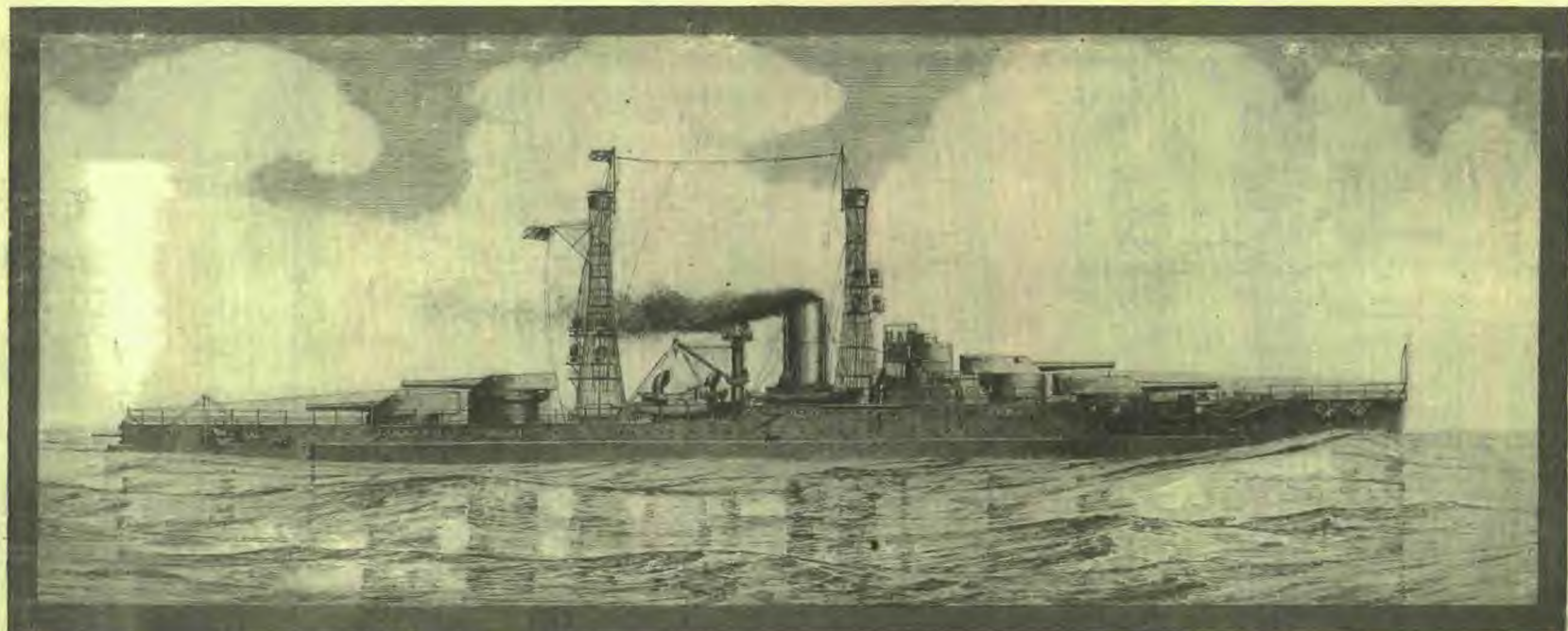


# Signs of the Times

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THE NEVADA AND THE OKLAHOMA

Photograph of government drawings of the sister battle-ships of the United States navy, that were authorized by Congress in 1911. They are each of 27,500 tons displacement; have ten 14-inch guns of 45 calibers, twenty-one 5-inch guns, and four 21-inch submerged torpedo-tubes; and have a speed of 20½ knots. The battle-ship Oregon, authorized in 1890, was of 10,288 tons displacement, had only four 13-inch guns, and these of but 35 calibers, and no torpedo-tubes, and a speed of only 16¾ knots.

The speed of the battle-ship now being built, and the power of its guns, is such that it could keep out of reach of whole fleets of the most powerful ships of twenty years ago, while it battered them all to pieces; and the battle-ship Pennsylvania, authorized in 1912, is to be of 31,500 tons displacement, with a speed of full 21 knots.

In the fiscal year 1901-1902 the seven leading powers, Great Britain, United States, Germany, France, Russia, Italy, and Japan, expended on their navies \$423,140,250. These powers have made a steady increase in their expenditures, and for the fiscal year of 1912-13 their combined appropriations were \$735,556,114. It is said, on good naval authority, that the power of the battle-ship has increased by more than 1,200 times during the last fifteen years; and it is certain, from these figures, that the appropriations for naval expenditures have nearly doubled during the last twelve years. And in spite of this intensity of war preparation and war expenditure, there have been no wars in recent times that have really involved or demoralized any considerable portion of the earth. These war forces are truly being supernaturally held.

## Periods of Significant World-Wide Peace

*The Iron Hand of Pagan Rome — Universal Peace for the Message and Work of the First Advent — International  
Peace Decreed for the Time of the Second Advent Message — That Message Finished, Then Armageddon*

By GEORGE W. REASER



At least in a twofold sense, there was a fulness of time for the manifestation of the Son of God in our world. First, sin must run its course sufficiently long to demonstrate the utter helplessness of the whole human family, without the provision of a Saviour, able "to save them to the uttermost that come unto God by Him."

Second, "as the soil must be prepared before the wheat is sown, so before the kingdom of heaven could throw up its shoots, there was needed a kingdom of this world where the nations were neither torn in pieces by violence nor were rushing after false ideals and spurious ambitions. Such a kingdom was the empire of the Cæsars — a kingdom where peaceful men could work, think, and speak as they pleased, and travel freely among provinces ruled for the most part by Gallios, who protected life and property, and forbade fanatics to tear each other in pieces for their religious opinions." "Had Europe and Asia been covered with independent

nations, each with a local religion represented in its ruling powers, Christianity must have been stifled in its cradle." (J. A. Froude's "Cæsar — A Sketch.")

### SUCCESSFUL ROMAN ARMIES AND WORLD-WIDE PEACE

It will be remembered by every student of history, that Julius Cæsar came into the world in one of the most stormy epochs in all earth's history. The world was almost devastated by wars. The chief object of the deadly strife was to settle the disputed question of the supremacy of the world. The arms of the Romans were finally victorious. Even after they had vanquished all rivals, the question of equal rights of citizenship must needs be settled by resort to arms at the very heart of the empire. Descriptive of this social war, the historian says: "The veteran legions, which had conquered the world, now faced each other on the battle-field. The struggle cost three hundred thousand lives."





# What and How Shall I Write in This New Year?

By C. P. BOLLMAN



THE new year comes from the pregnant East,  
Where the day line cleaves the seas;  
And while to the North it brings wild storms,  
The South hears the hum of bees.

But whether in biting Northern cold,  
Or in melting Southern air,  
The new year brings to us every one  
A blank card, unstained and fair.

And on that card we write, hour by hour,  
All we do or think or say,  
And anon we'll meet that record true  
In the final judgment-day.

What shall I write, then, during this year  
That the East has sent to me?  
I can only write my very self,  
For the eye of my God to see.

For I write as I live day by day,  
Every act and word and thought;  
So I must be what I'd have the card  
When to Judgment I am brought.

Then live Thou in me, my gracious Lord;  
Write Thy thoughts and words and will  
Upon the card that Thou givest me,  
While I trust Thee, and am still.

The final outcome was a reign of universal peace. Tranquillity settled down upon an erstwhile storm-racked world. After the passing of Julius Caesar, the next of the Cæsars to take the throne of world empire was Augustus. "The Augustan Age (31 B.C. to 14 A.D.) was one of general peace and prosperity." "Wars having so nearly ceased, and interest in politics having diminished, men turned their thoughts more toward literature, art, and religion. The birth of Christ, the central figure of all history, occurred during the wide-spread peace of this reign." (Barnes's "General History.") Myers's "General History," pages 278, 279, substantiates the same historical fact. He says: "It is preeminently worthy of note that it was in the midst of the happy reign of Augustus, when profound peace prevailed throughout the civilized world, . . . that Christ was born in Bethlehem of Judea." "Never before, perhaps, had the civilized world enjoyed so long a period of general rest from the turmoil of war."

## NO SERIOUS WARS DURING CHRIST'S FIRST ADVENT WORK

Even Palestine had been the scene of a disastrous war a short time before the Saviour appeared. Speaking of the prevailing peace in the land of Palestine when "the fulness of the times was come" for His first advent and His work, the Rev. John W. Mears, in his book "From Exile to Overthrow," says:

"For the time being, however, the country was at peace. It is remarkable that during the life of Christ, . . . no serious trouble between the people and their foreign rulers broke out. The quiet which was necessary for His various journeys, His works of healing and beneficence, His discourses and teachings, His selection and training of the apostles and laying carefully the foundations of His church, prevailed. The narrative of the evangelists presents a tranquil scene, a succession of attractive pictures, in striking contrast to the bloody and tumultuous events which crowd each other in the pages of Josephus. It is as if the nation was enjoying a short reprieve, a last golden moment of opportunity, when it might recognize its Messiah and by repentance and humility escape its threatened doom. [See Dan. 9: 24.] . . .

"It is clear that under opposite circumstances no teacher of piety and peace could have accomplished his mission in Judea. In a previous generation, under the jealous and bloody Herod, the career of Jesus would have been immediately cut short. Under a succeeding generation, when the whole land trembled with forebodings of the great civil war, there could have been no peaceful gatherings on the mountainside to listen to the Beatitudes, to the model prayer, and to the sweet parables of the kingdom; no wonderful draft of fishes, and no discourses to the multitudes from the fishermen's boats drawn up on the shore of the sea of Galilee; no quiet feeding of five thousand with a few loaves and fishes when every large gathering meant rebellion and war; no time to let the words and

deeds of the great Teacher sink deliberately and diffuse widely through the hearts and minds of the people, like a gentle rain, or for that solemn march of events which gradually led to His death, and gave it the dignity of a great epoch, the grandeur of a divine sacrifice for a fallen race."—Pages 256-258.

We will quote one more extract referring to the prevailing peace when Christ was born:

"Finally, as a central point in the history of all time, in the midst of the brilliancy of the Augustan Age, while Cicero, Sallust, Virgil, and Horace were fresh in the memory of their still living friends, with Seneca in his childhood and Livy in his prime, the empire at its best, and Rome radiant in its growing transformation from brick to marble under the guiding rule of the great Augustus Cæsar, there was born in an obscure Roman province the humble Babe whose name far outshines all these, and from whose nativity are dated all the centuries which have succeeded."—Myers.

