

Signs of the Times

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The Success Power House

by C. G. Bellah

POWER sets in motion and keeps in motion the wheels of progress. Without its modern applications, the world to-day would be compelled to live and labor under the primitive methods of long ago. Vast forests would remain untouched, boundless mines of wealth unexplored. No monster engines would be gliding swiftly over ribbons of shining steel. No huge vessels, laden with precious human freight, would head for ports beyond. Modern commerce would be completely paralyzed.

There is a constant need of power in all the affairs of men. There is an infinitely greater demand for a mighty spiritual power in business for the King.

Earth has its multitudes of cunning middlemen; heaven has but one middleman—not one who shifts the heavy expenses of life on the struggling poor, but the compassionate Middleman of Calvary, who bore the fearful cost of sin, and paid an infinite price for the human soul.

A poor colored woman came to school for the first time at the age of sixty-five, unable to read or write. With a soul hunger for heavenly wisdom, she earnestly requested, "Please, mister, teach me first of all to spell the blessed name of Jesus; for when *that* is learned, it will make all the rest easy."

So, when there is great power in spiritual work, it makes all other phases easy. It solves every difficult problem, and unravels every trying perplexity. It is the master key that throws wide every closed door of difficulty, and lets the truth enter.

Talent, education, wealth, personality, and experience are as sounding brass unless imbued with the Spirit of the living God. All the efforts to educate, train, and develop will be as useless as the work of the foolish virgins in trimming empty lamps. Educate men without religion, and they are made but clever devils. The more a rascal is polished, the meaner he becomes.

Have business in religion, and religion in business. The occupation that does not have the Spirit in its business affairs, has no business in spiritual affairs. To win by wrongdoing is to be a great loser in the end.

"Power sets in motion and keeps in motion the wheels of progress."

A large business may be built up on questionable methods; but unless "Holiness unto the Lord is written upon daybooks, ledgers, and receipts," some sad day the Lord will come down from on high and look it over, as He did Babel's tower, and fearful confusion and defeat will be the sure result.

Spiritual power means men who have touched the hem of the seamless garment and are clean; men who fear the Lord, hate sin, and live foursquare to God and the world; men who never allow sin to stop their prayers, but whose frequent prayers have successfully stopped sin, and who have permitted divine grace to undo fully all that disgrace has done. Then, as they go forth with a hold upon God, a light in the eyes, and tears in the heart, a mighty work is quickly done.

Not brain power alone is needed, but also heart power. Many or eloquent words are not always required to tell successfully the old, sweet story. Wordless emotions are often far better than emotionless words. It is the broken speech anyway, not oratory, that breaks the hard hearts of sinful men.

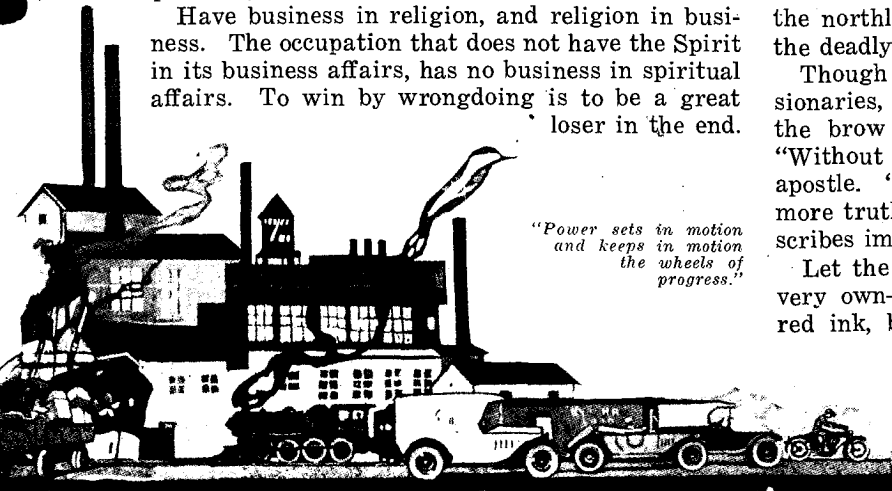
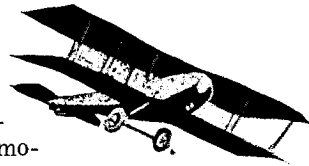
Head work is good, but heart work is vastly better. To have more head than heart surely unbalances one. God is the author of the large heart, but the devil is author of the "big head." And a swollen head no more indicates strength than does an enlarged muscle.

A Spirit-filled life makes one a new creature. The old nature must be, and is, changed. New wine cannot be kept in old bottles. A remarkable cure must be wrought—not the Keeley cure for nicotine, but the blessed Calvary cure for the soul.

Spiritual power will work every hard field, warn every dark land. It knows no panics, floods, or droughts. It makes molehills of mountains of difficulties, and giants of the weakest of men. It leads men to the frozen regions of the northland, to the parched sands of the tropics, or to the deadly Gold Coast of Africa.

Though the lifeblood fades from the cheeks of many missionaries, it literally flowed from the hands and the feet, the brow and the side, of the first great Missionary. "Without shedding of blood is no remission," says the apostle. "He saved others; Himself He cannot save," had more truth in it than the bigoted priests and the haughty scribes imagined.

