILL SOON COMPLETE ITS LONG JOURNEY

ginning of travail, they are the birth-pangs which precede the second coming of our Lord.

10. Going forward to the world in connection with these war preparations will be the "PEACE AND SAFETY" CRY foretold as being advocated by "many peoples" in Isaiah 2, by "many nations" in Micah 4; and yet the apostle Paul declares, "WHEN they shall say, Peace and safety; THEN sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." It will be THEN that great Babylon, who has assumed to be mistress of all the nations, regardless of God's Word and the Lord Jesus Christ, will say in her heart, "I SIT A QUEEN, AND AM NO WIDOW, AND SHALL SEE NO SORROW. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18: 7, 8.

We may not bring against these evidences what is often said,—that this sign occurred in other ages, and this in another age, and this in another, and why should we be alarmed when we see such things now? But our Lord emphasizes this thought, that it is not when we see this line of prophecy near its fulfilment,



## Turkey and His End

By E. E. Andross

**T**HE Eastern question involves the fate of the Ottoman Empire. "The Balkan or Near Eastern question has been one of the most complicated political problems of the world's history for half a century. . . . For four centuries and a half, ever since the conquering Turk crossed the Bosphorus and took Constantinople, the grim contest has been on to dislodge him by war and diplomacy."—*"American Review of Reviews,"* November, 1912, pp. 539, 540.

### The "Sick Man"

For two centuries Turkey has been in a state of decadence. On the night of January 9, 1853, a very expressive phrase was coined by the czar of Russia while conversing with the British ambassador regarding Turkey. He said: "We have on our hands a sick man—a very sick man. It will be a great misfortune if one of these days he should slip away from us before the necessary arrangements have been made." Ever since that night, the phrase "sick man" has clung to the Turkish power. That power is known to-day as "the sick man of the east."

### His Strategic Position and His Character

Constantinople, the capital of the Ottoman Empire, is one of the most strategic points in all of Europe or Asia, and hence is a prize greatly to be coveted. In addition to this, he holds in his possession Jerusalem—the holy city—all of Palestine, and very largely those lands where the gospel message was proclaimed first by Abraham, and later in greater fulness by the apostles, and whence it was carried to all the world. Like the smoke of a great furnace, Mohammedanism has overspread all these lands, and till now has resisted every attempt at either Christianization or civilization. W. E. Gladstone—"the grand old man" of England—once said:

"It is not a question of Mohammedanism simply, but of Mohammedanism compounded with the peculiar character of a race. They are not the mild Mohammedans of India, nor the chivalrous Saladins of Syria, nor the cultured Moors of Spain. They were, upon the whole, from the black day when they first entered Europe, the one great antihuman specimen of humanity. Wherever they went, a broad line of blood marked the trace behind them; and as far as their dominion reached, civilization disappeared from view. They represented everywhere government by force as opposed to government by law. They were indeed a tremendous incarnation of military power. This advancing curse menaced the whole of Europe."

### Why Not Driven Out Before

It will be apparent, from the foregoing, that Europe has regarded the Turkish Empire as an Oriental power properly belonging to Asia rather than to Europe. The Turks would long ago have been driven back across the Bosphorus into Asia, whence they came, had it not been for the fear that serious complications among the great powers of Europe would result from the division of the spoils. This was clearly stated by the marquis of Salisbury, then prime minister of Great Britain, in his Mansion House speech November 9, 1895, when he said:

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because

the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now."

In recent years, the demand for the expulsion of the Turkish power from Europe has been growing louder and louder. This has been in consequence of the constant trouble in some portion of his dominion, now in Armenia, then in Macedonia or Albania, between his Christian and Mohammedan subjects. Tens of thousands of Christians have been ruthlessly slaughtered by the cruel Turks. These massacres may not have been wholly without provocation; but however that may be, they have resulted in a mighty chorus of voices from every part of the Christian world demanding that an end be put to Turkish rule in Europe. At this writing one of the bloodiest wars of history is being fought between the allied powers of the Balkan States, embracing Bulgaria, Servia, Montenegro, and Greece, on one side, and Turkey on the other, with a series of uninterrupted victories crowning the efforts of the allies, who are now at the gates of Constantinople. The daily press reports: "An end of Turkey in Europe—the irreducible minimum of the Balkan allies."

If this were all that was implied in this struggle it would not be so serious; but the fear is daily expressed that all of Europe may be involved in one gigantic war. The late marquis of Salisbury said:

"The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger which has not passed away."

### His Expulsion Certain

In an article by E. Alexander Powell, entitled "The Balkan Union Against Turkey," in the *American Review of Reviews*, November, 1912, the following statement appears:

"That the Turk will win in this struggle, now that he has obtained a free hand by concluding peace with Italy, is probable. That, win or lose, he will be compelled to give Macedonia a decent government, is certain. That he will, sooner or later, be driven across the Bosphorus for good and all, is inevitable."

In view of the apparent certainty of the Turkish power eventually being forced out of Europe, involving all the complications foreseen by European statesmen, the Eastern question becomes one of grave and serious import.

But this is only the beginning. The half has not yet been told of all that will follow the expulsion of the Turk from Europe, and his final destruction in the Holy Land. This whole question is clearly outlined in the prophetic word; and since the departure of the Turk from Europe constitutes one of the last signs marking the approach of the great day of the Lord, and the beginning of the reign of the Prince of Peace, the

Eastern question becomes one of supreme importance.

### God Rules in the Affairs of Men

"The God that made the world and all things therein, . . . made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." Acts 17:24, 26, R. V.

God in His wisdom produced the whole human race from one man, and in His providence scattered them over the face of the earth. In His wisdom and goodness He has also appointed each family and nation to a particular place, having determined or marked out the boundaries of their dwelling-place, and the set or proper time of their residence. God has also made known through His prophets the rise and fall of nations, in some instances having revealed the exact time of their rise as well as the period of their continuance, and has also given the name of the power to succeed them.

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:9-11.

The Lord has particularly revealed the events of importance that were to take place among the nations of earth near the end of time:

"And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed [Hebrew, *moed*, a fixed time or season] the end shall be." Dan. 8:19.

### Introductory Prophecies

In the eleventh chapter and the first few verses of the twelfth chapter of the book of Daniel, the angel revealed to the prophet the things that were to befall the nations of earth and the people of God "in the latter days." Beginning with the days of the prophet, the history of nations is traced even to the time where "the kingdoms of this world" "become the kingdoms of our Lord, and of His Christ." The concluding reflection of Bishop Newton on this prophecy is quite to the point:

"It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is. . . . There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history. . . . No one could thus declare the times and seasons, but He who hath them in His own power."

### Kingdom of Media and Persia

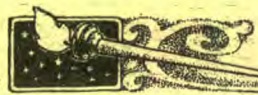
"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

Following Darius, the three kings referred to were Cambyses, Smerdis, and Darius Hystaspes; then came the fourth, Xerxes, who led an army of over five and a half millions against Greece.

### Alexander the "Mighty King"

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his  
(Continued on page 8)





## A Lesson from the Three Hebrew Children

By Mrs. E. G. White

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the Plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up."

### A Confederacy to Establish Religion

**H**IS scheme, devised in the counsel of Satan, was made in order to compel the three Hebrew children to obey human laws in direct opposition to the laws of Jehovah. The most learned of the nation, men who were noted for their aptness and educational advantages, thus worked to form a confederacy that would exalt the king of Babylon and excite enmity against the Hebrew captives. They prevailed upon the king to enact certain laws which these youths could not consent to respect.

The worship of the image which the king had set up, was made the established religion of the country. But the Hebrew children were determined not to dishonor the God of heaven, who made the world, and all things that are therein. Their God was the King of Kings and Lord of Lords, and they would serve Him, at whatever cost.

"Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the King Nebuchadnezzar, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshipeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

Hitherto the king had shown great regard for these youths. Their faithfulness in all their duties could not but increase his confidence in them, and he had exalted them to positions of high honor. But he was filled with rage that *his word* had been disregarded, and commanded that they be brought into his presence.

"Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image

which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The sentence of death did not change their decision. The martyrs knew what would lessen the fierceness of the fire, kindling upon nerve and muscle. In beholding Christ, in the manifestation of His presence, the most cruel death was made bearable.

### The Last Resort of a False Religion

The last resort of the king of Babylon was force, and he put his terrible threat into execution. Filled with fury against these men for thus defying him, he commanded that the furnace should be heated seven times more than it was wont to be heated.

"And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace."

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

### A Lesson for To-Day

The children of God to-day must not expect to meet less of persecution and trial than did these ancient worthies. Just as long as we are followers of Christ, we must be witnesses for Him. Tribulation will assuredly come; for Satan knows that Christ has purchased salvation for the whole world, and he is determined to wrest every soul possible out of His hand.

Christ forewarned His disciples of this, saying: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when the time shall come, ye may remember that I told you of them." It is not the world,

who make no profession, from whom the persecution comes. It is those who profess to be doing God service, who manifest the most bitter hatred.

But tho man may have power to harm the bodies of those who exalt the law of God above all human enactments, he can not harm their souls. God's grace will be given in every way proportionate to the trial suffered to come upon us. Christ has promised, I "will manifest Myself to him;" "I will not leave you comfortless: I will come to you." And again He comforts us with the words: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Our victory as believers is obtained through the grace of Christ, which He can and will bestow upon all who will put their trust in Him. This is the good news with which Christ would have us comforted. In all the tribulation which the child of God must receive, whatever his position in the world, he may be of good cheer in contemplation of the truth that Christ has overcome the world.

It is a great thing to be right with God, the soul in harmony with its Maker. Amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, angels will be sent to our rescue. But if we invite temptation, we can not have divine aid to keep us from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them amid the flames. If they had, of themselves, walked into the fire, they would have been consumed. Thus it will be with us. If we do not deliberately go into temptation, God will sustain us when the temptation comes.

### Meet the Future by Meeting the Present

But let no one think that an entirely new set of energies are to be communicated, when we are brought into trying circumstances. We are to seek daily for the converting power of God. We should daily seek to recover in ourselves the moral image of God. Every affection, every attribute that has been perverted, must be restored by the grace of Christ. Lesser trials nobly borne under the control of God, will purify, refine, and ennoble us for endurance when the time shall come for greater test and greater trials.

Then let us look the future decidedly in the face, and say, "I can do all things through Christ which strengtheneth me." We must cherish the presence of Christ, for we need Him in the less as well as the greater trials. By a willingness, for His sake, to endure shame and reproach, by learning the meekness and lowliness of Christ, we shall prove the sincerity of our Christianity. When we are called to imprisonment and shame, when degraded by our fellow beings, who are inspired by the spirit of Satan, God will give His grace to sustain us. His promise is, "As thy days, so shall thy strength be."

The righteous have ever obtained help from above. How often have the enemies of God combined to destroy the character and influence of a few simple persons who trusted in God! But because the Lord was for them, none could prevail against them. Only let the followers of Christ be united, and they will prevail. Let them be sepa-



rated from their idols and from the world, and the world will not separate them from God. Christ is our present, all-sufficient Saviour. In Him all fulness dwells. It is the privilege of Christians to know that Christ is in them of a truth. "This is the victory that overcometh the world, even our faith." All things are possible to him that believeth; and whatsoever things we desire when we pray, if we believe that we receive them, we shall have them. This faith will penetrate the darkest cloud, and bring hope to the drooping, desponding soul. It is the absence of this faith and trust which brings perplexity, distressing fears, and surmisings of evil. God will do great things for His people when they will put their entire trust in Him. Christ will prove a never-failing source of strength, a present help in every time of trouble.

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## God's Magna Charta of Divine and Human Rights

By Albert Carey

**T**HE Decalogue is God's great charter of inalienable rights. The first four words of the ten guard the rights of the Creator, the last six those of the creature. In such a light, the ten precepts of Jehovah become a new and beautiful code, God's "banner of love" cast around each individual in the vast universe of created intelligences, for protection from every other.

As Creator, Supreme Benefactor, and above all, Redeemer of mankind, He of right should be held alone in reverence as God. Nor should worship be paid to representations of Himself or any of His creation. His name should be held sacred to its proper use and significance. And His requirement of one seventh of our time, in which to turn our minds toward the great Heart of the Universe, is both wise and beneficent.

These are the rights of the Creator, and their recognition is the solemn obligation of every human being. But His Magna Charta does not stop here. Around each individual, no matter how small or mean he may appear in the eyes of his fellow beings, it throws a guard of protection from those who are stronger, or intent on infractions of his rights.

The rights of parents are sacredly enjoined, while life, the marital bond, property, and character are each guarded by a solemn "Thou shalt not." And as a crowning touch to this great Bill of Rights, even the desire for their infringement is forbidden in the last of the code.

Transgression of this great charter has thrown the human family into confusion and distress. To restore order, God has ordained two great institutions among men, the church and the state. Each acts with direct authority from Him, but along entirely different lines. The one deals with the thoughts, desires, and intents of the heart, the other entirely with outward acts. The one carries the gospel of salvation, the other is "a revenger to execute wrath upon him that doeth evil." The one persuades men to the adoption of new motives through the merits of the Christ, the other restrains by means of threats of violence. One uses the sword of the Spirit, the other the sword

of civil power. The church leads to the fountain for absolute cleansing, the state but restrains from outward acts of wrong. The first may beseech men, may pardon, or may excommunicate; the second may punish with civil penalties according to the offense.

The charter of the church is the whole ten of the Author's code, while the state may deal with only five, and with those only to consider deeds, not thoughts. The state can not forbid the inward thought of murder or adultery. Such an act on its part could be enforced only by the cruel and uncertain procedures of the Inquisition.

For the civil power to command the enforcement of the first four precepts of this universal charter of rights, would be to require of men hypocrisy and blasphemy. The Creator is still able to defend His own rights, without the help of fallen mortals. In its proper sphere of protecting human rights, the powers that be act with divine authority, but meddling with religion, they confront the very Fountain of Divinity.

He who observes this great code, will offend against none, but regard the equal rights of all. And he who offends such a one, by infringing his rights, will offend the Author of all rights, and be called to answer before His bar for each such infringement. "Render to Caesar the things that are Caesar's, and to God the things that are God's."

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## Supreme Authority

SUPREME authority is involved in the very idea of a Supreme Being. It is His to command. Being God, He will command nothing but what is right. It is for His creatures to obey, satisfied that implicit obedience is at once their duty and their interest. Therefore if He has spoken as He has in the Bible, whatever He has declared there is most surely to be believed, because it is so declared, and whatever He has indicated as His will is most carefully to be obeyed, because it is His will.

Moreover, that revelation of His is to be taken in its plain grammatical meaning. Its histories are neither to be transmitted into myths nor allegories. Its statements are not to have read into them non-natural senses, such as similar statements in any other book would never be subjected to. The fact that this Bible is a revelation for man, therefore intended surely to be understood by man, so far as he is capable of understanding it, is to be kept in view.—*The Rev. Thomas Hamilton, M. A.*

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## Can Experience Save Us?

EXPERIENCE as a teacher has a good many limitations. The man who drinks, and becomes a worthless, hopeless drunkard, does so over the experience of thousands. The young man who smokes his first cigaret, does so against the experience of a host of victims. The young girl who listens to the wicked and alluring suggestions of some young villain seeking her destruction, knows that experience of others teaches her a different lesson.