## WORLD-PEACE TO ALLOW PROCLAMATION OF SECOND ADVENT

If a time of universal peace was necessary for the accomplishment of His mission at the first advent of the Messiah, does it not naturally follow that similar conditions must prevail to give favorable opportunity for the heralds of His second advent to accomplish their Heaven-appointed work? And if Heaven overruled to bring about political conditions in all the world so that Christianity would not be "stifled in its cradle," is it not logical to conclude that "He who ruleth the kingdoms of men" will interpose to restrain the nations for a time from engaging in the battle of Armageddon, and thus produce conditions favorable for the very last proclamation of "the everlasting gospel," before the curtain shall finally drop on human probation?

## HOLDING THE WINDS FOR THE SEALING WORK

Happily we are not dependent simply upon logical reasoning to sustain this fact. It is clearly foretold by an inspired writer. Describing conditions to prevail for a time before the gathering of the "kings of the earth and of the whole world" for the last premillennial battle, upon the field of Armageddon, he says: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth [restraining the elements of warfare and deadly strife]. . . . And I say another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

The inquiry may be raised, What is indicated by this sealing work? The answer, in brief, is that by the preaching of the gospel, souls are born into the kingdom of heaven, and these are sealed by divine agencies, for eternal life.

We are actually living in the time when heavenly agencies, commissioned to restrain the war spirit of the nations, are holding the winds—delaying the marshaling of the nations for the greatest death struggle in all earth's history, so that the servants of our God may be sealed for eternal life in the kingdom of glory. Then in what work ought every child of God to be engaged? Every Spirit-filled heart will answer, "I must be about my Father's business,"—"I must devote every God-given talent to the winning of souls." "Who knoweth," fellow Christian, "whether thou art come to the kingdom for such a time as this?"

## Peace

OUR heavenly Father is styled "the God of peace." Heb. 13: 20. His Son is the "Prince of peace." Isa. 9: 6. Seated on His Father's throne, "the counsel of peace shall be between Them both." Zech. 6: 13. We are told, "Acquaint now thyself with Him [God], and be at peace" (Job 22: 21), and, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27: 5. Of the wicked it is said: "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21.

The apostle Peter admonished, "He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter 3: 10, 11. Paul informs us that "to be spiritually minded is life and peace." Rom. 8: 6. Again he says, "As much as lieth in you, live peaceably with all men." Rom. 12: 18. And in order to accomplish this, he said, "Follow after the things which make for peace, and things wherewith one may edify another." Rom. 14: 19. And to the Hebrews he said, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. J. N. LOUGHBOROUGH.

NOWHERE can peace be found in all the world but at the foot of the cross and the vision of the Lamb that was slain to take away the sins of the world.—Bishop S. S. Harris.



# Comforting Words Spoken with Authority

*The Master's Work Stirred the Demons to Frenzied Activity—His Tenderness and Healing Touch—Hope Created, and Relief Brought to the Lost in Sin—The Power and Activity of the Saviour's Life*

By MRS. E. G. WHITE



HE period of Christ's personal ministry among men was the time of greatest activity for the forces of the kingdom of darkness. For ages, Satan with his evil angels had been seeking to control the bodies and the souls of men, to bring upon them sin and suffering. Then he had charged all the misery upon God. Jesus was revealing to men the character of God. He was breaking Satan's power and setting his captives free. New life and love and power from heaven were moving upon the hearts of men, and the prince of evil was aroused to contend for the supremacy of his kingdom. Satan summoned all his forces, and at every step contested the work of Christ.

## SIMPLE, YET WITH AUTHORITY

Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Christ taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.

## DIVINE TRUTH AND LIFE'S DUTIES

Yet He was earnest, rather than vehement. He spoke as one who had a definite purpose to fulfil. He was bringing to view the realities of the eternal world. In every theme God was revealed. Jesus sought to break the spell of infatuation which keeps men absorbed in earthly things. He placed the things of this life in their true relation, as subordinate to those of eternal interests;

but He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares men better to perform the duties of every-day life. He spoke as one familiar with heaven, conscious of His relationship to God, yet recognizing His unity with every member of the human family.

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies, He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would

*"But while the city was still wrapped in slumber"*

not have attracted the large congregations that He did.

The afflicted ones who came to Him felt that He linked His interests with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that



EDITOR.

*"The inhabitants of the city pressed toward the humble dwelling that sheltered Jesus."*

THIS article is soul-inspiring and soul-helpful. It causes the life of Christ to stand out before the mind with a charm that attracts and uplifts. It is a striking setting forth of one of the scenes in the conflict that has been and is still waged between Christ and Satan. The unrepentant sinner should read this article, for it may awaken hope and bring light into his soul. The discouraged and despairing should read it, for it will breathe the heroism of Jesus Himself into the life. The healthy and progressing Christian should read it, for it will give him delightful spiritual food and drink.

the comfort of His love might be with them continually.

## INTERRUPTED BY THE SHRIEK OF A MADMAN

Jesus in the synagogue at Capernaum spoke of the kingdom He had come to establish, and of His mission to set free the captives of Satan. He was interrupted by a shriek of terror. A madman rushed forward from among the people, crying out: "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art; the Holy One of God."

All was now confusion and alarm. The attention of the people was diverted from Christ, and His words were unheeded. This was Satan's purpose in leading his victim to the synagogue. But Jesus rebuked the demon, saying, "Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not."

## SET FREE FROM A DEMON'S DEATH GRIP

The mind of this wretched sufferer had been darkened by Satan, but in the Saviour's presence a ray of light had pierced the gloom. He was roused to long for freedom from Satan's control, but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within the reach of that mighty hand, another's will held him, another's words found utterance through him. The conflict between the power of Satan and his own desire for freedom was terrible.

He who had conquered Satan in the wilderness of temptation was again brought face to face with His enemy. The demon exerted all his power to retain control of his victim. To lose ground here would be to give Jesus a victory. It seemed that the tortured man must lose his life in the struggle with the foe that had been the ruin of his manhood. But the Saviour spoke with authority, and set the captive free. The man who had been possessed stood before the wondering people, happy in the freedom of self-possession. Even the demon had testified to the divine power of the Saviour.

## THE GLARE OF INSANITY CHANGED TO BEAMS OF INTELLIGENCE

The man praised God for his deliverance. The eye that had so lately glared with the fire of insanity, now beamed with intelligence and overflowed with grateful tears. The people were dumb with amazement. As soon as they recovered speech they exclaimed, one to another: "What is this? A new teaching! with authority He commandeth even the unclean spirits, and they obey Him."

The secret cause of the affliction that had made this man a fearful spectacle to his friends and a burden to himself, was his own life. He had been fascinated by the pleasure of sin, and had



thought to make life a great carnival. He did not dream of becoming a terror to the world and the reproach of his family. He thought his time could be spent in innocent folly. But once in the downward path, his feet rapidly descended. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took absolute control of him.

Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood, he had become helpless in the grasp of the evil one. He had placed himself on the enemy's ground, and Satan had taken possession of all his faculties. The tempter had allured him with many charming presentations; but when once the wretched man was in his power, the fiend became relentless in his cruelty, and terrible in his angry visitations. So it will be with all who yield to evil. The fascinating pleasure of their earthly career ends in the darkness of despair or the madness of a ruined soul.

#### THE DISEASE BEING REBUKED, THE SUFFERER AROSE

While the congregation in the synagogue were still spellbound with awe, Jesus withdrew to the home of Peter for a little rest. But here also a shadow had fallen. The mother of Peter's wife lay sick, stricken with "a great fever." Jesus rebuked the disease, and the sufferer arose, and ministered to the wants of the Master and His disciples.

Tidings of the work of Christ spread rapidly throughout Capernaum. For fear of the rabbis, the people dared not come for healing upon the Sabbath; but no sooner had the sun disappeared below the horizon than there was a great commotion. From the homes, the shops, and the market-places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon couches, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence.

#### VOICES OF TRIUMPH AND SHOUTS OF DELIVERANCE

Hour after hour they came and went, for none could know whether to-morrow would find the Healer still among them. Never before had Capernaum witnessed a day like this. The air was filled with the voice of triumph and shouts of deliverance. The Saviour was joyful in the joy He had awakened. As He witnessed the sufferings of those who had come to Him, His heart was stirred with sympathy, and He rejoiced in His power to restore to health and happiness.

Not until the last sufferer had been relieved, did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon. The long, exciting day was past, and Jesus sought rest. But while the city was still wrapped in slumber, the Saviour, "rising up a great while before day," "went out, and departed into a solitary place, and there prayed."

#### IN THE SANCTUARY OF THE MOUNTAINS HE COMMUNED WITH HIS FATHER

Thus were spent the days in the earthly life of Jesus. He often dismissed His disciples to visit their homes and rest, but He gently resisted their efforts to draw Him away from His labors. All day He toiled, teaching the

ignorant, healing the sick, giving sight to the blind, feeding the multitude; and at the eventide or in the early morning, He went to the sanctuary of the mountains for communion with His Father. Often He passed the entire night in prayer and meditation, returning at daybreak to His work among the people.

Early in the morning, Peter and his companions came to Jesus, saying that already the people of Capernaum were seeking Him. The disciples had been bitterly disappointed at the reception which Christ had met hitherto. The authorities at Jerusalem were seeking to murder Him; even His own townsmen had tried to take His life; but at Capernaum He was welcomed with joyful enthusiasm, and the hopes of the disciples kindled anew. It might be that among the liberty-loving Galileans were to be found the supporters of the new kingdom. But with surprise they heard Christ's words, "I must preach the kingdom of God to other cities also: for therefore am I sent."

In the excitement which then pervaded Capernaum, there was danger that the object of His mission would be lost sight of. Jesus was not satisfied to attract attention to Himself merely as a wonder-worker or a healer of physical diseases. He was seeking to draw men to Him as their Saviour. While the people were eager to believe that He had come as a king, to establish an earthly reign, He desired to turn their minds away from the earthly to the spiritual. Mere worldly success would interfere with His work.

#### NOT SELF-ASSERTIVE

And the wonder of the careless crowd jarred upon His spirit. In His life no self-assertion mingled. The homage which the world gives to position, or wealth, or talent, was foreign to the Son of man. None of the means that men employ to win allegiance or command homage did Jesus use. Centuries before His birth, it had been prophesied of Him: "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the dimly burning flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth."

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, "His going forth is prepared as the morning." Quietly and gently the daylight breaks upon the earth, dispelling the shadows of darkness, and waking the world to life. So did the Sun of Righteousness arise, "with healing in His wings."

#### Respectability and Morals

MANY people judge the moral quality of an act by its respectability or disrespectability. Burglary, drunkenness, petty thievery, profanity in the presence of ladies, brawling, murder, and the like, they would shun as the plague or as death itself.

But when the test of respectability fails, these people are at a loss for a moral standard. No wonder they find it easy to substitute what they prefer to believe God means for what He says. It is not at all a matter of principle, but a matter of feeling or convenience. No wonder they can persuade themselves that saying "Lord, Lord" is as

good as obedience. Does the commandment say the seventh day is the Sabbath, they will have it that "pious" observance of the first day (Sunday) will suit the Lord just as well. The world might be full of dear, respectable people, polished, pious, and refined, who stand not half so good a chance of salvation as do "the publicans and the harlots."