Let the Christian worker get a red-letter Bible for his very own—not only with the words of Jesus printed in red ink, but one in which he beholds Calvary's healing crimson trickling through every book, chapter, and verse, from "In the beginning," of Genesis, to "Come, Lord Jesus," of Revelation. When one gets down in humility with such a book, he quickly comes up in power with its blessed Author. (Continued on page 12)



Necessity Is Teaching Us

LIKE the son who left the paternal roof to waste his substance in riotous living, the young nation that declared its independence of Europe has been prodigal of its resources. Finding on this continent a supply of material wealth that appeared to be unexhaustible, the settlers began to use it with a lavish hand. First there was destruction of the forests; later, depletion of the soil; and finally, exploitation of the mineral wealth; until farsighted men, realizing that such persistent draining of resources could not continue indefinitely, initiated the conservation movement.

Finally the great war brought home to our consciousness the fact that we as a nation had been inexcusably wasteful of our food supply, and we came to realize that a concerted campaign of food conservation was absolutely necessary. We had known, all along, that a simpler life would be more healthful—or we ought to have known it, if we did not. But simplicity was not in the air. The precepts of Franklin and his homely and prudent philosophy had been laid aside for another philosophy, developed on the theory of unlimited resources and the virtue of lavish spending. Prodigality as a contagion had permeated all ranks except the wretchedly poor.

Now it appears that out of the evils of the great struggle, some good may develop. Heretofore the reformer urging a simpler life has been almost like a lone man crying in the desert. Now the cry is taken up by government bureaus, by women's clubs, by the great dailies and magazines, and by numerous other agencies, until economy in the use of food has again become popular in the homes of the wealthy and in the great fashionable hotels and restaurants, as well as in humbler places. The necessities of war have brought home to us, as no amount of preaching would have done, the fact that our needs are much simpler than we have imagined, and that in conforming our diet more to our needs, we will be healthier, happier, and better, and at the same time, by our economies, will be helping others to live.

G. H. HEALD, M. D.

Are You an Apollos?

APOLLOS was an eloquent preacher, and "mighty in the Scriptures." He was also "instructed in the way of the Lord." Yet it seems that about the only light he had in advance of the orthodox church of that time was the message of John the Baptist, which was repentance and baptism. He had not learned about an ever present Saviour and the gift of the Holy Ghost. Acts 18: 24-28.

Aquila and Priscilla were probably not so gifted as was Apollos, still they were able to give him new light. When they saw his zeal and earnestness, they invited him to their home, and "expounded unto him the way of God more perfectly." And he gladly welcomed the light, and began at once to teach it.

We may be "mighty in the Scriptures" and "instructed in the way of the Lord;" but are we sure that the Lord has no more light for us? "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4: 18. Let us, then, be ready to receive advanced light, and to walk in it, as did Apollos, even though it may come from an apparently humble source. If it is Bible truth, we should have it.

IVA F. CADY.

Tempered Speech

THERE is no way quite so effective to destroy one's influence and cut short one's public labors in this awful hour of the earth's history as through unwise speech. Never has there been a time when it was quite so important to have God fulfill to His people the assurance given to Jeremiah, "Behold, I have put My words in thy mouth." While it is true that we should "cry aloud," and "spare not," and lift up our voices "like a trumpet" in exposing sin and error and getting a people ready for the coming of the Lord, still this must be done with discretion and sanctified judgment.

Amos speaks of a time when men of sound judgment would think twice before speaking: "The prudent shall keep silence in that time; for it is an evil time." Amos 5: 13. Truly if there ever was or ever will be an evil time, it is now.

"Be not rash with thy mouth, and let not thine heart be hasty to utter anything." God will protect us in every right word or deed; but if we presumptuously and willfully, without the leading of the Holy Spirit, speak rash words, we will pay the penalty. A. E. HAGAN.

Which Will You Take?

OUR heavenly Father has set life and death before the fallen race. All have opportunity to choose which they will accept. We read, "I call heaven and earth to record this day against you, that I have set before you life and death." We are admonished to "choose life, that both thou and thy seed may live." Deuteronomy 30: 19. The life spoken of is not our present existence; nor is the death the Adamic death, entailed upon mankind through Adam's disobedience. It is eternal life that we are urged to choose. Our life in this world came not by our own choice. To reject the conditions in the plan of redemption is to reject eternal life, and accept the suffering that precedes the eternal, second death.

Seeing that such great results rest upon the choice we make, how cruel for men to coerce their fellow men in religious matters! Legal enactments for the support of Sabbath observance are no more acceptable to God than prayer forced from unwilling lips. He cannot accept a coerced subject. Compulsory measures cancel freedom of choice.

E. HILLIARD.

"REAL glory springs from the silent conquest of ourselves."

Spiritual Israel

ALL spiritual Israel did believe, and did "enter into His rest," and did "remember the Sabbath day, to keep it holy." And to all Israel now are the same promises made, and all spiritual Israel now will accept the promises, and believing, because they see by faith the truth of God in His word, will still "enter into His rest," and will, together with ancient spiritual Israel, stand upon the eternal Sabbath of Jehovah in true Sabbath observance, the sealed of God for the city of God. "There remaineth therefore a keeping of a Sabbath to the people of God." Hebrews 4: 9, margin.

ALBERT CAREY.