If the experiences of mankind were heeded, there would be no need of anything beyond; but unfortunately for mankind, experience of others does not convince, or at least ef-

fectively control those having no experience of their own. Even our own experiences do not govern our own conduct. There is no other name given under heaven whereby we can be saved but the name of Christ.—*Christian Advocate.*

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## Belonging to God

A PERSONAL friend asked Wendell Phillips, not long before his death, "Mr. Phillips, did you ever consecrate yourself to God?" "Yes," he answered; "when I was a boy, fourteen years of age, in the old church at the North End, I heard Lyman Beecher preach on the theme, 'You belong to God,' and I went home after that service, threw myself on the floor in my room, with locked doors, and prayed: 'O God, I belong to Thee; take what is Thine own. I ask this,—that whenever a thing be wrong, it may have no temptation over me; whenever a thing be right, it may take no courage to do it.' From that day to this it has been so."—*Sunday School Chronicle.*

## Turkey and His End

(Continued from page 6)

will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those."

This mighty king was Alexander the Great, who conquered Persia in 331 B.C. (It will be of interest to read in this connection Dan. 8:20-22.) Soon after Alexander's death, his generals formed a compact for the government of his empire; but it was soon broken, and out of his conquests four kingdoms arose "toward the four winds of heaven." Cassander obtained Macedon and the other Greek territory on the west; Lysimachus took Thrace and the parts of Asia Minor on the Hellespont and Bosphorus on the north; Seleucus obtained Syria, Mesopotamia, Babylonia, and far beyond them eastward to the Indus; Ptolemy received Egypt, Libya, and Palestine on the south.

### The Divisions of Alexander's Empire

It was not long after this division had been effected till Cassander was conquered by Lysimachus, and Macedon was annexed to Thrace. Then Seleucus conquered Lysimachus, and Macedon and Thrace were annexed to Syria. Throughout the history of the kingdom of the Seleucids, covering a period of 250 years, it remained a Greek government (tho almost wholly in Asia), and introduced the Greek language and literature to all the lands of the Orient. At that time the city of Byzantium on the Bosphorus was, and through nearly all the succeeding centuries till the present time it has continued to be, the center; tho since Constantine made it the seat of the Roman government, it has been known by the name of Constantinople.

### The Kings of the "North" and "South"

From this time forward, there were but two of the original four divisions of Alexander's kingdom remaining: the kingdom of the Seleucids, with its center at Byzantium, called by the angel "the king of the north;" and the kingdom of the Ptolemies in Egypt, called "the king of the south." It therefore seems certain that the territory of these two kingdoms remains the territory of the kingdom of the north and the kingdom of the south to the end of the prophecy; and whatever kings reign over these territories are "the king of the north" and "the king of the south."

In verses 5 to 14, the angel speaks only of the principal events occurring between these two powers. In verse 14 the Roman power is introduced into the prophecy as "the children of robbers" (margin),



and soon becomes the principal actor on the stage. And in all these scriptures plainly referring to Rome, it is not once called by the prophecy "the king of the north." In verse 35, we are brought to the close of the period of papal supremacy in 1798, which is also the beginning of "the time of the end." Once more in verse 40 "the time of the end" is mentioned, and "the king of the south" and "the king of the north" are again introduced, the latter henceforth occupying a prominent place in international conflicts to the very end itself.

### The Rise of the Mohammedan Power

The rise and spread of the Mohammedan power is presented in the ninth chapter of Revelation under the symbols of the fifth and the sixth trumpet. The prophet saw the bottomless pit opened, "and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Rev. 9:2. It was indeed a dark day when this advancing curse spread over a large part of Asia, and crossing the Bosphorus in 1453, brought the ancient city of the Cæsars under its power. They soon advanced as far as Italy and Vienna, menacing the whole of Europe. Henceforth to the end of the seventeenth century they occupied a very prominent place among the nations of Europe, and took their part in the shaping of its destinies.

### A Time Prophecy

The period of the supremacy of this destructive monster as given in the prophecy is "an hour, and a day, and a month, and a year." Rev. 9:15. Counting 30 days to the month, and 360 days to the year (according to the rule in symbolic prophecy, Eze. 4:6), we have one year, 360 days or years; a month, 30 days or years; and a day, which is one year. These added together give 391 years. But there is "an hour" to be added to this period. An hour is one twenty-fourth part of a year, or 15 days. This gives us an entire period of 391 years and 15 days. In order to obtain a starting point from which to reckon, we must go back to 1299, when the roving bands of Saracens were organized by Othman into a nation. Of this event the prophet states, "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Rev. 9:11. In each of these tongues, the name means "a destroyer" (margin), which is surely descriptive of the character of the successive heads of the Ottoman or Turkish Empire. The prophecy further declares that there was to be a period of "five months" (Verse 10), 150 days or years, when he was to hurt men.

### A Remarkable Fulfilment

The following significant words are used by the historian:

"It was on the twenty-seventh day of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster."—"Decline and Fall of the Roman Empire," by Gibbon, chapter 64, par. 14.

One hundred and fifty years from July 27, 1299, brings us to July 27, 1449, at which time the heir to the Greek throne, Constantine XIII, refused to ascend his throne till after he had obtained the consent of Sultan Amurath II, thereby acknowledging his own servile dependence upon the Ottoman power, and their supremacy. This marks the date from which the Turks were "let loose" upon the Greek Empire: also the time when the first wo ended and the second wo began. Four years later, Constantinople fell into the hands of the Turks, the Greek Empire was no more, and Turkish rule in Europe was begun.

By this the Turks conquered Eastern Rome, and thereby obtained whatever title Rome may have had by virtue of this territory.

<sup>1</sup> For full exposition of this remarkable prophecy, see "Daniel and the Revelation," by Uriah Smith.

(Concluded in Our Next Issue)

## Love's Christmas Tales

By Llewellyn A. Morrison

When bells are pealing Christmas' times,  
We read the dear old stories over,  
And in the rhythm of their chimes,  
Do each become an ardent lover  
Of all the charming tales they tell:  
The angel Gabriel's great embassy;  
The virgin's song—that triumphs still;  
And Zacharias' wondrous message.

We always go by Bethlehem,  
And in the stable find the manger.  
Before the Babe, we bow with them  
Who reverence pay the heavenly Stranger.  
Within, the cattle standing near,  
The mother on the straw reclining;  
Without, the midnight winds we hear,  
Where the white wintry stars are shining.

Once more the mighty chorus breaks  
The stillness where the flocks lie dreaming;  
While every wondering shepherd wakes  
To hear the psalm, and see the gleaming.  
The wise men bring their gifts and gold;  
We learn of Shiloh's visitation,  
The name on temple books enrolled,  
And saintly Simeon's exaltation.

These are not fiction. Mortal mind  
Would not so from the chaos mold them  
In all their sweetness, love refined,—  
Our God alone hath plann'd and told them.  
We scan their matchless logic o'er,  
The mightiest minds may scarce expand them;  
Yet, in their mystic, simple lore,  
A little child can understand them.

San Francisco, California.

## The Christmas Star

O, wondrous bright  
The stars of night  
Shone down on sleeping Bethlehem!  
But brighter far  
Another star  
Outshone and dimmed the host of them.

Lo, in the East,  
When they had ceased,  
The wise men see it softly gleam;  
With wond'ring eyes  
They watch it rise,  
Until o'er all it casts its beam.

Ah, can it be  
At last they see  
On high the answer to their prayer?  
Ay, so they do,  
For God is true—  
It is the Christ-star shining there!