J. A. L. DERBY.

#### Where God Has Spoken

O BEDIENCE to the word of God is required until God Himself declares that obedience to the Word has become unnecessary. This is a truth of Holy Writ taught by precept and example.

Hear the following declarations from God Himself: "I am the Lord, I change not." Mal. 3:6. "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34.

#### THE CLASH OF THE PROPHETS

In 1 Kings 13:9, the express command of God to a prophet was, "Eat no bread, nor drink water, nor turn again by the same way that thou camest."

The familiar record tells how another prophet claimed that an angel had spoken to him by the word of the Lord, saying, "Bring him back with thee into thine house, that he may eat bread and drink water"; but the account says, "He lied unto him." The result was the death of the disobedient prophet.

Even a message from a prophet, if it does not harmonize with the spoken Word, is unsafe to follow. No prophet of God or apostle would be used as a mouthpiece for God if the word of God were to have its meaning altered. God Himself would make the change, as publicly as the proclamation of the original command.

The work of apostle, prophet, minister, or any gospel worker, is not to announce something contrary to or change the word of God, but to "preach the Word" as he finds it. 2 Tim. 4:2.

The testimony of an angel from heaven, if found in opposition to the word of God, is an accursed thing. Gal. 1:8, 9; 1 Peter 1:25.

#### NONE BUT GOD OR CHRIST COULD DO IT

Dear reader, did it ever occur to you that as God made the Sabbath, sanctifying it, and speaking His blessing into it, if there ever should come a time when He would transfer the Sabbath blessing to some other day, God and Christ were the only ones who would have any authority to make the change? A prophet was well aware that the blessing of God could not be reversed or transferred by man. Num. 23:20.

God has said, "Thou shalt have no other gods before Me." The same God, in the same law, on the same occasion, also says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Men are trampling on the authority of God by violating precepts made so plain as are both these commandments. His power as Creator places Him above all gods. Hence the Sabbath, the sign of His creative power, is beyond the power of angels, apostles, prophets, or any man, to change.

Now let us see if we find the change of the Sabbath even hinted at in the New Testament. Our Saviour says, "Think not that



I am come to destroy the law, or the prophets." Matt. 5:17. He also says, "I have finished the work which Thou gavest Me to do." John 17:4. Then if Christ came not to destroy the law, and He also finished His Father's work, it is plain that His Father's work and will was to leave the law as He spoke it.

Our Saviour never mentions the first day of the week or a change of the Sabbath.

Matthew did not say, in Matt. 28:1, In the end of the old Jewish Sabbath, as it began to dawn toward the first day, or the Christian Sabbath.

Mark and Luke did not brand themselves as impostors by writing thus of the same occasion.

John did not place himself in the same class by declaring, in John 20:19, for a new first-day Sabbath; but quite the contrary, in 1 John 2:7. Listen to inspiration in harmony with the spoken Word: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the Word which ye have heard from the beginning."

And how glad we ought to be that the beloved Paul did not make God's word of no effect through his own tradition, but we behold his life of love and faithfulness to God! He says, "I have not shunned to declare unto you all the counsel of God." Acts 20:27. And as nowhere in the counsel of God do we find a call to depart from the creation Sabbath, we conclude that the progress we see in this direction is the work of "grievous wolves" speaking perverse things. Read the whole admonition in Acts 20:18-35.

#### THE PRECIOUS AND THE BLESSED DAY

What a precious institution is the Sabbath, full of the blessing of God, and as far beyond the power of man to change as it is for him to make of our God a god of wood or stone!

Let us pray that God will impress upon our minds the importance of His Sabbath, and that we may receive its rich blessings, found on no other day. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

GEO. F. BROWN.

#### Tests of Loyalty

**P**ERSONS who have discerningly observed men, are able to judge largely of one's capabilities and character by seemingly trivial indications.

Likewise, there are tests which to men in general may seem without import, but which to "the Judge of all the earth" are unmistakable indications of one's disposition.

Thus when a company of military recruits came to a stream, those who were intent on the purpose of the expedition simply dipped up water in their hands as they passed along, without pausing; while those with whom personal comfort was the first consideration, stopped, stooped, and drank deliberately, and were rejected in consequence. Judges 7:4-7.

Another case in line with this is that in which, in a simple ceremony, a rock was struck a second time when it should have been struck but once. To the offender, whose mind was exercised about personal

matters, doubtless the number of strokes appeared an unimportant detail. Yet because of the added stroke, his life, which had been one of extraordinary achievement, closed in disappointment, and the ceremony designed to symbolize the smiting of the Rock of Ages "once for all," failed of its significance. Ex. 17:5, 6; Num. 20:7-12.

A present-day parallel to this incident is presented by those who assert that the definite number in the Sabbath commandment of the Decalogue is immaterial—that is, the ordinal number, "seventh," is declared to be immaterial, and "first" is substituted in its stead. The same assertion is not made relative to the cardinal number, else the commandment might be made to read, "One day shalt thou labor, but on the second day thou shalt not do any work," or, "Two days shalt thou labor," or, "Three days," etc.

A popular American army officer was once obliged to court-martial some of his men for requiring the reason for an order before obeying it. Certainly their disregard of military authority was astounding. Yet often men presume to disregard the orders of the

Great General, on the ground that they "don't see what difference it makes."

Sufficient for us should be a "Thus saith the Lord." It is ours "not to reason why," except as we can do so without delaying obedience. There is surely sufficient cause for believing that all the requirements of the Infinite are right. And we shall eventually understand the need for them, if in the meantime we have fidelity enough to comply with them.

ADELAIDE D. WELLMAN.

## Assurances of Immortality

*Jesus Christ the Great Fountain of Eternal Life—All Are Invited to Receive Freely His Priceless Reward*

By CHARLES THOMPSON

**I**T was because man forfeited his life through disobedience, and because Christ was not willing that any should perish, that He left the throne of the Infinite and came to this world. This the Scriptures clearly reveal. "By one man's disobedience many were made sinners." Rom. 5:19. "The wages of sin is death." Rom. 6:23. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

Jesus Himself declares, "I am come that they might have life, and that they might have it more abundantly." John 10:10. Again, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

We are at a loss to know how any who believe that the Scriptures are inspired and that it is impossible for God to lie, can believe that man possesses life as a birth-right. When man sinned, he became a dying creature, and could transmit to his posterity the nature only which he possessed by reason of disobedience. Therefore it is truly written, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

#### THE POSSESSION THAT BRINGS ETERNAL LIFE

How do we come into possession of the Son? is the important question; "for he that hath the Son hath life." The apostle Paul answers directly, "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. Hence life is a result of faith. Paul so affirms when he says: "I am crucified

with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

The act of Christ in which we are to exercise faith, that brings the desired result, is also stated in this verse: "And gave Himself for me." This is what He did that we might live. "Sin, when it is finished, bringeth forth death." "All have sinned." Hence judgment came upon all men to condemnation, and there is no way in and of himself for man to escape. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:9. "For when we were yet without strength, in due time Christ died for the ungodly."

#### THE RECKONING THAT BRINGS LIFE

Therefore, we have the life which comes by faith, when we accept His death for us by faith. When we account ourselves dead, Christ counts us alive; and so long as we reckon ourselves alive, Christ reckons us dead. Therefore the doctrine of inherent life—of the inherent immortal soul—is the doctrine of death.

Paul says again, in Rom. 6:8, 11: "Now if we be dead with Christ, we believe that we shall also live with Him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

I am sure that from these few scriptures placed together, we see that life comes only through Christ. May God help us all to accept Him.





## A New Year Message

By FLORA E. WARREN



A NEW YEAR message God sends now to all:  
"I LOVE YOU" is His word to bond or free.  
Could He send better word, for great or small?  
There is no better for eternity.

This satisfies each soul who will believe,  
And comforts all who heed, whate'er their lot.  
This word is joy for all who will receive.  
It bids the fearful, trembling ones, "Fear not."

The weak who heed this word will then be strong  
The troubled ones who heed it, will have rest.

The soul so tried, will sing a happy song.  
The stony heart will soften, and be blessed.

God loves mankind, and knows their crying needs,  
And longs that all believe His love so true.  
Long years God bears with men, and anxious pleads  
That all will taste His wondrous love. Will you?

Will you believe just now God's love for you —  
His new year message sent again to cheer?  
And will you give the praise and glory due  
For His great love, and serve Him this new year?

## At the Wrong End of the Telescope

*Deposits of Animal Bones All Over the World—Do They Signify Successive Geological Ages, or Was There a Universal Flood?*

By GEORGE MCCREADY PRICE

DID you ever take up a telescope and look at the fellow alongside of you with the big end of the telescope next to your eye? How very small he looked, and how far away! It seemed, perhaps, that you might have to walk long distances to get where your companion appeared to be, when in reality you could reach out and take him by the hand without a single step.

What was it that caused this strange optical illusion?—Just a good instrument used in a wrong way.

### MISUSING NATURE'S FACTS

But about the same thing happens in a mental fashion when scientists use the facts of nature in a wrong way, or reason incorrectly regarding the facts they have discovered. By a pseudo-scientific method, they get the inductive glass turned wrong end first, and in this way the past of our poor old world stretches away in almost endless vistas, till, in dealing with the early history of our earth, it seems that we are looking back far into the recesses of eternity. Under the illusive spell of this false view which they have conjured up by careless methods of analysis and inaccurate handling of facts, these scientists eloquently describe the successive ages they behold, and the wonderful successive changes that have taken place in the earth's past, when in reality these successive ages are of their own manufacture, and due entirely to their false methods of looking at the facts of the rocks. These false methods have thrown the world before the Flood into an artificial perspective, as we might do with a telescope; and in this way they have shown us a long series of successive millions of years that have absolutely no existence except in the mind's eye—a sort of scientific mirage that has been called up by false conclusions from very much misunderstood facts.

### AT THE WRONG END OF THE TELESCOPE

Of course, it is a fact that the fossils found buried in the rocks are the real re-

mains of animals and plants that used to live on the earth. And it is also true that a careful and correct method of studying these specimens, their condition, surroundings, etc., ought to give us a correct notion of the circumstances under which they lived and the way in which they died and were buried. But most of these fossils show such telltale marks of a violent death and burial by an abnormal action of moving water, that we naturally think of what the Bible calls "the Flood"; and for centuries this was the universal explanation given by all who found sea-shells on the mountain tops, or forests and herds of animals buried in the ground. But of late years scientists have invented the present popular method of arranging these deposits in an artificial series of successive ages, a sort of historical perspective analogous to the results obtainable by reversing the telescope; and this is what is now taught as science to the little children in the public schools throughout the civilized world.