To Save from Sin

THE plan of salvation was not designed primarily to save men from the penalty of sin, but from the dominion, the practice, of sin. In announcing to Joseph that his wife Mary was to become the mother of the promised Deliverer, the angel said, "She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21. In 1 John 3: 4, sin is defined as "transgression of the law." Therefore Matthew 1: 21 is a promise of salvation from transgression of the law—that law disobedience to which is sin.

The same truth stands out in clear and unmistakable lines in Romans 8: 3, 4: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Whatever else these verses may mean as to the weakness of the law, and the cause of that weakness, we make no mistake when we say that the purpose of the gospel is to bring its subjects into harmony with the law, not only by imputing to them the righteousness of God as that righteousness appears in the life of Christ, but by enabling the believer, through the power of the indwelling Saviour, to keep the law. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11: 33.

C. P. BOLLMAN.

SPEAKING of President Wilson, the *Wall Street Journal* says, "We may be grateful to Providence that we have so trustworthy a leader at such a time." And Christian people will not only rejoice that we have so trustworthy a leader, but they will also earnestly pray that he may have divine guidance in steering the ship of state through these most turbulent times.

AS cream rises to the surface, so "A man diligent in his business" "shall stand before kings; he shall not stand before obscure men."

Judgment Passes to the Living

BY CARLYLE B. HAYNES

THE time must come, in the judgment work now going on in heaven, when the case of the last person who has died will be decided. And when it has been decided, and the page is turned, there will appear the name of a person who is still alive on the earth. Thus the Judgment will pass from the dead to the living. No man knows when his own name may come up in review before God. And when your name appears, what will be the record that is written against it?

If Felix trembled before Paul when he thought of the "Judgment to come," ought not we who live in the very time of the Judgment, to feel upon our hearts constantly the fearful responsibility of the present hour? Very soon our cases will come up before God for decision. We may doubt it, dispute it, deny it now; but we must meet it then.

ARE YOU SAFE?

Can we meet it with composure? Shall we, like Felix, drive the thought from us? Let us beware how we hide it from our eyes. We must stand before the Judge. Are we ready for that day? Are we in Christ? Are we safe? How is it with you, reader? Have you obeyed the word of God? Have you heard His message of truth for this time, and kept it? Have you repented of all your sins, and confessed them to Christ? Have you cast yourself on His mercy, and received His pardon and peace? Have you publicly confessed your faith, and been "buried with Christ by baptism into death"? If not, let me entreat you to seek the Lord while He may be found, and call upon Him while He is near. Soon the Master will come with rewards. What reward will He bring to you?

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2: 28.

"Herein is our love made perfect, that we may have boldness in the day of Judgment: because as He is, so are we in this world." 1 John 4: 17.

THE FINAL DECREE

By the Investigative Judgment, the subjects of the coming kingdom of Christ are to be determined. When this work is accomplished, and every case has been decided for life or death, Christ will lay aside His priestly garments, and this decree will go forth from the court of heaven: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22: 11.

With this decree, the destiny of every human soul will be fixed for eternity. As Christ comes from His work of ministry in the heavenly sanctuary, the plagues of God's wrath will begin to fall, and Christ will prepare to lay upon the antitypical scapegoat the sins that have been cleansed from the heavenly sanctuary. This is Satan, who, having caused the

people of God to commit these sins, then bears them himself, and their punishment, while he is led away to "a land not inhabited" (Leviticus 16: 22), where he will bear them for the thousand years of the millennium. The "land not inhabited" is the desolate earth during the millennium.

CHRIST RECEIVES HIS KINGDOM

At the close of the Judgment, when the subjects of the kingdom have been determined, Christ will receive His kingdom from the Father. "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Daniel 7: 14.

Then Christ will come to receive the subjects of His kingdom and take them to Himself, to live and reign with Him in heaven for the thousand years of the millennium. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 31.

Those who, in the Judgment, have been accounted worthy to attain to the resurrection from the dead, will then be raised. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16.

Then both dead and living saints will be changed into the likeness of Christ, and receive immortal bodies. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a



THE SCAPEGOAT A TYPE OF SATAN

moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 51-54.

Having been changed, the righteous will be caught up to meet the Lord in the air. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in

the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 17.

At that time, they will all be taken with Christ to heaven, to receive those mansions which Christ has gone to prepare. "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

The wicked dead will not be raised at that time (Revelation 20: 5), and the wicked living will be put to death by the coming of Christ. The resurrection of the wicked takes place at the close of the millennium.

THE RIGHTEOUS JUDGE THE WORLD

During the thousand years while the righteous are in heaven, they will enter into the work of judgment themselves. This will be the judgment of the wicked; not the actual executing of punishment upon the wicked, but the investigation into their records, to determine what their punishment shall be. The wicked, too, are to be judged according to their works. This work of judging the wicked, the righteous will do during the millennium. This is taught in the following verse: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel 7: 21, 22.

They will continue this work for one thousand years, or during the millennium. "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Revelation 20: 4.

At that time, not only the cases of the wicked will come up in review before the righteous, but also the cases of the fallen angels who followed Satan in his rebellion against God. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Corinthians 6: 2, 3.

When this work of judgment is completed, at the end of the thousand years, the wicked dead will be called forth to receive their doom. The work of executing the judgment is given into the hands of Christ. "And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God." Revelation 19: 15.