With joyful hearts,  
They leave the marts  
Where all is noise and strife for gain;  
Exultant they  
Now take their way  
Across the silent, starlit plain.

With eager feet  
And hope most sweet  
They follow where the star doth show;  
With reverent gaze  
And humble praise  
O'er hill and vale on, on they go.

Until at last,  
The Jordan passed,  
They halt upon Judea's plain;  
And kneeling there  
In fervent prayer,  
They know their quest is not in vain.

For now they hear  
From far and near  
The angel chorus sweetly sing.  
All, all around  
The heavens sound  
The praises of the new-born King.

And lo, in white,  
Clothed as with light,  
There comes an angel from on high.  
He saith to them,  
In Bethlehem  
In swaddling clothes the Babe doth lie.

They cease from prayer,  
They hasten there,  
Star-led and guided as before;  
They find the Child,  
The Undeiled,  
And Him they worship and adore.

O, vision sweet!  
The gifts, most meet,  
Of gold and frankincense and myrrh;  
The treasures rare,  
The Babe so fair,  
The calm and shining face of her

Who gave Him birth;  
The wise men of earth  
With humble shepherds bowing low;  
And there on high,  
Amid the sky,  
The wondrous Christ-star all aglow!

Ay, over all,  
As if to call  
The myriad hosts of light to earth,  
It blazeth there,  
And shineth where  
The Babe of Bethlehem had birth.

O blessed star,  
Shine thou afar,  
Until all men shall follow thee;  
Shine on, shine on,  
Until day dawn,  
Until the world the Child shall see.

Shine on until  
Jehovah's will  
By all of earth is known and done;  
Till all mankind  
The Christ shall find,  
And own as King the Sinless One!  
—Melville Winans Miller.

—★—

## Lo, He Comes!

Through the twilight, through the gloaming  
Of the swiftly passing day,  
God is flashing to the nations  
Signals of the coming fray.  
Men may read it in the judgments  
That are falling on the world,  
In the deeds that quench the Spirit,  
Where sin's banners are unfurled.

They may read it in the reckless  
Race for riches, place, and fame;  
While the racers crush the helpless  
In their mammon-maddened game.  
It is written in the records,  
Of the strivings of the soul  
That has bartered all of heaven  
For a gilded, crumbling goal.

God is waiting, waiting, waiting,  
Justly balancing the scale;  
And no power of man's devising  
'Gainst that justice can prevail.  
Sure as shines the sun above us,  
Sure as rivers seek the sea,  
God will soon declare: "'Tis finished—  
Time is now eternity."

Heed, ye careless! Heed the warning  
God is flashing forth to-day!  
Earth and heaven are loudly telling  
That our God will not delay.  
He is coming, say the prophets—  
Shout it till the welkin rings!  
He is coming—earth declares it—  
Lord of Lords and King of Kings.

—Anon.

—★—

## Lean Hard

Child of My love, lean hard,  
And let Me feel the pressure of thy care.  
I know thy burden, child; I shaped it,  
Poised it in Mine own hand, made no proportion  
Of its weight to thine unaided strength.  
For even as I laid it on I said,  
"I shall be near, and, while she leans on Me,  
This burden shall be Mine, not hers;  
So shall I keep My child within the circling arms  
Of Mine own love." Here lay it down; nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come—  
Thou art not near enough; I would embrace thy  
care,  
So I might feel My child reposing on My breast.  
Thou lovest Me?—I know it. Doubt not, then;  
But loving Me, lean hard.

—London Evangelist.

—★—

## At Close of Day

Once more 'tis eventide, and we  
Oppress'd with various ills, draw near;  
What if Thy form we can not see?  
We know and feel that Thou art here.  
Thy touch has still its ancient power,  
No word from Thee can fruitless fall;  
Hear in this solemn evening hour,  
And in Thy mercy heal us all.  
Amen.

—Anon.





# THE OUTLOOK

Watchman,  
what of  
the night?

## Conditions in the Near East

**A**T this writing matters are still uncertain in the southeast of Europe. So far as the smaller Balkan powers are concerned, all have sent their representatives to London to the Peace Conference, including Turkey, but Austria still menaces the peace of Europe. December 10 it was reported that the entire Austrian navy had been concentrated at their chief naval station, evidently in order to overawe Serbia in her attempt to appropriate the port of Durazzo on the Adriatic Sea. One report declares that the newspaper "Prosveta," voicing the feeling of Serbia, says: "If Austria desires war with Serbia, it will come, and will be the most bitter fight in history. Every Serbian man and woman, young or old, will take part in it, and Austria will have to exterminate the entire Serbian nation before conquering."

Russia's attitude, it is said, is unchanged, and yet she feels that there is no irreconcilable difference between Serbia and Austria, that if there were any kind of conciliatory disposition at all, the peace would be made.

December 9 it was reported that Austria had seized a ship loaded with flour, on its way to the Serbian army, and that this flour had been taken for the use of the Austrian army. These, however, are reports, which need confirmation. Under date of December 10, it is said that the Austrian minister at Belgrade has been instructed to present a note to Serbia on December 11, "couched in sharp terms," inquiring as to whether Serbia proposes to bring her policy into line with that of Austria. It is not, however, an ultimatum. The "Daily Mail" of London, in a despatch from St. Petersburg, declares that five Austrian army corps, consisting of about 40,000 men each, are placed on a war footing. The authorities are alarmed. Many of the troops are ready to take the field.

From Vienna, the same date, it is said that the Serbian ex-Premier, M. Novakovich, in passing through the Austrian capital on his way to London to take part in the peace negotiations, said that the antagonism between the standpoints of Serbia and Austria were so great that it appeared hardly possible it could be bridged, but Dr. Daneff, the Bulgarian peace delegate, says there is no cause for alarm as long as the powers are in agreement, and Serbia is ready to recognize the interests of others. And so we have it on both sides.

From New York, the same date, comes a report said to be from the bankers — Kuhn,

Loeb & Company and the National City Bank of New York — who have recently negotiated a loan of \$25,000,000 to Austria, that the money was loaned under the express understanding that the political situation is much improved, and that there is no reason for apprehending warlike developments between the great powers.

The American ambassador at Constantinople intends leaving Constantinople soon, and has expressed his belief that the Peace Conference at London will reach an amicable settlement. What will be asked of Turkey, news

ference if the Adriatic seaport question is to be brought up against their will. Any peace arrangements made by the delegates of Turkey and by the Bulgarian nations at the Peace Conference, will probably have to be ratified by the ambassadors of the great powers who will meet, first in London, to consider political affairs, and afterward in Paris, to discuss purely financial problems.

The best that can be said is that peace is not assured as yet, that conditions are still quite critical as between Austria and Serbia, but that the other powers are working for peace, and hope that matters between these two nations may be patched up. The conditions, however, show on how slender a thread the peace of the world hangs.

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## An Immoral Invasion

**A**S an illustration of the sentiment upon which the apostle Paul places a "God forbid," an occurrence in Minneapolis, December 1, is in point. A minister in that city took for his text, "Praise Him with the dance," and then brought in two girls of the world, to reveal to his audience the character of the immoral dances of the present time. The report declares that "the most amazing and bold dances were executed by the girls." The so-called "Turkey Trot," and "Crab Crawl," and "Tortoise Tango," and "Jelly Wobble," the "Angleworm Wriggle," the "Grizzly Bear," and other dances, were given. The pastor declared that these dances were not at all exaggerated, that they "would make the devil blush," he would hesitate to introduce them into hell; that the very names of the dances were a "libel upon the animal world;" and that "children had come to be postgraduates in ragtime tunes and dances before they could sing a hymn or repeat the Lord's Prayer." Coins were thrown upon the pulpit platform by some in the audience, while the girls were dancing.