### PREHISTORIC ANIMALS IN TAR PITS

Not long ago the writer was taken by a scientific friend, Professor —, of the Los Angeles city schools, to visit the famous La Brea tar pits to the northwest of the city, where so many skeletons of prehistoric animals have been dug up. These tar pits are not far from a large group of oil-wells; and the tar deposits have been formed by the crude oil or petroleum coming to the surface through cracks in the ground and becoming thick and tar-like by evaporation, much like asphalt. And it has been found that the earth around each of these tar deposits is literally packed full with bones of mastodons, gigantic sloths, camels, saber-tooth tigers, etc., the oil and tar having acted as a wonderful preservative, many of the bones being as fresh in appearance as if they had been buried only a few months.

As we stood there on the bank of one of the pits which had been excavated by the

University of California, and out of which they had taken several car-loads of bones, my geological friend grew eloquent in describing how in the long ago these various animals had come to this spot, one after another, and, getting mired in the soft, oily mass, had been buried in the black depths without any means of getting out. And of course the mental picture he gave—implied, if not formally expressed—was that the oil and the tar had been here for long ages first, and that the entombment of the animals was a much later event, and a gradual process, long drawn out, by commonplace causes, one at a time, just as a gopher, a rabbit, or a bird might now be stuck in the tar and suffocated.

### THE TELLTALE LIMY SOIL

A few rods to one side was another digging, where little or no tar appeared in the ground; and I pointed out to my friend the calcareous (limy) appearance of the whole mass of the soil thus exposed. I asked him if it were not possible or probable that all the ground for acres around us might once have been just as much of a bone-yard as the particular spots where the oil had preserved them in such a wonderful manner, but by having nothing to preserve them, these bones had since completely decayed, leaving only the limy deposits in the soil to show where they had once been.

I also reminded him of the fact that almost all authorities acknowledge that some oils and very soft coals have undoubtedly been produced in part at least by animal matter, instead of by plants; and that thus it would be the animals which were the source of the oil and tar, and not the oil and tar which were the cause of the death of the animals. And of course this would involve the idea that these animals were not buried singly, or one at a time, but that an enormous mass of them had been buried here together by some awful catastrophe, and that the oil had since been formed from their remains.

### SIMILAR DEPOSITS THE WORLD OVER

But when we remember that quite similar telltale deposits are found in almost every country on earth, we naturally begin to think of the great event spoken of in the Bible as "the Flood." In some ages, like the time of the later Stuarts or that of the French Revolution, it was sufficient to condemn any scientific or historical theory if it was found to be in harmony with the Christian religion and the Bible. But surely for us in this enlightened age, it ought on the contrary to be a strong recommendation to any scientific theory, that it harmonizes most wonderfully with the Biblical record. Surely it ought to be a great source of courage for us to find that so many facts from the great book of nature are now confirming the record that the Creator has handed down to us in His written word.

Thus by putting the geological telescope to our eye in the proper manner, the long ages of the common text-books disappear, and the things of nature are seen to be wonderfully in harmony with the early history of our world as given in the Bible.

GIVE quickly when the power is in thy hand, and the need is in thy neighbor, and thy neighbor at thy door. He gives twice that relieves speedily.—*Jeremy Taylor.*



## Immortality and Its Source

IT is a very remarkable fact that though God told Adam that if he disobeyed His commandment, he should surely die (Gen. 2:17), and man lost eternal life by believing the devil, who said, "Ye shall not surely die" (Gen. 3:4), yet with this plain record before us, it seems to be an almost universal belief that man has a soul that can not die. And what is still more remarkable, the spiritual shepherds of this generation have allowed "higher criticism" to destroy a belief in the plain statements of the word of God, which alone can reestablish eternal life in man.

Jesus bade His disciples, "Search the Scriptures; for in them ye think ye have eternal life." John 5:39. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. "And hereby we do know that we know Him, if we keep His commandments." 1 John 2:3.

### IMMORTALITY ON CONDITION

It follows as a matter of logic, that no man has eternal life unless he knows God; and if he knows God, he will be found keeping His commandments, which will finally give him a right to the tree of life. Rev. 22:14.

Before he can keep the commandments, he must be born again, born of water and the Spirit. John 3:5. He must be washed in the water of the Word (Eph. 5:26), and drink at the fountain of life (John 4:14). (Higher critics "have forsaken . . . the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.) He must eat the bread of life, which is the word of God (John 6:48-63), because Jesus was the Word made flesh (John 1:14). "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

### THE NEW BIRTH AND ETERNAL LIFE

If he allows the word of God to enter into his heart, he will be "born of the Spirit." "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come [present tense] in the [man's] flesh is of God." 1 John 4:2. "And we know that the Son of God is come [in our flesh], and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20.

Before man fell, he was in constant communion with God, and had access to the tree of life, and it was God's intention to people the earth with sinless beings. Gen. 1:28. As nothing can permanently alter the plan of God, the earth will yet be inhabited by a redeemed and sinless people (Isa. 66:22), having the same characters — no doubt more highly developed through tribulation — every one separate and individual (Rev. 2:17), yet a complete family, as was intended by God in the beginning, before the foundation of the world (Eph. 1:4-11).

Every man born into this world has a spiritual birthright, foreordained and predestined, to one of these characters (1 Tim. 2:4), through "being born again, not of

corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. Therefore it is essential for a man to believe in the word of God, and allow God to write His word in his heart (Heb. 8:10), or he will lose the chance of obtaining eternal life, "and his remembrance shall perish from the earth" (Job 18:17), and he shall be as though he had not been (Obadiah 16); "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

J. H. PARSONS.

## "Treasures of Wisdom"

(Colossians 2:3)

IN the treasure room of one of the old German states there is a silver egg, once given as a present to the former queen of England. When a spring is touched, the silver egg opens, and discloses a golden yolk. Within this again is a chicken, whose wing being pressed, also flies open, showing a splendid gold crown, studded with jewels. Yet another spring will bring to view a magnificent diamond ring hidden in the center — a forceful illustration of the hidden treasures in the Word. The treasures of the kingdom are to be "sought out," and are often found quite unexpectedly, treasure within treasure, by those who "have pleasure therein." God has great surprises for those who "search diligently" through its pages, and He will disclose wonderful things to all who sit at His feet to learn, as did Mary of old.

ERNEST LLOYD.

## Antinomian Proclivities

WE are not a little concerned, when in our experience meetings we hear persons saying: "If I wish to know I am saved, I do not pay any attention to what or how I feel. My salvation is not in me, but it is in Christ." In a very qualified sense, the expression may, perhaps, be correct. But as generally used, we deem it a most pernicious error, and without warrant from Scripture or experience. The word of God abounds in suggestions upon this point, which must be entirely overlooked by those who adopt the sentiment quoted above. Frequently in the writings of St. Paul, such expressions as "Christ in you, the hope of glory," and "Let this mind be in you, which was also in Christ Jesus," will be found, indicating the glorious fact that salvation is a work wrought in us, as well as for us. Love, peace, joy, long-suffering, gentleness, and other fruits of the Spirit, are found in the hearts of those who are the true disciples of our Lord. Salvation is a great and glorious fact, or a state of mind which appeals to human consciousness, and is a delightful experience, as well as a merciful and wondrous provision. Christ being imparted to us, received by us, and dwelling in us, is made unto us "wisdom, righteousness, sanctification, and redemption."

Many of the hymns sung are well calculated to foster this heresy. Take, for instance, the utterance:

"Nothing either great or small  
Remains for me to do,"

etc., etc. This idea is supported neither by Scripture nor by experience. It still re-

mains for men to repent and believe the gospel, if they would be saved. Holy Writ abounds in commands and promises, which indicate, on the part of those who are saved, the greatest possible activity. The true believer is as one laboring for his meat, and is instructed to "work while the day lasts." Then again he is compared to a soldier, and is admonished to "war a good warfare," and to "fight the good fight of faith." Elsewhere he is spoken of as on a journey, and walking in the King's highway, and is commanded to be "faithful unto death" in order to "win a crown of life." Surely, then, there remains much for us to do, if we would avail ourselves of the merciful provisions of grace. It is therefore right that what our hands find to do shall be done "with our might." — *Christian Standard and Home Journal*.

## The Golden Rule

IT is not in the purpose of the infinite Ruler that there should be friction anywhere in the measure of His wide domain; for friction would work injury, and finally result in death. Therefore, in providing a rule by which all reasoning creatures might govern their conduct toward each other, He gave out word that every one was to treat the other as if he were acting toward himself.

In giving formal expression to this rule for the guidance of men, He said, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

If this rule were perfectly obeyed by all the people in all the world, there could be no friction in society, nor any trouble among the nations. It would annul all selfishness, and make every man an honest helper of his neighbor.

The wording of this rule implies that each individual should regard himself only as a part of the human sum, and that any other member of the human family should be treated with all the consideration he asks for himself. This is the rule of equity that doubtless prevails in every place where the will of God is wrought, and it is the summary of God's law that must apply wherever God reigns.

It was proclaimed by the Redeemer of men, and will be obeyed forever by redeemed men. And who among men can have any proper right to complain of God's law, since, according to the declaration of Christ, it is but the Golden Rule unfolded, drawn out and enlarged for the better understanding of finite men?

And as the rule contains the prophets, or prophecies, too, it must also be a compendium of the gospel as well as a summary of the law. And this is all good logic, and therefore reasonable; for Christianity is simply good law, kindly and meekly drawn out in living characters. And these characters are to be so many as eventually to fill the whole world.

WILLIAM COVERT.

It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a lifelong struggle, that makes us valiant. — *Henry Ward Beecher*.



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## THE CREATION OF THIS WORLD—HOW WAS IT ACCOMPLISHED?

*The Agency That Did the Work—The Sublime Source of Creative Power—The Creative Act of Resting*

IT is difficult for the human mind to conceive that the creative power, which is not vested in man, is an attribute of the Deity. The secret of ancient Israel's failure lay in their tendency to make God altogether like themselves. In doing so, they limited the Holy One of Israel, and through unbelief, disconnected themselves from His power. This age is confronted with a like danger. Finite minds can never comprehend the unfathomable wisdom and power of God.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8, 9.

The wisest sage must recognize the infinite superiority of God's wisdom, or fail in his research into the origin of the material universe.

David, after reviewing the wonderful structure of the human frame, expressed his view of the origin of man in the sublime declaration: "I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well." Ps. 139:14. David declares that creation is God's act. He did not reach this conclusion by human philosophy alone. He admits that it is beyond the power of human reasoning to fathom the attributes of God. "Such knowledge is too wonderful for me; it is high, I can not attain unto it." Ps. 139:6.