MOST SOLEMN OF ALL TIMES

The time in which we live is the most solemn of all times of which we have any record. The work of the gospel is closing. The cases of all are being decided for eternity. Christ is about to come the second time with rewards. Let us be careful how we live. Our every action and thought and word is recorded on the books of heaven, there to be examined by the Lord Himself.

The story is told of a certain martyr who was called before a Roman council to answer charges which were lodged

against him there for heresy. He answered the first questions carelessly; but during a moment of silence, he detected the scratching of a pen behind a curtain. At once he realized that his answers were being written down, to be used against him at his trial. Very carefully, after that, did he choose his words, and he answered each question as for his life.

Behind the curtain that separates this world from the invisible world, there is a pen which writes down in God's book of

remembrance all our acts, our words, and our thoughts. Let this thought ever flash in upon our worldliness, our pleasure, and our sin. For all these things, God will bring us into judgment. As we value eternal life, and wish to avoid the doom of the ungodly, let us "fear God, and keep His commandments: . . . for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

empire, symbolized by the mixture of iron and clay, through incursions of barbarians from the north and east of Europe in the fourth and fifth centuries; and Rome, the iron monarchy, became broken forever. There have been mighty efforts put forth to weld the nations of Europe, the divisions of Rome, into one homogeneous whole by intermarriage, referred to in the prophecy as mingling themselves "with the seed of men"; but they have failed. Charlemagne and Napoleon sought by force of arms to build a united kingdom, but they failed. The prophecy declared that these divisions would not unite, even as iron cannot mix with clay. They are in fearful warfare now. The word, "They shall not cleave one to another," is stronger than diplomacy and force of arms.

Whatever may be the detailed outcome of earth's greatest shamble fields, whatever governments may exist or be formed, there will never be one world kingdom again. The kingdoms of men are division in tendency, because selfishness is division. God's outline and forecast of degeneracy and division in the kingdoms of man will prove true to the last, as it has been demonstrated to be true in the centuries gone.

We are aware that this forecast does not minister to human pride. It did not please the great Nebuchadnezzar. He declared that Babylon should stand forever, and he set up the image all of gold, the apotheosis or deification of patriotism. The golden image stood for Babylon, and all must bow before it or die. But the design of the great King was an empty boast in the face of God's foreknowledge.

The Most High gave the dream to Nebuchadnezzar that he might know that the future was open to Heaven, and that Heaven was ready to open that knowledge to men.

That story was left on record that all kings, all rulers, all men, might know that the nations of earth belonged to the "passing show" of time, whether empire or democracy, whether monarchy or republic. Of all, it is said that they will be "broken in pieces" and become "like the chaff of the summer threshing floors."

But the prophecy does not leave us there. It reveals a kingdom that shall stand forever, the King and people of which are immortal, worthy to endure, because filled with the righteousness and life of God. "And the dream is certain, and the interpretation thereof sure."

"WHAT a pity that instead of studying the teachings of the word of God concerning the work and glory of the heavenly beings, so many should endeavor to persuade themselves that after death, they will become angels, ministering to those who live on earth! This service is reserved for the holy beings alone whom God has made His ministering spirits,—the heavenly angels, who are an exalted, separate order of beings from man, and who had an existence long before his creation and fall."

OF Jesus it is written, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

An Infallible Forecast

BY MILTON C. WILCOX

A MIGHTY prophecy of the kingdoms of men is the image of the dream of Nebuchadnezzar, the great and ambitious king of Babylon. He longed to know what should "come to pass hereafter"; and in the dream of the image, which no human could interpret, God made known what should "come to pass."

God gave to Nebuchadnezzar, who believed Babylon would stand forever, the dream. By His prophet, He gave to Nebuchadnezzar the interpretation of the dream, that Nebuchadnezzar might know that Babylon would not stand forever, and that the king might learn that truth is more than the ambitions of empire. God gave the dream and its interpretation to Nebuchadnezzar, not alone that the Babylonian king might know, but that every king who followed him might know, that earthly kingdoms are all temporal at best, and must pass away, and that the only kingdom which shall never pass away is the kingdom of the Living Stone, Christ Jesus.

A WORLD-MOLDING KINGDOM

The whole image of a man represented the kingdom of man; but the division of the image, the metallic symbols, represented the four great world-molding empires that earth should know before the close of man's reign upon the earth. These began with Babylonia, then at the height of its glory under Nebuchadnezzar, that kingdom which preëminently has molded the world. Sayce says: "In populousness and antiquity, Assyria was far exceeded by the southern kingdom of Babylonia. Here was the center and starting point of the civilization which afterwards spread through western Asia."—"Ancient Empires of the East."

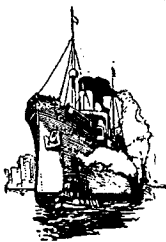
Says the Schaff-Herzog Encyclopedia, "The earliest religious, scientific, and artistic traditions of our present civilization were cradled in Babylonia."—Article "Babylonia."

Says Rogers, "No capital in the world has been the center of so much power, wealth, and culture for a period so vast."—"History of Babylonia and Assyria," volume 1, page 397.

It was fitting that the revelation and warning from God should be given to the first and greatest world-molding empire, at the acme of her greatness; but Babylonia, the great and golden, passed away under weaker rulers, Nabonadius and his son Belshazzar, in 538 B. C., in the same generation the revelation was given.