Now what this minister said may have been all right. We did not hear the sermon, and have only the newspaper report of it; but to bring such a scene as that into a church

set apart to the worship of God, would do more harm than for the dances to be conducted in buildings that are used by the world for that purpose. The world has always been lying in wickedness. The unregenerate heart is at enmity with God, and is not subject to His law, neither indeed can be; and this is true, whether that heart calls itself Christian, or whether the name is on the church books,



Indicating how the territorial claims of the Balkan States are supported by the character of the population: a map of the Balkans showing the proportions of various races and creeds among the inhabitants.

It is extremely interesting to compare the figures given on the above map, showing the relative numbers of different races and creeds contained in the population of the Balkans, with the claims for the division of the conquered territory made by the Balkan States. It will be observed that the various vilayets of Turkey in Europe are by no means inhabited wholly, or even predominantly, by Turks. For instance, in the vilayet of Saloniki we find 333,440 Mohammedan Turks to 446,050 Christian Bulgarians, and 98,590 Mohammedan Bulgarians, as well as 168,500 Orthodox Greeks and other elements. There is no space here to elaborate all conclusions to be drawn from the map, but it affords data to consider the right of the victors to rule the lands they have won.

from Paris states, is all the lands which the allies have conquered, with the exception of Adrianople eastward to Midia by way of Visa, and from Adrianople southward along the railroad to Dedeagatch on the Aegean Sea. It is stated that the diplomats, during their discussion at Baghtche, agreed on this basis of negotiation. It is also stated that Austria and Germany have refused to join in the con-



or not. That is one thing which the church needs to recognize, that the only hope for humanity is in the regenerating power of the Lord Jesus Christ. If the individual is born again, there will be no place for these kinds of dances, or the other kinds which merge into them, and which are considered respectable, in his life. The great difficulty has been that the church itself has yielded to the influences of these worldly entertainments.

This pastor is reported to have said that there is a decent dance, helpful to the body, pleasant to the mind, and harmless to the soul; but the great difficulty is that just as soon as dancing between the sexes begins, they grade down and down to the wretched, immoral dances that we have at the present time. And it is pretty difficult to say as to whether these grotesque, indecent dances are more immoral than the "respectable" waltz which has held dominion in society for so long a time.

The awful thing is that such things as that should be allowed in the church of God. Logically, to show the evil of thievery, it would be well to have some one steal. To show the evil of blasphemy, why not hire two experts at such a transgression of God's commandment, to get up on a pulpit and hurl oaths at each other? To show the evils of idolatry, why not bring some of them in, by hiring some heathen to offer there his oblations? And so on through the whole category of the transgression of the Ten Commandments. Think of the Lord Jesus Christ, or Paul, or Peter, or John, or, to come later on, John Wesley, or Alexander MacLaren, or Charles Spurgeon, using any such means as this! The world knows of all these evil things, and it knows the power of evil to entrap men and women. What the world does not know, and the people of the world do not know, is the power of the Lord Jesus Christ to save.

The impressions made upon that audience will never be forgotten, and it is safe to say that they will bear evil fruitage in the minds of some, who never would have seen it otherwise. "Shall we do evil, that good may come? God forbid."

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## Why Constantinople?

Why the struggle for Constantinople? Why especially does Russia want it? Why are the great powers determined that she should not have it?

Because of its strategic value. If Russia possessed the little peninsula, she could so fortify the Dardanelles and the Bosphorus—the narrow straits which lead from the Black Sea into the Mediterranean—that she could shut out the navies of the world, while she could within the Black Sea build an invincible fleet which could go or come at will.

She would in such case possess advantages which no other nation having dominion on the Mediterranean would or could possess.

Therefore Russia must not be permitted to hold or control Constantinople. The Turk may possess that strategic point; he has nominally held it since 1453. But now Turkey is not an independent power, and is no menace to any great power when internationally controlled. For that reason, it is maintained, solely to give the Russian bear no other free outlet for his navy save that of the frozen north on the Baltic Sea.

The founder of the Turkish, or Ottoman Empire, saw Constantinople in a dream about the year 1290. He saw all the leaves of a mighty tree—his family tree—like simitars pointing toward Constantinople. "That city, placed at the junction of two seas and two continents, seemed like a diamond set between two sapphires and two emeralds, to form the most precious stone in a ring of universal empire. Othman thought that he was in the act of placing that visioned ring on his finger

when he awoke." But it was not till 1356 that permanent foothold was gained on the European side of the Hellespont.

How long will the Turk still hold it to preserve the balance of power between the rivals of Europe?

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The Austrian Empire has not an easy time to govern its own subjects. If there is a heterogeneous mass of people in any empire on the face of the earth, unless it be the Turkish, it is in Austria-Hungary. There are Slovaks and Czechs (Bohemians) to the number of 8,574,792; Poles, 4,952,387; Ruthenians, 4,210,944; Slavonians, 1,492,709; Serbo-Croats, 6,295,912. All these are Slavs, a total population of more than twenty-five and a half million. Other races are, Germans, 11,606,722; Magyars, or Hungarians, 9,041,744; Italians less than a million; Rumanians, 3,000,000; Turks, 600,000; mixed races, 400,000; a total non-Slavic race of 25,400,000. In other words, the Slavic and non-Slavic races are about equal; and Mr. Cosulic, a Serbo-Croat of San Francisco, tells us that the Slavic races in general are not satisfied with the government of the empire. He declares that tyrannical despotism of the worst type is practised by the government against the Slavs, particularly against the Serbo-Croats, and is worse than any Russian czar, or the recently overthrown Manchus, were ever guilty of.

Dr. Harvey W. Wiley recently said, with some show of truth, that it was better to be a fat hog than a woman with consumption; and gave an instance of where a woman with a child, stricken with tuberculosis, applied to the state and then to the Federal Government, for assistance, but was told that there was no appropriation to cover her case. But in the same town, there was a farmer who had a fat hog that was taken sick with cholera, and he sent a wire, "collect," to the Department of Agriculture, and received a reply, "Keep your hog alive for twenty-four hours, and one of our men will be there." And within a day, three representatives from the Department of Agriculture arrived, treated the hog, and the animal recovered.

President Taft has fixed the rates for the Panama Canal, on merchant vessels carrying passengers or cargo, \$1.20 per net vessel ton—each 100 cubic feet—of actual earning capacity; and on vessels in ballast, without passengers or cargo, 40% less; upon naval vessels, other than transports, colliers, hospital ships, and supply ships, fifty cents per displacement ton; upon army and navy transports, colliers, hospital ships, and supply ships, \$1.20 per net ton.

A beautiful French actress is trying the experiment of keeping a farm, and feeding her hens all the exciting condiments and intoxicating liquors in which the fashionable set indulge; and she has found that the lower animals take to it quite readily, altho not with that greediness and abandon, seemingly, that is manifest in the human biped. They have to be educated to indulge in it.

Mr. Andrew Carnegie is finding another avenue by which he can use his wealth, and that is to set aside \$125,000,000 of it as a fund for pensioning ex-presidents. The proposal is to give each ex-president, if he will receive it, without asking, \$25,000 a year during his life. This will be paid from the accrued interest on the fund.

As showing how the Argentine Republic is increasing its products and exports, it is worthy of note that the imports of Great Britain in Indian corn, or maize, from the Argentine Republic amounted to nearly four hundred million hundred-weight for the month of October, 1912, as against nothing in October, 1911.

A circular from the University of California states that one third of the members of the new Chinese Cabinet were former students of the University of California, and these students were brought into the university largely through Dr. John Fryer.