### WISDOM TAPPED AT ITS SOURCE

Nevertheless, by divine revelation he tapped the fountain of infinite wisdom at its source, and learned there the secret of creation. He does not philosophize upon it, or draw conclusions from assumed premises. He proclaims it as revealed. His announcement is simple, plain, and positive:

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9.

This is God's own revelation of how He performed the work of creation, for David says, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2. Hence David's utterance is the voice of authority from the very throne of God. The act of creation is therefore a God-breathed or God-spoken word. When He spoke, that which before was not, was. By that word, worlds and suns and myriads of solar systems have sprung into being, and taken their places in regular order in God's great universe, to proclaim His wisdom and power. Into what insignificance all other theories of origin sink in comparison with the divinely revealed fact that God created by His word!

### THE LEARNED APOSTLE AFFIRMS IT

Paul was the most learned of the apostles. At his words of wisdom, Felix trembled, and was almost persuaded to be a Christian. Festus, overcome by his masterful reasoning, said, "Much learning doth make thee mad"; to which Paul courteously replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." Acts 26:24, 25.

With the same candor, he informed his Hebrew brethren that faith is the key that unlocks all the revealed mysteries of creation. It bids the investigator, whose reason staggers on the threshold of

the unfathomable depths of divine wisdom displayed in creation, to know creation's God through His word and be at rest.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Here again it is revealed that creation is by God's word.

How God could create a vast universe without material from which to build, is a difficult problem with many to-day. Human reasoning can not solve this mystery. Unbelief reasons, speculates, assumes, doubts, and fails. Faith reads God's record of creation, believes, and understands.

### CHRIST THE CREATOR OF EVERYTHING

Creation is Christ's act. There are three persons in the God-head—the Father, the Son, and the Holy Spirit. God the Father chose to perform the work of creation through His Son. "For by Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1:16.

Christ is here declared to be the Creator of everything in the universe, God being His counselor (Gen. 1:26), and the Holy Spirit the agency (Gen. 1:2) by whose power it was accomplished. Christ is also called God, as we see from Heb. 1:8, 10: "Unto the Son He saith, Thy throne, O God, is forever and ever. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."

It is here stated that Christ, who is called God the Son, and who bears the scepter of the kingdom as His badge of authority and power, in the beginning founded the earth and created the heavens.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life." John 1:1-4. Christ, the living Word, was therefore the Creator by whose word all things were made.

The reason it seems impossible that worlds are created by God's word, is that we undertake to measure God's wisdom by our ignorance, His infinity by our finite limitations, His almighty power by our human weakness. It should be remembered that the supernatural is God's sphere of action.

### THE BIRTHDAY OF THE WORLD

One needs but to read the first chapter of Genesis to confirm the statement of the psalmist and the apostles that the creative act was performed by the word of God.

When God the Son entered upon His creative work, there was no earth. "I was set up from everlasting, from the beginning, or ever the earth was." Prov. 8:23. Christ spoke, and the earth was. When it issued forth as from the womb, thick darkness was its swaddling-band. "And God said, Let there be light: and there was light." We marvel at the power of that creative word. This chapter is practically summed up in six wonderful words: "God said . . . and it was so." But this is what we should expect from a Creator who has informed us that in creating, "He spake, and it was done; He commanded, and it stood fast."

### LIGHT WITHOUT THE SUN

No part of the study of the first chapter of Genesis has exercised the mind of students of the Word more than the production of light without the sun. But it should be remembered that the sun itself became the light-bearer by appointment. The astronomer Dimbleby observes that "there is nothing in nature, and still less in science, to show us that the light of the sun is self-



derived by that body. *It is altogether phenomenal, unique, and supernatural.* Sir Isaac Newton confessed that he was at a loss to explain why the central orb of the solar system should be the light-bearer to all others, beyond the fact that, as the stationary and central body, it is best fitted for the exceptional character of distributing light and heat to the surrounding planets."

#### THE ATMOSPHERIC HEAVENS

At the beginning of the second day, there was no distribution of water through the vast expanse of the heavens. *"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. . . . And the evening and the morning were the second day."* Gen. 1:6, 8.

Upon this text Dibleby says: "Our first idea on reading of the formation of the firmament, or expanse, is the introduction of a buoyant atmosphere, the composition of which was adapted to sustain vegetable and animal life, and act as the medium for the transmission of sound. . . . When our 'Handbooks of Science' are further amended, they will come up to the higher platform of the pages of revelation."

#### THE WATERS GATHERED INTO SEAS

When the earth was created, there were no seas and no fountains of water. The land and the water were intermingled. *"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."* Verse 9. No wonder that when Christ was here on earth, in the midst of a great tempest He could by a word still the raging of the waves on the stormy sea! At that time, men marveled, saying, "What manner of man is this, that even the winds and the sea obey Him!" Matt. 8:27. Had they been conversant with His mighty creative act, that by a word He separated the water into seas, and caused the drenched land to stand forth dry, the mystery would have been solved.

#### NAMES WERE GIVEN

We here learn of the origin of naming things. God named light and darkness. He named day and night, beginning the day with the dark period, called evening, and closing it with the period of light which He called morning. *"And God called the dry land earth; and the gathering together of the waters called He seas: and God saw that it was good."* Verse 10. But the third day was not yet complete. The earth had as yet no vegetation, and there were no herbs nor seeds with which to start. *"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."* Verse 11.

We stand awestruck in the presence of a majestic Creator at whose word grass, flowers, and trees spring into life. With that same word, He sweeps into oblivion hundreds of volumes, written by the wisest philosophers, on the origin of life. And He emphasizes the record by saying, *"And God saw that it was good."*

The order in every blade and leaf and flower and tree, the wonderful correspondence of side to side, the mathematical precision of ratio in their order, the nice balancing of the shadings of color, the regularity of the seasons of budding, fruiting, and seeding, all witness to the wisdom and power of their Creator.

#### THE GREAT LIGHT-BEARERS ARE MADE

Here we reach the period of a great change in the order of distributing light and heat. During the first three days, light was disseminated by direct order from the Creator; but in the regular order of His creative work, sun, moon, and stars are commissioned to perform this glorious work. Science produces no evidence that the sun, moon, and stars developed into light-bearers by a power in themselves. For information upon this subject, we must return to the Creator's word.

*"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."* Verses 14, 15.

All speculative theories of fire-balls coursing through space, an unknown period in process of development into suns and systems, are shattered and fall before the revelations of God's word. *"And God saw that it was good. And the evening and the morning were the fourth day."*

#### THE INHABITANTS OF THE SEA AND AIR

The mighty sea, shut in as by doors by a perpetual decree, now gracefully recedes when her proud waves have lashed her

shores; but in her mighty bosom no fish or whale appeared, adapted to a home in the watery deep, to give her life. The new-born earth, robed in heaven-sent garments of faultless verdure, had as yet no flying fowl to carol the praise of its Creator, or to flit among the branches of the majestic trees, or, thrilled with boundless joy, to soar heavenward through the open firmament on high.

*"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."* And by that word, *"God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."* Verses 20-23. Wonderful day's work! Flying fowl and singing birds on feathery wing, fish and whale, are here, after the lapse of six thousand years, as witnesses of the power of that creative word.

#### LOWING HERDS AND THE MONARCH MAN

But still no lowing herds or beasts were seen. And man had not yet appeared to claim the dominion of the earth.

*"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."* Verse 24.

*"And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."* Years of scientific research have clustered around this wonderful problem of the creation of man. Musty volumes from the archives of ancient philosophers have been unearthed, and hieroglyphics of ancient tombs have been deciphered in a vain search after information as to man's origin.

#### THE WISE MEN TURNED BACKWARD, AND THE DIVINERS MAD

One word from the archives of the Creator "frustrateth the tokens of the liars, and maketh diviners mad; . . . turneth wise men backward, and maketh their knowledge foolish." Isa. 44:25. That word, like its Author, is majestic in its simplicity. It says: *"So God created man in His own image, in the image of God created He him; male and female created He them."* And man is here in the image of God. And male and female, as God made them, they witness to His word.

The record provides for no primal sea-mud germ, no wriggling snail, no sea-pen, and no ape, as progenitors of man. God the Son spoke the creative word; and man, "the son of God" (Luke 3:38), stood forth full grown, named all living things, took to him a wife before the sixth-day sun went down; and God's creative work was done. Gen. 2:18-23; 1:31.

Man had given to him even the bill of fare best suited to his health and needs. God left nothing incomplete. *"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."* Gen. 1:29. Man's bill of fare was adapted to the needs of his entire being; and those who will test it, will find in that God-given menu still the best diet earth produces for mankind.

#### GOD'S CREATIVE REST BEGINS

It should be noted that God's creative day was composed of day and night, the same as ours, the evening, or dark part, coming first. Gen. 1:5. With the going down of the sun on the sixth creative day, the darkness of the evening of the seventh day began to steal over the earth. God's creative work was ended, and His creative rest began. God's rest created the Sabbath day for man. Gen. 2:1-3. By this act of rest, the Sabbath and the week were born. It was not Adam's rest, but God's, that made the Sabbath day. And the Creator who worked and rested in the creative act was God the Son.

With what feelings of reverence and devotion one reviews the mighty work of God, accomplished during that short creative week! Poor finite man might combine all theories known to the wisest masters of this enlightened age, and he could not in a million years reproduce a single creative act of that first eventful week. Beholding the majesty, wisdom, power, and love of God as displayed in creation, who does not feel inclined to draw nigh and join the band of angelic worshipers who prostrate themselves with deepest rev-



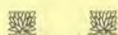
erence before their Creator's throne, and cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory!"

"I sing the mighty power of God, that made the mountains rise,  
That spread the flowing seas abroad, and built the lofty skies.  
I sing the wisdom that ordained the sun to rule the day.  
The moon shines full at His command, and all the stars obey.

"I sing the goodness of the Lord, that filled the earth with food.  
He formed the creatures with His word, and then pronounced them good.  
Lord, how Thy wonders are displayed where'er I turn my eye,  
If I survey the ground I tread, or gaze upon the sky!

"There's not a plant or flower below but makes Thy glories known;  
And clouds arise, and tempests blow, by order from Thy throne.  
Creatures that borrow life from Thee are subject to Thy care;  
There's not a place where we can flee but God is present there."

R. C. P.



## THE PLAN OF GOD IN CREATION

*Sin Does Not Overthrow the Original Design—A Great Promise to the Hero of Faith—He Is Heir of the Whole World*

**I**N the wondrous draft of creation, it was agreed that man should not only be formed after the likeness of his Creator, but he was also to have sovereign authority over the earth and all its living issue. Gen. 1:26. But when one considers that the creation of the world and its equipment was not only accomplished by the Lord Christ, but was especially *designed for His direction and control* (Col. 1:16), he readily concludes that man's original tenure of earth's dominion was simply the trusteeship of a divine holding, to be administered by him only so long as he maintained the mind likeness of his Creator and Benefactor. Gen. 2:17.