Babylonia was succeeded by Medo-Persia under Cyrus the Great, who placed Astyages as local ruler upon the throne. Astyages is known by the general term Darius, meaning maintainer or ruler,—a title used by various Persian kings. For 207 years, Persia, symbolized by the silver of the image, held the throne of the world.

In 331 B. C., another Darius (Codomanus) fought the issue of power with Alexander the Great at the battle of Arbela, and Alexander of Greece became the world's ruler. Grecia's symbol is the brass. Alexander died in B. C. 323; and in a few years, his kingdom was hope-



Soldier Boy of Mine

BY RUTH LEE OLSON

The tears are wet upon our cheeks,
Soldier boy of mine;
For we hear the sound of marching feet,
Soldier boy of mine.
You marched away at your country's call.
In vigor of manhood you gave your all.
In democracy's cause you'll stand or fall,
Soldier boy of mine.

The light is set in the windowpane,
Soldier boy of mine;
And we pray our God that you'll come again,
Soldier boy of mine.
But should you meet death in the battle's strife,
A toll of the war's sad sacrifice,
Remember the crucified Christ of life,
Soldier boy of mine.

There's another army coming soon,
Soldier boy of mine.
It rings the knell of oppression's doom,
Soldier boy of mine.
In the eastern horizon gleams the light
Of a glad new dawn, when, in glory bright,
Your God shall come to crown the right,
Soldier boy of mine.

lessly divided, and thus was left a prey to the rising war power on the Tiber.

Rome conquered the Syrian division of the Greek empire in B. C. 190, and the Macedonian division of that empire in B. C. 168, Egypt acknowledging the suzerainty of the iron monarchy of Rome the same year.

SHALL NOT BE UNITED

Rome was united in her beginning, although a republic. Later she became an empire. Division came into the Roman

Lawlessness—Its Cause

BY LUCAS A. REED

CHRIST, speaking of the last days, said (literal reading): "Because lawlessness shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." And again He has informed us that when He comes, there will be little faith on the earth. The lawlessness that began in the church has increased into a greater lawlessness in the world. But the lawlessness of the church is largely responsible for the lawlessness in the world.

As the church has turned from the word of God, and disregarded the plain commandments of the Scriptures, substituting its own will and way for the will and way of God, the world has learned quickly and readily the lesson that "it does not make any difference." The church has said openly that it could substitute its own word for that of Christ, and it has practiced what it preached—has acted out its lawless way—until the world is of the same opinion.

Do you not see a direct connection? God's power is never separate from His word. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth;" for "He spake, and it was; He commanded, and it stood fast." The centurion whose servant Jesus healed, understood this. He said: Just say the word, and the miracle will be wrought. I too am a man under authority. I say to this one, Come, and he comes; and to that one, Go, and he goes. Simply speak the word, and my servant will be healed. Christ, commenting upon this man's faith, said that it was greater than the church of God was exemplifying in those days,—a belief that if God would say the word, what He commanded would come to pass.

Then since the power of God is always manifested through His word, is not rejection of God's word a rejection of God's power? And if we reject God's power, we have no strength by which to control ourselves. Sin will break over, lust will make its demands, and man will follow out his own carnal mind instead of obeying the mind of God. It brings lawlessness, overwhelming and ruinous.

REJECTING GOD'S SIGN

But while this is definite enough, plain and conclusive enough, we must consider the matter a little more closely. When that word of God rejected by the church is His word instituting the Sabbath, the disobedience is greatly aggravated. The Sabbath is God's sign and memorial of His creative power. Of course, to reject the word regarding the Sabbath is to reject the word of God as much as would

be the case if any other part of God's word were refused. But it is more than a mere rejection of the word of God; it is, in addition, a rejection of God's sign of power, the one thing He left in the world which man could observe to show his faith in his almighty Creator. Hence the man who rejects the Sabbath—the seventh-day Sabbath—rejects the word which commanded him to keep that Sabbath, and rejects the institution which stands as the memorial of God's power.

So, in a double sense, the Sabbath breaker rejects the power of God. He rejects the word of God, which always holds within itself the power of God; and he also rejects the institution by the observance of which God intended to keep fresh and vivid in man's mind a living faith in the Creator of heaven and earth.

No wonder, then, that this utter repudiation of the power of God, as brought



"Jesus said that in the last days, lawlessness would abound."

about by the rejection of the word of God and the Sabbath of God, should bring a great, overmastering spirit of lawlessness into the world.

OPPOSED TO CHRIST

Evolution, which claims to show that the world could be built and maintained by ordinary forces, is interpreted in the religious world to mean that men can be their own saviors, that they can live righteously and justly by their own efforts. This they complacently attempt to do, thus rejecting Christ and their faith in Him. In this way, they lose all power, really, for spirituality and true morality, living like the Pharisees of old, outwardly conformed, but inwardly all wrong.

An apostle of this school of religion is Charles W. Eliot, president emeritus of Harvard University. He says this new religion is to be simple. "Its discipline will be the training in the development of coöperative good will. There will be no supernatural element. It will place no reliance on anything but the laws of

nature. . . . The new religion will not teach that character can be changed quickly."

That last sentence is a direct thrust at the great doctrine of the Christian church as announced by Christ Himself to Nicodemus, that unless a man is born again, he cannot see the kingdom of God. That new birth, that conversion, which comes in a moment, to be enlarged and intensified throughout life, is the thing that the modern religion rejects because of its supernatural element. This new religion is to be like the new science. The world could be built without any need of supernaturalism, and so man can live a godly life without any need of the same great power! It is all alike and powerless.