A noted Catholic prelate, lecturing in San Francisco, touched an important point when he said: "I look around, and I notice that there is something more prevalent than the high cost of living, and that is the cost of high living, the ruinous expense of living beyond your means. It is pleasure that is robbing duty; it is this inordinate craving to run away from work, to swing on your merry-go-round, that is cheating life and health, efficiency and strength."

It is a strange kind of gift that Adolph Mulzer has bestowed upon Evansville, Indiana. He has given that city \$1,000, which must be placed at compound interest. In 250 years, at 4 per cent per annum every six months, it would amount to the sum of almost \$20,000,000, at the expiration of which time it is to be paid to the city of Evansville. The certificate of deposit is not transferable.

United States inspectors, the "Atlanta Constitution" tells us, are making arrests in twenty-seven states, involving prominent men who are using mails to promote criminal practises. Within two years, it is said that the people of the country have been mulcted to the extent of \$100,000,000 by frauds perpetrated through the use of the mails.

Doing a little at a time and keeping at it accomplishes great things, if persisted in. Human beings, however, are slow to learn the lesson. An illustration of this is given in what was found in a church in St. Louis recently. A half ton of hay had been transported into the belfry by sparrows, a straw at a time.

A fire occurred in Cincinnati December 10, in which three of the city's leading establishments and more than 100 offices were destroyed, causing a loss of \$690,000. The upper ten floors of the Union Trust Building, a seventeen-story fire-proof structure, were ruined.

When "Millennial Dawn" literature reaches a greater circulation than the "combined circulation of the writings of all the priests and preachers in North America," it is time the Christian world was stirred. Professedly Christian, it is decidedly unchristian.

The world's international business for the year, according to a report from Washington, will reach the enormous total of \$35,000,000,000—\$4,000,000,000 greater than the trade in 1910, and more than double that of 1890, twenty-two years ago.

Ammath, a noted Turkish ruler, captured the city of Adrianople in 1361, five hundred and fifty-one years ago. In 1376, five hundred and thirty-six years ago, Serbia was suing Ammath for peace. The tables are turned now.

A Russian, Peter Makoushin by name, is the founder of the People's University at Tomsk, Siberia, open to all, regardless of race or religion; and poor Siberia needs it, 80 per cent of whose people are said to be illiterate.

Joseph Devonport, inventor of the locomotive cab and pilot, and builder of the first iron-wrought bridge in the United States, died November 27, at Massillon, Ohio, at the age of ninety-seven.

Russia will never give up her desire to possess Constantinople as long as she is Russia, nor will she let slip any pretext which would enable her to seize it. But the time may not now be ripe.

China is appealing to her friends in America for war funds to prosecute, if necessary, a war against Russia, because of her refusal to withdraw from Mongolia.

While the Pacific Coast was basking in sunshine on November 28, a severe snowstorm was falling on the Atlantic Coast.

The Crown Prince Danilo of Montenegro has been seriously wounded in the effort to take Scutari.



# HOME AND FIRESIDE

## The Use of the Minutes in the Home

By Mrs. L. D. Avery-Stuttle



WE have all of us heard the trite saying, that "Satan finds some mischief still for idle hands to do." We have heard this so often that it is quite possible that we may forget, and imagine that there can be no spiritual danger to our souls, if we only manage to keep our heads and our hands busy enough.

But I tell you, there was never a greater mistake.

This is an age of hurry and rush and excitement. There is something constantly demanding our attention, until sometimes we can hardly choose between the seemingly important duties of the hour. The wheels of life turn so rapidly, and the duties, either imaginary or real, demand our attention so constantly, that the calmest of us sometimes become caught in the whirlpool, and forget that real duty never calls in two directions at once.

But the necessity of making a wise use of every moment, can not be overestimated. Opportunities for doing good are constantly presented. "No man liveth to himself, and no man dieth to himself." In other words, we each have an influence over some other soul, either for good or ill. It has well been said that we should

"Count that day lost whose low descending sun  
Views from thy hand no worthy action done."

We can improve our moments to better advantage, without undue haste. There is almost nothing so fatal to spirituality as a constant feeling of hurry. Hurry, worry, and impatience generally go hand in hand. We are too busy to read our Bibles; too hurried to commune with our God. But Martin Luther used to say that the more he had to do in a day, the more time he must spend in prayer.

Now if we all adopted these sentiments and lived up to them, there would be fewer days of hurry and nervous haste, and far fewer exhibitions of impatience.

But our lives are slipping away, moment by moment. The present hour is all that is assured us, and each should be spent as wisely, as usefully, as carefully, as intelligently, as prayerfully, as if it were the last which was to be granted us.

Some of us remember the story of the prisoner, who was sentenced to die on the very day when the supply of water, which was contained in a huge cask in his cell, was gone. Yet from this supply, he must draw all the water for his daily needs. Of course he was not informed whether the cask was full, half full, or nearly empty. Had the prisoner been a sensible man, with what care he would have calculated his needs, and with what infinite pains would he have husbanded every drop of the precious liquid.

Instead of this, however, one of his guards discovers him in the act of idly opening the faucet, and allowing the water to escape, simply for his own silly amusement.

Now let us beware how we condemn this foolish man, until we are certain that we are not—at least some of us—equally as foolish. A precious hour in the morning is spent in idle gossip with a friend; another in reading an unprofitable book; another in ministering to an inordinate love of display; another in the preparation of unhealthful and indigestible food; another in listening to, or repeating the latest scandal; another in reading the minute and harrowing details of the latest sensational murder.

All this is repeated day after day, month after month, year after year. One moment of hurried prayer to ease the conscience, preparatory to an evening spent at the bijou! Five minutes of Bible study, and half an hour in reading a silly story! One hour of useful labor, and many hours of frivolity!

And all this, while Death crouches in every doorway, and peeps at us through every window, and leers at us when we start upon our journey, and when we take our seat in the comfortable car or steamship.

"Ah, yes," we say; "but when we are safely home—when we cross our own threshold—he will depart. Surely the grizzly terror will go away then and leave us in safety."

No; he stands noiselessly by our chair as we seat ourselves in the pleasant sitting-room. When we enter the cozy dining-room, he is there.

He is only waiting. Perhaps the delicate little gatekeeper who so jealously guards the esophagus may for once become careless—just for a moment. If so, death waits for us. It may be that a particle of blood from one cause or another, may tarry too long in the brain. Who knows? Who knows when some part of the delicate machinery of these wonderful bodies of ours may become clogged, and refuse to do its work? We know the liability, and we know the result. A sudden fright, a hot spasm of anger, a little extra exertion, a little too much heat, a trifle too much cold, an unlooked-for accident—and the busy, laboring heart ceases to throb—the work is done.

"But," you say, "I do not expect to die. The Lord Jesus is coming very soon, and we need not be looking into the dark-grave at all, but instead, up, into the waiting skies,—waiting only for the hands of the angels to draw aside the dark curtain which hides from view our blessed, coming Lord."

Even so; we are waiting, too. But while we wait for the King, we must not be waiting idly. Indeed the glorious prospect before us of seeing Him in His matchless beauty very soon, even as Enoch and Elijah saw Him, without tasting death, should stimulate us as nothing else could do, to put every moment to the best use.

Sometimes our hearts are fired with a longing to make a special study of, perhaps, music or botany or the languages or literature or some other particular line which appeals very strongly to us. "O," we say, "I have so long desired it, but alas, I have no time to spare. Sterner duties crowd thick upon each other, and I must

minister to the needs of those about me."

Then, unless God gives us special grace, a feeling of deep sadness and unrest almost overcomes us, and we come very near murmuring. We are so sure that we have abilities and talents which should be developed.

Well, it may be so; but can we not trust the great Master Builder with the construction of His own building?