So when the man's mind was given to the service of Christ's enemy, he was at once removed from his Paradise garden, to become an alien from Christ, and an outcast from his intended inheritance. By compassing the brain thralldom of the divinely constituted trustee of earth's dominion, the wily captor was enabled to lead the world's thought against the rightful owner of all created things, and so to bring the world under his own full control. 2 Peter 2:19.

### INSTRUCTED TO MEET THE CRISIS

So far, indeed, did this matter carry, that within a few generations every imagination of the world thought was continuously evil. Gen. 6:5. Had this extreme condition been permitted to extend indefinitely, no representative of Christ's earthly ownership would have been in evidence, for even then but a single family of earth's offspring was seen to be righteous before God. Gen. 7:1. Noah, the head of this household, gladly received divine instruction in the awful crisis, for the salvation of his kindred. Thus he condemned the world's wickedness, and became "heir of righteousness by faith," which was really to be recognized as being in the image of God through entire belief in the divine word. Heb. 11:7.

The same commission confided to Adam was thus entrusted to Noah. The Flood having swept the earth of its wickedness, Noah became, in Adam's stead, the great father of the human race. Gen. 9:1. The everlasting covenant, before confirmed to Adam, was there renewed to Noah. Verses 9-17. But in process of time, the trend of human thought was once more depraved; and though God could not violate the word of His covenant with Noah, not to destroy again the world, yet He did operate a plan by which to establish a permanent earthly father, not of the entire world, but of *all God's faithful ones*. Rom. 4:1, 11. The one chosen for this important place was separated from the world, and from his own family, to be settled in a country apart from the superstition of the nations, where might be developed a people devoted to the worship of the true God.

### MADE RIGHTEOUS BY FAITH

It is perhaps well to consider here why Abraham was so highly exalted. It is readily gathered, from the last Scripture reference, that the patriarch was not to be simply father of circumcised Jews, but of *all who believe*, even though not circumcised. Abraham's circumcision was solely for a *seal of the righteousness of his faith before he was circumcised*. His was a complete "righteousness by faith," as much so as is possible for any of the present generation. It was this, and this only, that gave him the appointment of "father of the faithful."

Then, too, Abraham's righteousness by faith comprehended salvation through a risen Christ, just as clearly as does the advanced Christian faith of to-day. More than this, the patriarch rejoiced in the possession of that faith so strongly that his case was thought worthy of special mention by the world's Saviour. Discoursing of His earthly sojourn to the proud Jews, He said, "Your father Abraham rejoiced to see My day: and he saw it, and was glad." John 8:56.

Passing to the record of Abraham's reception of the gospel by faith, one finds it coming to him in these words of God: "I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, . . . the land of Canaan, for an everlasting possession." Gen. 17:7, 8.

### TO LAST FOREVER

It will be advantageous, in this consideration, to remember that this covenant renewed to Abraham was one of *everlasting* continuance. It also included the gift of earthly territory, as did former arrangements with Adam and Noah. True, this promise mentions specifically the land of Canaan, the beloved country of the patriarch, and the only one included in his geographical knowledge; but an inspired comment on this promise makes it the gift of *the whole world* to the seed of Abraham. Rom. 4:13. This "everlasting" gift was, and is, to be bestowed by the terms of God's everlasting covenant, made sure by the oath of the Eternal. Heb. 6:13-18.

### THE PROMISE WAS IN CHRIST

But how did Abraham see Christ in all this? The apostle has made this plain by saying: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Then follows the statement that this covenant was confirmed by God, *in Christ*. It was this fact that gave the promise everlasting verity.

Why should not the gift of the world come to the faithful in Christ? The world is His by virtue of creative action, and was bestowed on the first man made in His own likeness. Its dominion having been lost through sin, it must follow that as He came to earth to *redeem that which was lost* (Luke 19:10), His salvation will not only restore the image of God in man, but return to him his first possession.

J. O. C.



## THE FATE OF THE IMPENITENT WICKED

*Can the Story of Endless Misery Be True?—Can the God of Love Be a Demon of Tyranny?—The Final End of the Lost*

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into *everlasting punishment*: but the righteous into life eternal." Matt. 25:41, 46.

**I**N the words "everlasting punishment," those who believe in the eternal pain and suffering of the damned claim to find proof of that doctrine. Here, they say, is evidence that through numberless millions of ages, the lost will be pierced with the remorseless tooth of conscience, and tormented in the perpetual fire of God's vengeance, miraculously preserved to endure the tortures of the avenging flames. The horrors of this orthodox belief have been expressed by the poet in the following language:

"Infinite years in torment shall I spend,  
And never, never have an end.  
Ah! Must I live in torturing despair  
As many years as atoms in the air?  
When these are past, as many millions more  
As grains of sand that bound the ebbing shore?  
When these run out, as many more behind  
As leaf of forest shaken by the wind?  
When these are spent, as many more to flow  
As blades of grass on hills and dales that grow?  
When these run out, as many on the march  
As starry lamps that gild the spangled arch?  
When these are gone, as many millions more  
As every moment in the ages before?  
When all these doleful years are spent in pain,  
And multiplied by myriads yet again,  
I must in that fierce gulf in misery lie,  
And madly writhe to all eternity."

A million years for every mote that dances in the sunbeam,  
a million years for every grain of sand, a million years for every



leaf of the forest and for every blade of grass, a million years for every star in the firmament, a million years for every tick of the watch since time began its flight, then this infinite multiplied by a myriad! Then when all these years of torture are past, an eternity of unspeakable suffering still stretches before lost souls in which to curse and blaspheme God! Talk about a gloomy doctrine! Behold it here! This is indeed a terrible dogma to teach, built upon the adjective "everlasting."

But you say the above is only poetry. Very true, but the words of the poet are true, *provided* man by nature has an immortal, indestructible soul, and the lost are conscious in death, and enter on their reward in the lake of fire when this life ends.

There is no language available which could adequately describe such a monstrous belief. It clothes the God of love with the most awful attributes.

The teaching of the text under consideration leads to no such shocking conclusion. We read of "eternal judgment" (Heb. 6:2) and "eternal redemption" (Heb. 9:12). "Eternal judgment" is not an everlasting judging, but the eternal effect of a judgment. "Eternal redemption" is not everlasting redeeming, but an eternal effect of an act of redemption. Likewise with "everlasting punishment." It is not everlasting punishing, but the eternal effect of an act of punishment.

The question is made quite clear when, instead of taking for granted some tenet of modern belief, handed down to us from the remote past, we look into the Bible, and find out what it really teaches on the subject. So we inquire, What is the punishment of the wicked? The righteous receive eternal life. The wicked receive everlasting punishment. Is their portion life also?—No, indeed. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The punishment for sin, then, is death, not life in misery. Hence when those on the "left hand," who have refused the "gift of God," or eternal life, receive the reward for their deeds, they will go away into *eternal death*,—a death from which there will be no deliverance through a resurrection. All, both righteous and wicked, die the *first* death. The wicked will die the *second* death. They will be *dead forever*, while the righteous will *live forever*. This is the teaching of the Scriptures throughout.

Our hope of life is not in inherent immortality, but in Christ, who came that we might have life abundantly. John 10:10. In Him is our hope. By faith in the Son of God, who died that we might have life, we can lay hold upon this inestimable gift, and live with the pure and holy through eternal ages.

G. B. T.

## Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

4248—SAYING AND DOING

Please explain Luke 6:46, 49.

A. E. O.

Verse 46 reads: "And why call ye Me, Lord, Lord, and do not the things which I say?" The repetition of the title "Lord" denoted their zeal in according lip service to Christ. Our Lord claims and expects this recognition from all His disciples, as in John 13:13,—"Ye call Me Master and Lord: and ye say well; for so I am"; but if they recognize Him as their Lord and Master, why do they not obey His commandments?

Verse 49: "But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

Compare with the parallel scripture in Matt. 7:26, of the man who built his house on the sand, denoting a loose foundation,—that of an empty profession and mere external services. Christ used this figure because it was an experience with which the people were familiar,—the fierce Eastern tempests, and the suddenness and completeness with which they sweep everything unsteady before them. Those whose faith is not established upon a firm foundation,—a thorough knowledge of the word of God, and obedience to His commandments,—will be overcome when the tempests of doubt and unbelief assail them.

row shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:17, 18. And again, we have this text: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." Not only these scriptures, but our experience, shows that there are many herbs in the vegetable kingdom that are not only very proper foods, but very valuable foods; and among this class there is none any more valuable than the lettuce, which the woman seems to think is forbidden by Scripture.

One of the most unfortunate things that a person can do is to fail to weigh all sides of a question. Such persons frequently have a partial truth. And the great science of sin is the commingling of good and evil in such a way as to make some of the evil appear as good.

4250—TYPICAL SERVICE OF THE OLD DISPENSATION

Where in the Scriptures have we any evidence that the Israelites might understand that their sacrifices were typical, and not real? I can't find a hint anywhere that even Moses knew they were typical.

S. H.

Read carefully the eighth, ninth, and tenth chapters of Hebrews; also Col. 2:16, 17. Paul understood that the meats, the drinks, the typical sabbaths, and the new moons of the old dispensation were "a shadow of things to come," and that the body was of Christ. In those chapters in Hebrews we are informed that the ministrations of the sanctuary on earth served only as a shadow of the things in heaven, but Christ Himself was the High Priest who is set forth as the real substance of the "good things to come." Verse 8 of Hebrews 9 would seem to indicate that they did not have the full light of the gospel significance of those ceremonies, that we enjoy in this dispensation.

After receiving instruction in regard to building the earthly or typical sanctuary, which was the center of service in the old dispensation, Moses was told to "look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40. These texts seem to make it quite clear that the Israelites understood that their service had a great deal in it which was typical and shadowy, and that it pointed to the real substance of the Redeemer Himself, who was to be revealed in due time. The prophet Simeon was looking for Christ to be revealed in His first advent, as will be seen by Luke 2:25 and onward. And Anna the prophetess "spoke of Him [the

infant Christ] to all them that looked for redemption in Jerusalem." Luke 2:38. Those who were really spiritually minded and following the Bible teaching were definitely looking for Christ in His first advent. The prophecies taught them this, and an understanding of those prophecies was very closely interwoven with all the teaching of the service of the sanctuary. It was when David went into the sanctuary that he understood the end of the wicked. Ps. 73:17. And other texts, like Ps. 20:2; 63:2; 68:24, would indicate that there was special enlightenment in the sanctuary service itself during the old dispensation.



## SYSTEMATIC BIBLE STUDY

"TAKE heed that no man deceive you," are the ringing words of the Master; and He adds, "Many shall come in My name, saying, I am Christ; and shall deceive many." See Matt. 24:4, 5. His prophetic announcement is that many will be deceived, but His warning to "take heed" is for the purpose of avoiding the deception.