We say it, and know that it is true, and cannot be challenged nor controverted,—that to be without the supernatural working of God is to be weak, immoral, disobedient, a transgressor, lawless; and Jesus said that in the last days, lawlessness would abound, which means that it would inundate the world.

Not without warrant, then, did John Fiske say that a young generation grows up knowing nothing of the sturdy faith of its grandfather, save by hearsay.

Is it strange, then, that a wise and accurate observer should declare that the church, her thought and her attitude, are of no real interest to-day to the public mind; that apart from a very small contingent of readers, theological and religious books have no commercial value? Well may we be warned that "a steady head and calm courage are the needs of the hour if we are not to forfeit much of the beneficent heritage of history." (The Rev. Samuel H. Bishop, in *American Journal of Theology*, July, 1909.)

While we need a steady head and calm courage in this hour, it is absolutely impossible to have these if

we are confused; and every man who substitutes another word for the word of God is confused. Rejecting the word of God, with its power, he is left, just as Mr. Eliot says, with a religion that depends upon the laws of nature, that does not place any reliance upon anything else. No wonder that his religion has prevention for its watchword! It is to prevent men from going wrong; but what will it do with those who have already gone wrong? He says a skilled surgeon will be one of its factors; but what will the surgeon do with the morally corrupt and infirm? In this religion announced by Dr. Eliot, there is not one word of hope for the man who has become habituated to sin; and the whole world is already in sin. How can the new religion prevent that which has already happened? No religion can help this world if it merely prevents; for the damage is done, and what is demanded of any religion now is salvation from what is already here. To depend upon the laws of nature only is to say that we are doomed.

The Sabbath in Ancient History

BY O. A. JOHNSON

WHILE the Bible is and ever must be the only inspired, sure, and safe guide in all matters pertaining to man's duties to God, yet many persons are also interested to know what history, outside of the Bible, has to say on various religious subjects.

Now, while it is true that we find in history allusions to religious truths revealed in the sacred Scriptures, it must ever be borne in mind that such references to religious beliefs or customs are uninspired, and hence can be no safe guide in matters relating to the worship of God. Such references to religious beliefs and customs, however, go to prove that even in the earlier ages, people other than the worshipers of Jehovah had at least some knowledge of the true worship of God, though it was imperfect, and more or less perverted by various additions and other changes by man.

Especially do we find that the creation Sabbath was known to the ancients, and that the knowledge thereof was preserved by some of the people for ages thereafter.

The following facts, gleaned from reliable sources, will be of interest to those who desire to learn what ancient history has to say on this subject.

THE SABBATH INSTITUTED AT CREATION

It is a well-known fact that much has come to light through discovery of various records in the ruins of ancient cities in Babylonia, Assyria, Egypt, and other countries. Many of these records agree in a most striking manner with the Bible. Relating to the institution of the Sabbath, we find the following on the fifth creation tablet:

"In the center He placed luminaries;
The moon He appointed to rule the night,
And to wander through the night, until
the dawn of day.
Every month without fail He made holy
assembly days.
In the beginning of the month, at the
rising of the night,
It shot forth its horus to illuminate the
heavens.
On the seventh He appointed a holy day,
And to cease from all business He com-
manded.
Then arose the sun on the horizon of
heaven in glory."

(Quoted in Geikie's "Hours with the Bible," volume 1, page 35, edition 1886, published by Alden, New York.)

The same is also found in "Buried Cities Recovered by Franks," De Hass, in the appendix, page 499, edition 1887, Bradley Garretson & Co., Philadelphia.

This is in perfect harmony with what the Bible teaches concerning the institution of the Sabbath at creation.

THE SABBATH IN BABYLON DURING THE PATRIARCHAL AGE

The ancient records tell us that the Babylonians had a knowledge of the seventh-day Sabbath, and also how it was observed.

"The Sabbath rest was a Babylonian, as well as a Hebrew, institution. Its origin went back to pre-Semitic days; and the very name, Sabbath, by which it was known in Hebrew, was of Babylonian origin. In the cuneiform tablets, the *Sabbatu* is described as 'a day of rest for the soul.' . . . An old list of Babylonian festivals and fast days tells us that on the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of each month, the Sabbath rest was to be observed."—A. H. Sayce, in "The Higher Critics and the Monuments," page 74, seventh revised edition, 1908, London.

"The seventh day was a day of prohibitions, bringing to mind the Puritanic sabbath of early New England. A translation of the calendar for the seventh day is as follows:

"The seventh day is a sacred day. The king of the nations may not eat meat roasted by fire or food prepared by fire (compare Exodus 16:23). The clothes of his body he may not change, nor may he wear fine clothing, nor ride in his chariot. He may not hold court, nor may he call in a physician. At night the king should offer his sacrifice that his prayer may be acceptable.' Such were the Sabbath laws of Babylonia even before the time of Abraham."—"The Bible and the Spade," page 86, by Edgar J. Banks, Association Press, New York, edition 1913.