One day I was under a deep cloud of discouragement, and I cried out in sorrow, "Why has the Lord given ability without granting opportunity?" I complained that I was unfitted for the work which I must do, and that I was fitted for an entirely different work, which came not. I said: "A carpenter would not undertake to plane a board with a chisel, nor to smooth a surface with a saw. Why then does the Master thus deal with me?"

The question puzzled me, and lay on my heart day by day. At last the Lord gave me an answer:

"The Master gives to every man his work. He is not using the wrong instrument,—only sharpening the edge. When it is ready to do the work for which it was made, the work will be given."

Ah, the Master knows better than we, what work we are best fitted for. It may be He is only waiting for us to develop a patient, tractable spirit, and a humble heart. He knows. And if we seek to improve every hour to His glory, and to the betterment of our fellow men, He will say to us finally: "Well done; thou hast been faithful in the use of a few years of earth life, enter thou into the joys of an eternity of happiness."

—★—

## The Quilt's Message

A POOR boy lay ill in a Southern hospital. Over him was a quilt made of bits of calico and white squares, on which were written texts of Scripture. It was the gift of a Northern woman whose son was in the army. The boy was seen to kiss over and over a bit of the calico, a crimson leaf with a dark background. They thought his mind wandered. After a little he asked, "Where did the quilt come from?" "It was sent by a good woman with a note pinned to it." At his request they brought the note. His hand trembled and his cheek grew white as he saw the writing. "Read it slowly, please," he said; "it is from my mother; that bit of calico was part of her dress." When they finished, he pointed to the text, "I have sinned, and am no more worthy." They read the parable to him. A few days afterward, he said, "I was a great way off, but God met me, had compassion on me, and His love fills me with peace."—*New York Observer*.

—★—

ALWAYS say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he can not but watch, forgetting his many troubles.—*Arthur Helps*.



# The Signs of the Times

From January to July, 1913

Some of the Good Things Which It Will Contain



THE SIGNS OF THE TIMES does not deal in philosophic speculation, nor ramble around the outskirts of higher criticism.

Its object is not to set forth a human religion.

It does aim to be loyal to the Word, to the great truths of the gospel, to that religion which is a life—the life of Christ brought down to a needy world.

It holds that there are great truths which should be considered in these our days.

It does not present as its writers great names, but earnest, devoted students of the Word.

It does not appeal to human authority; it believes the Word which has stood the test of ages is still the test of divine truth.

It will, however, deal with the great, stirring questions of the present time, and their relationship to the divine word of prophecy.

Thoughtful, earnest men are wondering as to what will be the outcome of the strife, or the preparation for strife, among the nations of the world. The affairs in the East have affected many minds, and led to inquiry as to what they mean.

Earnest, thoughtful men are amazed at the lawlessness that there is manifest in Christian countries, the utter lack of all reverence and regard for morality, which is continually growing, the setting aside of all great moral standards. They wonder at what the outcome will be.

The white-slave traffic, a great vice propaganda, has stirred the minds of millions.

The unrest and the uncertainty which exist in religious, political, and social circles, are raising mighty questions of import, in many minds. Men are stirred as to the outcome.

The evangelical churches are dividing as to what these signs mean. Some men are declaring that it means the second coming of our Lord Jesus Christ. Others endeavor to laugh down the evidences.

With all these things and more, the SIGNS OF THE TIMES will deal during the next six months. Here are some of the subjects that will be presented:

## OUR COMING KING

1. The Knowledge, Promises, and Prophecy of the First Advent
2. The Resurrection and Translation of the Righteous
3. The Hope of the Ages
4. The Personal, Visible, Literal Coming of Christ
5. Christ's Coming to Sinners, and the Kingdom

With this series there will also be discussed the Greek words relating to His coming,—“parousia,” “epiphany,” “apokalupsis.” Is His coming a secret coming?

## THE INHERITANCE OF THE SAINTS

1. God's Purpose Concerning the Earth and Man
2. The Promised Seed
3. God's Promises to Abraham
4. Who Are the Heirs of the Great Inheritance?
5. The Consummation of the Hope of the Christian

## THE LAW OF THE MOST HIGH

1. The Law of God; What It Is
2. The Character of the Law
3. The Eternity of the Law
4. The Immutability of the Law
5. The Relationship Between the Law and the Gospel

## THE WORLD-WIDE SABBATH QUESTION

1. The Institution of the Sabbath
2. The Sabbath in the Law and in Christ
3. An Attempt to Change the Sabbath
4. Present-Day Agitation Regarding the Sabbath
5. The Restoration of the Sabbath
6. The Seal of God

## STUDIES IN THE BOOK OF DANIEL

1. God the Revealer
2. The Apotheosis of Patriotism
3. The Most High Ruleth
4. The Beast Kingdom of Daniel 7
5. The Little Horn

## THE NATURE AND DESTINY OF MAN

1. Man's Creation as He Came from the Hand of God
2. What Man Lost by Sin
3. What Man Gains in Christ Jesus
4. The Ultimate Fruits of Persistent Sin
5. Resurrections to Life and to Death
6. Eternal Life and Immortality

## THE FIRST DAY OF THE WEEK

1. The First Day of the Week in History and Idolatry
2. The First Day of the Week in Scripture
3. The First Day of the Week in Legislation

## THE SANCTUARY, OR PLAN OF SALVATION

1. The Gospel in Type
2. The Sanctuary; Its Daily Service
3. The Sanctuary; Its Yearly Service and Cleansing
4. The Antitype of Sacrifices—the Lamb of God
5. The Heavenly Sanctuary and Its Antitype of the Daily Service
6. The Heavenly Sanctuary and Its Cleansing
7. The Time of Its Cleansing, based on Dan. 8:14

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Our departments will be thoroly filled with up-to-date matter, as in the past.

Our Outlook department will give reviews of the great world,—the European field, the Far East, and all the various striking things which are holding the attention of the world at the present time. It will be filled full, every number, with matter of this kind, considered in the light of the most up-to-date Book in the world, the Bible.

Our Home department will be helpful to the families of our readers.

There will be twenty-five Bible readings on various subjects connected with the Word of God, bringing out in simple, short, clear readings vital truths of Christianity.

From the great mission fields of the world will come letters and articles from workers in these fields, telling of the triumphs of the gospel among the heathen, as well as the needs of the field.

Our Bible Band will give schedules from week to week of suggested readings for home circle and private study.

Our Question Corner, interest in which is always increasing, will answer questions on Bible truth and various subjects helpful to our readers.

The above is only a part of what we hope to tell our readers in the six months to come.

We are sure that there is no paper published in the world which will present more of simple, vital, easily understood, practical Bible truth than will this journal. We are grateful for the number of appreciative readers that we have; we wish to increase that circle.

We desire that the SIGNS OF THE TIMES shall be a messenger of light, a blessing in every home it enters; and we want it to enter many more homes during the year 1913.

The subscription price for six months is 90 cents, for one year \$1.75, for one year with the book “Questions and Answers” \$2.00.

We earnestly solicit the help of our own readers and friends who have been with us so long to greatly increase our subscription list.



## Gospel Seed Sowing

You will find the little tract "Apples of Gold" No. 87, entitled "Come, for All Things Are Now Ready," a beautiful message to use in interesting others in their soul's salvation. It presents God's love for the individual, introduces the gospel message of Revelation 14, and invites the reader to accept Christ. This little tract costs only \$1.00 a hundred.