The arch-deceiver, who is the embodiment of all that is known of the arts and crafts of fraud and delusion, did his best to deceive and overthrow the Master. The record of the mighty struggle may be read in the fourth chapter of Matthew. The Master's invariable defense was the written Word.

The Old Testament Scriptures contain 929 chapters, and the New Testament 260, or a total of 1,189. A simple problem in mathematics shows us that if we read three chapters regularly each week-day and five chapters on the Sabbath, we will finish the Bible within the year. Every lover of the Bible, and every one who can be induced to love its sacred teaching, should set before himself the pleasure of reading entire this great Book at least once during each year. How many will try it during this year 1914?

### SUGGESTED PLAN OF READING

For the month of January, read one chapter a day in Genesis during the week-days and two on the Sabbath; read one psalm each day in the week; read one chapter in Matthew each week-day and two on the Sabbath. If you have not started this systematic study with the first day of the year, seize a little time for extra reading until you catch up with the schedule.

### SUGGESTED HELPS

The first part of the book of Genesis is the divinely sublime record of creation. Science falsely so called has attempted to overthrow this record. "The Fundamentals of Geology," by Price, is a splendid help in the study of this part of the great Book. "Patriarchs and Prophets" is also one of the best of helps in the study of the entire book of Genesis. For helps in the study of the four Gospels, Matthew, Mark, Luke, and John, no better book can be found than "The Desire of Ages."

4249—EXTREMES IN DIET

A lady in this neighborhood says, "God wants us to be healthy, but unless we obey Him we won't be." She says in Gen. 1:11, 12, 29 we have what He gave Adam and Eve to eat,—the herb and fruit yielding seed in itself, like the tomato, grape, peach, apple, and olive, but not such as potatoes, cabbage, lettuce, navel oranges, pineapples, and the like, because they do not bear seed in themselves. Is she right, or is she fanatical?

E. M. Y.

There are a great many people who seem to be given to very questionable extremes, and many of the worst of these extremists like to place a religious sanctity about what they are doing, and frequently quote Scripture very fluently; and if a person does not know the Bible for himself, he may think that the Scriptures actually teach such things.

The dietary of man was modified after he sinned. The scriptures to which the woman refers applied to man in his sinless condition in the Garden of Eden; but after man had sinned, the Lord said to him, "Cursed is the ground for thy sake; in sor-



# A Miracle of Healing

*Sick in Body and Violently Insane—Restored to Normal Health in Answer to Prayer*

By GEORGE THOMASON



From  
"Ministry  
of Healing"

*"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us."*

**J**ESUS, in His wonderful prayer, said of His disciples, "As Thou hast sent Me into the world, even so have I also sent them into the world." And involved in this great commission was the doing of the things which Christ did, and greater than He did, according to His word. How fully the disciples fulfilled their mission is a matter of inspired record in the Acts of the Apostles.

Continuing His prayer, Jesus said, "Neither pray I for these alone." Disciples for all time were graciously and solicitously included in that prayer. And just as the achievements and accomplishments of the early disciples make up the Acts of the Apostles, it was evident the great Master designed that there should be, during all time, a *supplementary* Acts of the Apostles, and that to-day He wants a twentieth century edition of the Acts of the Apostles. And just as the early disciples were to do the works of Christ, and greater, just so should present-day disciples be able to accomplish greater things for God through following the path that has grown brighter and brighter to a more perfect day, and because of a fuller revelation of the "many things" that Jesus could not say to the early disciples because they could not bear them.

As one of the "things" that would be accomplished through the promise of Jesus, the following experience is made a matter of record to the glory of God and the encouragement of those who may read it.

Some months ago the writer, on his way to his city office, reading the morning paper, noticed an announcement of the return of a missionary from a far Eastern field. After more than twenty years of service in China, with terrible personal experiences during the Boxer uprising, and, more recently, the revolution, this lady was brought, with her family, to this country. Her body was weak and emaciated, and her mind completely shattered. She was at times very violent, seeking to injure members of her family and attempting to end her own life. This was outlined in the paper the morning following the arrival of the company in San Francisco.

Upon reading the item, in just a passing thought, it was hoped that this patient might in some way be brought to the St. Helena Sanitarium for treatment. On arriving at his office, the writer found some gentlemen waiting; and before they uttered a word,

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His account herewith of the manifest miracle of God in healing the sick woman is not the production of an ignorant fanatic, but it is the writing of one who is recognized by his medical brotherhood as a skilful, scientific doctor of medicine. He is at present the medical superintendent of the large sanitarium at St. Helena, California.

EDITOR.

the impression was felt that they had come in behalf of the returned missionary. This proved true, and arrangements were soon made for her removal to the sanitarium.

As the weeks went by, proper treatments were administered and many earnest prayers were offered, but the patient seemed to grow worse rather than better. The husband, a devoted man of God, prayed with "strong crying and tears" for the restoration of his wife; but as he said, the more he prayed, the worse the patient became, until it seemed that the stability of his faith was involved in the matter.

In the evening of a day of special violence on the part of the patient, the matter was presented to the family of nurses, and they were requested to make this case one of special prayer at their regular class prayer-meetings. The writer went to his room, and opened his Bible at a venture, hoping for a special promise before kneeling in prayer. The first words upon which the eye rested, were these: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." That promise was spread before the Lord, and earnest prayer offered for the restoration of the patient to mental and physical health.

On waking, the first thought in the morning was of the experience of the company who were praying for the release of Peter from prison, and their evident surprise at the answering of their prayer, and we wondered if that would be our experience that day. Immediately upon dressing, the first person to be seen was the nurse of our patient, who came running and saying, "Doctor, my patient wants to know if she can not go to her family."

The family were in a cottage over the hill, and hitherto not one of them could be brought near the patient, as it made her very violent. Then we knew that our prayers

had been heard and answered. The patient was taken to her family. It was a most touching scene. The wife and mother fondly embraced her husband and children, and with great joy and rejoicing they said to the nurse, "Leave us for the day, a happy, reunited family."

From that very hour the patient was healed. And such a prayer of gratitude as was poured out to God by that husband, it has seldom been my privilege to hear. A number of letters since received, state that the blessing remains with them, and the husband says that when he preaches, as he sees the face of his wife looking up at him, it seems to bring the greatest possible inspiration into his sermons.

"He that believeth on the Son of God hath the witness in himself." Such experiences confirm within one a faith in the Lord Jesus Christ which principalities nor powers, nor things present nor things to come, can ever shake. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

## Silence

THERE is another kind of silence to be cultivated, besides that of the tongue as regards others. I mean silence as regards oneself—restraining the imagination, not permitting it to dwell overmuch on what we have heard or said, not indulging in the phantasmagoria of picture-thoughts, whether of the past or future. Be sure that you have made no small progress in the spiritual life, when you can control your imagination so as to fix it on



From  
"Ministry  
of Healing"

*"The doing of the things which Christ did"*



the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you can not prevent those thoughts from arising, but you can prevent yourself from dwelling on them. You can put them aside. You can check the self-complacency, or irritation, or earthly longings which feed them. And by the practise of such control of your thoughts, you will attain that spirit of inward silence which draws the soul into a close intercourse with God.—*Jean N. Grou.*

### Best Foods for Body Building and Work

**F**ORTUNATELY for the bulk of mankind, the foods most essential to sustain life at its best and most efficient working point, are the most abundant and consequently the cheapest in the world's market everywhere.

The Creator has evidently arranged matters just this way so as to provide for the table of His great family of common folk, who form the bulk of the world's population and who do the bulk of the world's work.

Wheat, oats, corn, rye, barley, rice, peas, beans, lentils, potatoes, eggs, and milk, together with apples, prunes, peaches, pears, grapes, and bananas, with an abundance of pure water, are among the staples for keeping the human machine supplied daily at the working point of good health.

Fortunate also is it that roast beef, rich pastry, tea and coffee, and ice-cream and cake, are no more essential to man than they are to his faithful horse, his companion in work, which builds up such fine muscle, blood, and nerve power on oats, hay, and water, and keeps so well on them.

Wheat, oats, and corn, and the other grains mentioned above, contain over 80 parts of nourishment to the 100 parts, with no clinkers and ash in the waste; while the best lean beef and mutton contain only 28 parts to the 100 parts, and contain 72 parts of clinker and ash, in the form of uric acid, carbon, broken-down tissue, etc., which overtax the kidneys and the liver. The human family mistakes stimulation for strength. Flesh foods and tea and coffee are stimulating because of the body irritants they contain.

The true food supply for man and bird and beast grows standing still in the earth. Its function is to store energy. The function of man and beast is to consume this stored energy.

The best-natured and most useful of animals live upon the products of the earth. So the most robust and best-disposed among men are practically vegetarians. The peasantry of all nations—English, Scotch, Irish, Norwegian, Russian, Turk, Indian, Japanese, and Chinese—all of whom eat very little flesh food, are doing the world's hard work.

Lord Playfair says, "Animal diet is not essential to man."

Dr. Alex Haig, in his famous work on "Uric Acid," writes: "That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it; and my researches show not only that it is possible, but that it is in-

initely preferable in every way, and produces superior powers both of mind and body."

Dr. Oldfield writes: "To-day there is the scientific fact assured that man belongs not to the flesh eaters but to the fruit eaters. To-day there is the fact in the hands of all, which none can gainsay, that the products of the vegetable kingdom contain all that is necessary for the fullest sustenance of human life."

G. B. STARR.

### Courtesy at Home

**T**RUE courtesy in the home means more, and more clearly reveals the real character of an individual, than most persons realize. We should exercise Christian courtesy to one another in the home,—father and mother to each other, parents to their children, and children to their parents, and employers to their employees. How often is this neglected! As soon as one enters the

## Messages of Hope

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home, he receives an impression as to whether or not peace reigns there.

The home is the most sacred place on earth, and such love should prevail as to bind the hearts of all members of the family in the bond of peace and fellowship.

We need to be sociable with the poor, the forsaken, and the orphans,—those who have no homes, and scarcely enough to eat. Let us invite them to our homes and entertain them, and endeavor to make them happy. Surely the blessing will be greater than when we invite those who have an abundance to provide for their own needs.

We are sometimes inclined to be cross and selfish at home, and pleasant when among strangers. Let us be careful to live as Christians in our homes first, and then our sympathy and friendship and charity will go out for good to every one, no matter who or where they may be, at home or abroad.

W. J. BUCH.

### Faultfinding

**D**ON'T get in the habit of it. It's the easiest thing to do and the hardest thing to stop in the wide, wide world. It ruins your temper, and spoils the shape of your mouth. Try to see the good rather than the disagreeable in the people and your surroundings. You would not go to a friend's house and find fault with what she does, and with what she has, and her ways of living. What right have you, then, to find fault with those who are more than friends to you—the people of your own blood?