UNIVERSAL KNOWLEDGE OF THE SABBATH

One of the most conclusive evidences proving that the seventh-day Sabbath was well known to the nations of antiquity, is the fact that they designate the seventh day of the week by the name of Sabbath. In "A Chart of the Week, Showing the True Position of the Sabbath, as Proved by the Combined Testimony of Ancient and Modern Languages," by the Rev. William Mead Jones, of London, he gives the names of the week in 160 languages, ancient and modern, in Asia, Africa, and Europe, and 108 of these "directly refer to the seventh-day Sabbath."

It seems that no clearer, more direct and positive evidence could be given to prove that the Sabbath was known to all these nations, ancient and modern. Had the Sabbath first been made known only to Israel as a Jewish institution at the time of the exodus, 1491 B. C., then it could not have been known and called the Sabbath by other people long before the exodus of Israel.

HEATHEN TESTIMONY ON THE SABBATH

The following quotations from heathen writers on the Sabbath are found in Cox's "Literature on the Sabbath Question," volume 1, pages 275, 276:

Hesiod, who lived about the time of Isaiah, says, "The first, the fourth, and the seventh day are sacred." Again he says, "The seventh again, the sacred or illustrious light of the sun."

Homer says, "Then came the seventh day that is sacred."

Again: "It was the seventh day, wherein all things were finished or perfected."

The following are Sinus' words: "The seventh day, wherein all things were finished." Again: "The seventh day among the best things, the seventh is the nativity of all things." "The seventh day is among the chiefest and is the perfect day."

The following is found in Lee's "Theology," page 370: "Callimachus speaks of the seventh day as holy.

"Lucian says, 'The seventh is given to schoolboys as a holiday.'

"Porphyry says, 'The Phœnicians consecrated one day in seven as holy.'

"Josephus says, 'There is no city, either of Greeks or barbarians, or any other nation, where the religion of the Sabbath is not known.'

"Grotius says that 'the memory of creation being performed in seven days, was preserved not only among the Greeks and Italians, but among the Celts and Indians, all of whom divided their time into weeks.'

"Eusebius says, 'Almost all philosophers and poets acknowledge the seventh day as holy.'"

SABBATH OBSERVED IN ANCIENT CHINA

"It would appear that the Chinese, who now have no Sabbath, at one time honored the seventh day of the week," says James Gilfillan, in his book "The Sabbath," page 360.

In the *Advent Review and Sabbath Herald* for November 4, 1890, page 631, in an article on "The Sabbath in China," we find the following:

"There is a book in the Chinese, called 'Yih-Kiung,' meaning 'The Book of Changes.' This book is claimed to have originated before the time of Confucius, a number of centuries before the first advent of Christ. A copy of it is now in possession of the Seventh-day Baptist mission at Shanghai. It speaks of 'the seven-day cycles, during which the forces of nature were exhausted, and on the seventh day they rest, then go on six days more. The former kings, when they came to the seventh day, their gates were closed, all business was suspended.' Thus, according to this testimony, there was an acknowledgment of the seven-day cycle and seventh-day observance at a very early date in China."

THE SABBATH IN AFRICA

"A recent account states that the negroes of Guinea desist on the seventh day from fishing."—Gilfillan on "The Sabbath," page 362.

Further light is thrown upon the Sabbath among the heathen in Africa in the following from the *Advent Review and Sabbath Herald* for July 10, 1894, page 448. "We have," says the editor, "understood that in common with the most of languages both living and dead, those of African natives, in which the vocabulary for the week exists, name the seventh day the Sabbath. In confirmation of this fact, Brother Rudolph, who has lately gone to the African west coast, writes that the bushmen whom he has already visited call the last day of the week the holy Sabbath, and that in one of the villages, manufacturing of salt is suspended upon that day; in another, even domestic work is laid aside; and

this in heathen lands. Thus has the light of God's truth penetrated the ages."

SUMMARY

From the above extracts taken from reliable sources, we learn that the Sabbath was instituted at creation; that it was known to the ancient Babylonians and by them observed before Israel came out of Egypt; that the seventh day is generally called the Sabbath, in both ancient and modern languages; that it was observed by others than Israel; that it was known and observed in ancient

China; and that it is still known and observed by some of the natives of Africa. It seems that these historic facts ought to convince those who go to history for evidence on this subject, that the seventh-day Sabbath cannot be solely a Jewish institution, but that it must be a divine institution of universal, perpetual obligation.

It might be added that there is still further historic evidence on this subject, but the quotations in this article would seem to be sufficient to prove that the Sabbath law is perpetually binding upon all mankind.

2:10. No person, no section of society, no nation, can with impunity turn aside from the mandates of the Decalogue. Sooner or later, retributive justice will follow.

THE CHANGE NEEDED

What is the remedy for present-day lawlessness?—A return to obedience of the law of God. We need a change in human hearts rather than a change in the Decalogue. When that change has taken place, we can say with the psalmist, "How love I Thy law!" or with the apostle John: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 2, 3. And this work of reconciling hearts to obedience to the commandments is of such magnitude that the Lord saw fit to mention, through John the revelator, a people who, in the very last of the last days, would "keep the commandments." Revelation 12: 17.

The hour is struck, the time is here, when God is calling for action and for obedience. "It is time for Thee, Lord, to work: for they have made void Thy law." Who will respond and be counted among that number of whom it will be said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus"? Revelation 14: 12.

The Remedy for Lawlessness

BY ELMER L. CARDEY



"We think of heathenism as being lawless and uncivilized. What brought them to this state?"