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## SIGNS OF THE TIMES

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 24, 1912

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

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

## Contained in This Issue

### Question Corner

PAGE

- 3944—Why Created? 3945—Feet Washing;  
3946—The Desolated Earth; 3947—Origin of the Baptists; 3948—The Judges of Jesus; 3949—Power in What? 3950—Kind of Drink; 3951—Israel Conquered; 3952—How Many Angels? 3953—The Number of His Name - - - - - 2

### Editorial

- The Coming of Our King - - - - - 3  
For 1913 - - - - - 13

### General

- Turkey and His End - - - - - 6  
A Lesson from the Three Hebrew Children  
God's Magna Charta of Divine and Human Rights - - - - - 8

### The Outlook

- Conditions in the Near East - - - - - 10  
An Immoral Invasion - - - - - 10  
Why Constantinople? - - - - - 11  
Notes - - - - - 11, 16

### Home and Fireside

- The Use of the Minutes in the Home - - - - - 12  
The Quilt's Message - - - - - 12

### Poetry

- Love's Christmas Tales—The Christmas  
Star—Lo, He Comes!—Lean Hard—At  
Close of Day - - - - - 9

There will be no paper next week.

Report from the Federal Council of Churches, which recently met in Chicago, will soon appear in this paper. The meaning of that great movement will be shown.

As stated by our prospectus on page 15, we print 50 numbers each year. This present issue is our 50th issue for this year. Our next issue will be dated January 7.

To Our Bible Band.—We note too late to insert in its regular place our Bible Band Schedule for the first four days of January. It will appear, however, later in its accustomed place. Our readers who are following the partial course, will read the first eight chapters in Genesis. Those who are reading the whole Bible through in the year, will read to Genesis 16.

"Christmas."—The day—December 25—is nothing more than other days. It has naught but its idolatrous origin in the old Roman Saturnalia, and its fostered tradition in apostasy, to commend it; and neither of these is aught to a Bible Christian. The expensive and extravagant giving to those who have no need, the feasting and gorging, the eating and drinking to excess, the merry-making and riotous fun, are all of its Saturnalian origin, and have naught in them of the spirit of Christianity. It is a blessed thing to know that Jesus was born; but if the day of His birth were important, God would not have left the day in doubt. He would have instructed us concerning it. More than this: the birth of Jesus was for all days. "The Word was made flesh" in Jesus of Nazareth, that it might be made flesh in John Smith and Harry Jones and Peter Brown, and every other soul that would accept the Word. The Christ of God wants to be born again in every soul of man, "Christ in

you, the hope of glory." Then Christ will live in us a more joyous, fruitful life than the worldling ever knew, and every day will be a glad day. Let you who feel that you must observe the day, do it by seeking to make others, especially the needy of earth, glad—glad that Christ lived, glad that you let Him live in you.

You have not known, friend, whoever you are, the real joy of life if you do not know Jesus—Jesus as Saviour, Cleanser, Sanctifier, Lifegiver, Friend. Believe us—there is more satisfaction in knowing Him, in His service, than all the pleasures that earth can give. "O taste and see that Jehovah is good: blessed is the man that taketh refuge in Him."

## A Happy New Year!

THIS is our last number of the year. Our next issue will be dated January 7. The year has been a troublous one, and the waves are still rolling high. Uncertainty still reigns. How true are the Master's words spoken for this time, "distress of nations, with perplexity"! We hope before our next paper is issued, however, that there will be peace in the old world, that the efforts of England and France will have poured oil upon the troubled waters, and that the winds of strife will still be held by the angels of God, until His work is done. Out of this, we hope there will come more freedom of religion, more liberty to the oppressed. But even then it is not for long. The strong trend of everything in this world is downward. There is but one power that can lift above the storm and the darkness and the sin, and that is the power of the gospel of Jesus Christ, which the world is rejecting. But there is happiness in Him. And in Him in right doing, in holy living, in helping to make other hearts glad, we wish all our readers for 1913 "A Happy New Year."

Looking Romeward.—The *Western Watchman* of December 5, in its "London Letter," written evidently by a well-informed priest, says "Some important declarations have been made by the king of Servia to Monsignor Laurent, Miedia, Archbishop of Uskub, who went to him on his arrival, to present the homage of the Catholics of the town. The sovereign after affirming that the Catholics might have confidence and rejoice in victories of the Balkan allies, made the following important utterance: 'We have made war to rescue our oppressed brothers from the blackest of tyrannies, and we wish to guard now the immense benefits our success has assured. The greatest liberty will be accorded to religion. For us all Christians are brothers. We feel that the Catholics of Europe have given us and our dead their prayers and wishes in our sanguinary battles, and that, we shall never forget. One of my first cares when the war is over will be to address myself to Rome, in order to come to an understanding with the Holy See on the subject of the situation of Catholics in these regions.' " King Peter of Servia will be remembered as an Orthodox Slav. The Roman Catholic Church is looking for a union with the Eastern, or Orthodox, Church.

Beware of Him!—There has kindly been sent to us by The New Covenant Mission, established at Pittsburg, Pennsylvania, Rev. Maurice Ruben, superintendent, a letter stating that there is a man signing himself M. Gottlieb, 1930 Woodland Ave., Cleveland, Ohio, who has been taking subscriptions in Ohio for our paper; and he sends us a receipt which this man had given to one of those who had paid him for a year's subscription to the magazine. We wish to say to our readers, that we have authorized no one by this name to receive subscriptions for the SIGNS OF THE TIMES, nor has this subscription for which receipt was given September 28 been received by us. We are filling it, however, for nothing, in order that the one who subscribed may not even

## Memory Text for the Week

John 20:31

"BUT THESE ARE WRITTEN, THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MAY HAVE LIFE IN HIS NAME."

seemingly be defrauded by us; but we wish to warn all against giving subscriptions to strangers, unless they have proper authorization papers. Mr. Ruben tells us that he thinks his Cleveland address is a fake, but that he is abroad in Ohio, Michigan, or somewhere.

The Thirteenth Sabbath Offering.—December 28 has been designated as a time, in all our Sabbath-schools, for a thirteenth Sabbath offering; and this offering is to be devoted to the needs of the training schools for missionary workers at Canarero, Argentine, and at Pua, Chile. It is hoped to receive from these Sabbath-school donations at this time \$10,000 for these enterprises, and the overflow amount to be devoted among South American, Spanish, and Indian missions. There will be articles in the *Review and Herald* by Brother J. W. Westphal and others in South America, concerning the great needs of that needy field. We hope that there will be a more liberal donation on that day than ever before.

Dear reader, if you do not know the way, wait; seek God's will; ask His guidance; rely on His Word. Do not be worried by what men may say, unless it is based on the Word, and then rely upon the Word. Do not be impatient with God. In the fulness of His time He will act. "They that wait for Jehovah shall renew their strength."

"God's ways seem dark, but soon or late  
They touch the shining hills of day;  
The evil can not brook delay,  
The good can well afford to wait."

The same general principles of interpretation of prophecy apply throughout the Scriptures. Hold to them; permit no arbitrary interpretation. It is never safe.

"Hold thou the truth; define it well  
For fear 'divine philosophy'  
Shall push beyond the mark, and be  
Procure to the lords of hell."

Three rough young mountaineers, in the wild highlands of New Jersey, have been endeavoring to blackmail President Wilson, sending him letters threatening death if he failed to comply with their wishes of sending \$5,000 to a certain place by a certain time. The postal authorities apprehended the men. They were criminals without question.

The official presidential vote of California is determined at last. Mr. Roosevelt received a majority of 174 on eleven of the electors. Two of the thirteen received a Democratic majority. This will mean eleven electors for Progressive Republicans, and two for the Democratic party.

A train on the Santa Fe railway, November 9, near Bakersfield, California, was looted of \$20,000. The express messenger, who endeavored to defend it, was knocked senseless. No one has yet been apprehended.

A report from Cordova, Alaska, December 9, states that nine men were the victims of a snowslide on Copper Mountain. This is on one of the largest copper properties in Alaska.