If there is a grace that we are all stingy with, it is that of giving praise, and yet it is one with which we ought to be lavish. Why should you tell your friend that her bonnet is becoming, when you have never said this to your sister? Why should you

go out to luncheon and praise your neighbor's muffins, when you have forgotten to tell mother how good hers were? Why should you announce how much Mr. Wilson over the way knows, when father is a great deal better-informed man, and it has never entered your little head to whisper quietly to him how much you appreciate his wisdom? You keep your ability to discover faults for the home, while the eye that should look for virtues is closed tightly until you go out.

Don't wait till some one is gone from you, to tell their virtues. Don't wait until your sister is far away in another land to tell her how helpful, how pretty, or how courteous she is. And don't wait until the weary hands are crossed and the long sleep comes, before you make mother know what a beautiful blue are her eyes, how tender her heart, and how dearly you love her. Tell it all now—now, when the walk through life is hard, and the sunshine of praise is yearned for to brighten it, and to warm and encourage the pilgrim by the wayside.—*Ladies' Home Journal.*

### Notice of the Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 26th day of January, A.D. 1914, at 10 o'clock A.M.

The election of directors, repealing or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

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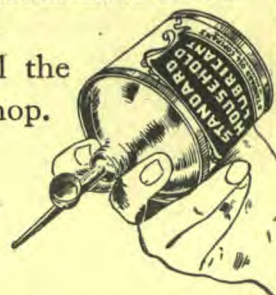
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**Cooperation Corner****Helping Together**

THERE are constantly coming to this office requests for this paper for (1) those who are poor and unable to take the paper; (2) for mission work among prisoners and others otherwise confined or secluded; (3) for public reading-rooms; (4) for general missionary work in foreign fields by our missionaries; (5) for general missionary work in various phases. Sometimes there are calls for tracts in foreign languages as well as English. It is not possible for the publishing house to meet all these requests. Publications are sometimes published at a loss to the house. We feel sure that many more of our readers would be glad to help us in this work. Thus may we bring together those who have no time or opportunity to do missionary work, but who are able to help others who have the time and opportunity, but not the means. Who will contribute to our Cooperation Fund?

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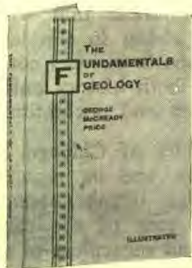
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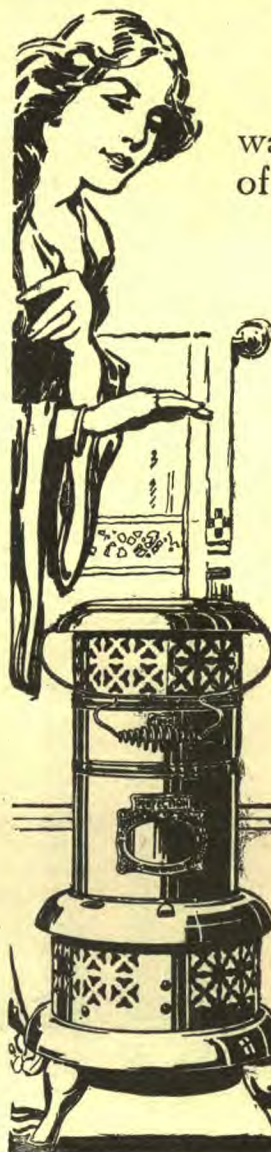
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## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, JANUARY 13, 1914

### The Army of the Unemployed and the Growing Discontent

MANY sections are now grappling with the problem of their "armies of unemployed." In some places, as in Los Angeles, in Colorado, and in Oregon, there have been clashes that threaten more serious outbreaks and violence. As usual, men of differing political persuasions are seeking to lay the blame of these conditions at the door of the political party that is in power. Such a course may be very wise from the standpoint of the politicians who are seeking to create sentiment that will give them votes and enable them to regain their lost political power; but the man is a very superficial and short-sighted thinker who can not see that the conditions which are so rife in the United States, and which are seen also in quite as remarkable and portentous proportions in every other part of the whole wide world, are but the beginning of the reaping from the seed sowing that has been in progress for half a century.

Men of wealth have been combining and concentrating until a mere handful hold the control of the financial resources of the world. As this concentration of wealth has been going on, the Socialists and the leaders of organized labor have been discussing it. They have been decrying these "economic conditions" that are giving a few men a superabundance, while the great mass have but a small comparative portion of wealth, and millions upon millions of human beings are in the dire straits of poverty. It is said, on competent authority, that there are ten million people in the United States alone who are verging upon destitution, the vast majority of whom do not know where they are to get their next meal.

These conditions have been discussed on street corners in every part of the world. Lecture halls have been crowded with discontented men who have heard the story of the oppressions and the luxurious extravagance of the wealthy. Train loads of literature discussing it have been sent out. Some of the papers that have the widest circulation of any in the land are those that carry the socialistic sentiments.

There is no denying the fact that the wealthy men have furnished a big text from which the Socialist and the labor organizer could preach. Sympathetic congregations have listened to their doctrines. Men may wax very indignant in condemning the Socialist. They may organize to overthrow the labor movements. But after they have done their best, still these conditions remain. And we have advanced to the place where there is a far larger problem before the world than the mere discussions of the right and the wrong of the parties to the two sides of this great international question that has produced a world problem. We have had the seed sowing, and the harvest is here, and the reaping of results is about to begin.

The strongest of men believe that we are facing a world revolution. If you have not studied these conditions in the light of the prophetic Word of God, you are in the dark; but if you have studied them under the guidance of the inspired prophets, you know just what they mean and where they

will end. The wise man in this time will throw his theories to the winds, confront the facts of the actual conditions, and take his stand with the only One in all the universe who was able to point out years ago that these conditions were coming, and to tell us what they portend.

OUR publishing house in Washington, D. C., reports the circulation of 605,000 copies of the Harvest Ingathering issue of the *Review and Herald*. The amount of funds received through this effort can not be reported as yet; but it is to be hoped that when the report is made, it will show liberal donations as the result of this great missionary effort. The large army of missionaries who are in so many parts of foreign lands, and the force of 150 additional ones who have been added since last May, make a constantly increasing demand upon our missions treasury. There is no better place for investment than in supporting these faithful missionaries who are bearing "this gospel of the kingdom" to all the world, seeking to tell every creature the clear evidences and the glorious prospects of the soon coming of Christ.



THREE THOUSAND TEMPERANCE DELEGATES WHO PRESENTED THEIR PETITION FOR PROHIBITION TO CONGRESS

*The temperance delegates in this picture represented the Woman's Christian Temperance Union and the Anti-Saloon League of America. Their petition requests Congress to provide for nationwide prohibition in the form of an amendment to the Constitution, prohibiting both the sale and the manufacture of alcoholic beverages. The delegation represents a constituency of several millions of people, and is one of the largest and most influential bodies that has ever appeared in Washington to bring its influence directly to bear upon legislation.*

### "Stormy Wind Fulfilling His Word"

THE despatches say that all England is "in the grip of a blizzard," and the snow is said to be five feet deep. There have been several deaths from exposure. There would be nothing especially remarkable in this, were it the only occurrence of the kind worthy of note in recent months. But despatches of the same date told of the tornado that visited the Gulf of Mexico, doing much damage to shipping and other properties; and if we follow the year 1913 through, we will find that it has been a remarkable period for great storms. There was the tornado in the early spring that swept up from the Gulf states almost to New York. This was followed a few days later by another destructive tornado in a near-by region. A little while later came the great tornado that worked so much destruction through the state of Nebraska, whole villages being almost completely swept away. These early tornadoes were some of the most remarkable of the year, but there were many other disastrous storms in many parts of the world. Among the worst in the tornado class was the one that visited Wales.

Scientific men would seek to quiet our fears by telling us their theories in regard to these constantly increasing storms, but the Master has described in His word the conditions that would prevail in the world just before His coming. He has told of what would be occurring in society; He has told of the amassing of wealth, and the despairing cries of the laborers who have been defrauded; He has told of the prevailing iniquities; in a word, He has given many lines of unmistakable evidence by which we are to know when His

coming is right at hand. Among these evidences, He tells of the earthquakes in divers places, and of the famines and pestilences, and of the fearful sights and great signs that shall be from heaven. Luke 21:11. He tells further of the signs that will appear in the sun, in the moon, and in the stars; and amidst the distress of nations, with their perplexities, there will be the roaring of the sea and the waves, which will cause men's hearts to fail them for fear while they are looking for those things that are coming on the earth. Verses 25, 26.

The Old Testament prophets, as well as the New, have spoken of the stormy conditions that would prevail in the physical world; and according to these prophetic declarations, we may expect that hurricane and flood, earthquake and tornado, will increase more and more, both in frequency and in intensity, as we are drawing closer and closer to the great day of the second coming of Christ.

If we know these prophecies, and if our hearts are at rest through the salvation offered by the soon coming Christ, the conditions of this time, in the place of bringing fear, gloom, and perplexity, cause the heart to palpitate with indescribable joys; for He who is coming, has promised His almighty power for the protection of those who will stand under His sheltering hand amid these portentous surroundings. No problem in mathematics, nor any of the deductions of true science, are any more accurate in their operations than are the fulfillments of the prophecies of the divine Word. We should know the meaning of the conditions of this time, and be prepared for the great event they portend.

A SIGNIFICANT instance of the overgrown luxuries of this time is shown in a lawsuit that is now in progress, in which a woman is seeking to show that her income of \$15,000 a year, allotted her by the court, from her husband's estate, for the main-

tenance of herself and children, is not enough. She is seeking to show that her necessities actually require \$100,000 a year. The necessities of no woman and three children can reach such enormous figures. It is only when people have educated themselves in wantonness, extravagance, and luxury, that they feel the need of such expenditures. Did you ever read the fifth chapter of James, and the thrilling story that it presents of the wantonness that would be practised by the wealthy living in the last days? Such incidents have come to be very common; and in the focused light of both history and prophecy, they are most significant and portentous.

THE city of Chicago has a Court of Domestic Relations, and its report of its last year's work states that drunkenness is responsible for forty-six per cent of the cases of domestic unhappiness. And regardless of records of this kind, there are many people who would try to have us believe that the liquor business is a necessity, in order that we may be benefited by its revenue. Its revenue of misery is an immense mountain by the side of its little mole-hill revenue of dollars and cents.

THE great ocean liner Olympic had her wireless outfit temporarily out of commission a few days ago, and her passengers who knew of it were disposed to be in almost as panicky a frame of mind as if the ship were on fire. This wonderful invention has come to be a chief necessity for the men who live on the high seas.

THE French aviator Vedrines successfully completed his flight from Paris to Cairo, Egypt, a distance of 3,000 miles.