IT was a fateful day for the world when, some years ago, many leaders in Christendom began teaching that God's law is changeable and is no longer binding on the world as it was given at Sinai. This false reasoning came about through an effort to escape the leading obligation of the fourth commandment. About seventy-five years ago, the attention of the world began to be called to the true meaning of the Sabbath commandment; and in order to offset this, men have resorted to all kinds of efforts against the law of Jehovah, until a year or so ago one of the large Protestant churches of the world actually appointed a committee to reëdit the Decalogue, as it were.

The prophet Isaiah foresaw the attacks to be made in these last days against God's authority, when he wrote: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah 24: 4, 5.

WHY THEY ARE HEATHEN

God's law is the basis of all law and order. When a man disregards the divine law, he will sooner or later disregard human law. Our relation to our fellows and to the government is measured by our regard for and obedience to God and His authority. What is true of an individual is true also of a nation or nations. We think of heathenism as being lawless and uncivilized. What brought them to this state? Paul answers the question as follows: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image

made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1: 21-23.

Surely the world is in a lawless condition. To say nothing of the internal conditions of nations, think of the international situation of every nation on earth to-day. What is war but international lawlessness? If two families get into a feud, we think of them as lawless. If two communities or classes of society begin to kill each other, we call it anarchy, or something of that nature. What shall we say of war then? In this hour of world turmoil, let us know that God's law rests safely in the heaven of heavens, and its voice of authority comes earthward, calling for the same obedience to its unalterable words that it demanded when Jehovah proclaimed it amidst the thunders and lightnings of Sinai.

VINDICATED THE LAW

Jesus Christ came to this world of sin to vindicate the law of His Father. Lest there be some misunderstanding of His mission, in His first sermon,—that sermon which finds no equal among the writings of man,—He made clear His position regarding the Ten Commandments: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

The apostle James, who was destined to follow his Lord so quickly in martyrdom, made this important statement for the guidance of the church: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James

From Execration to Popularity

HAVE Christians become bosom companions of the world? If so, is this an evidence that Christianity has been improved in these latter days? What has become of the sharp contrast, yea, the sharp contest, seen between professed Christians and the world, in the days of the apostles, of Luther, the Wesleys, and Miller? Is it an evidence that a church is beloved of Heaven when a member is as popular and as much admired by worldlings on uniting with it as before?

These questions are worthy of serious thought, especially in the light of such texts as these: "Having your conversation honest among the gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2: 12. "As many as desire to make a fair show in the flesh, they constrain you to be" like them; "only lest they should suffer persecution for the cross of Christ." Galations 6: 12. "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, add all that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3: 10-12.

TYLER E. BOWEN.

It is true that "promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another."

The Vacillating Zedekiah

What His Cowardly Course Led to

BY THE LATE ELLEN G. WHITE

IN the ninth year of Zedekiah's reign, "Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem," to besiege the city. 2 Kings 25: 1. The outlook for Judah was hopeless. "Behold, I am against thee," the Lord Himself declared through Ezekiel. "I the Lord have drawn forth My sword out of His sheath: it shall not return any more. . . . Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water." "I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skillful to destroy." Ezekiel 21: 3, 5-7, 31.

The Egyptians endeavored to come to the rescue of the beleaguered city; and the Chaldeans, in order to keep them back, abandoned for a time their siege of the Judean capital. Hope sprang up in the heart of Zedekiah, and he sent a messenger to Jeremiah, asking him to pray to God in behalf of the Hebrew nation.

The prophet's fearful answer was that the Chaldeans would return and destroy the city. The fiat had gone forth; no longer could the impenitent nation avert the divine judgments. "Deceive not yourselves," the Lord warned His people. "The Chaldeans . . . shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Jeremiah 37: 9, 10. The remnant of Judah were to go into captivity, to learn through adversity the lessons they had refused to learn under circumstances more favorable. From this decree of the holy Watcher there could be no appeal.

THE ARK IS HIDDEN

Among the righteous still in Jerusalem, to whom had been made plain the divine purpose, were some who determined to place beyond the reach of ruthless hands the sacred ark containing the tables of stone on which had been traced the precepts of the Decalogue. This they did. With mourning and sadness, they secreted the ark in a cave, where it was to be hidden from the people of Israel and Judah because of their sins, and was to be no more restored to them. That sacred ark is yet hidden. It has never been disturbed since it was secreted.

For many years, Jeremiah had stood before the people as a faithful witness for God; and now, as the fated city was about to pass into the hands of the heathen, he considered his work done, and attempted to leave, but was prevented by a son of one of the false prophets, who reported that Jeremiah was about to join the Babylonians, to whom he had repeatedly urged the men of Judah to submit. The prophet denied the lying charge, but nevertheless "the princes were wroth with Jeremiah, and

smote him, and put him in prison." Verse 15.

The hopes that had sprung up in the hearts of princes and people when the armies of Nebuchadnezzar turned south to meet the Egyptians, were soon dashed to the ground. The word of the Lord had been, "Behold, I am against thee, Pharaoh king of Egypt." The might of Egypt was but a broken reed. "All the inhabitants of Egypt," Inspiration had declared, "shall know that I am the Lord, because they have been a staff of reed to the house of Israel." "I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt." Ezekiel 29: 3, 6; 30: 25.

WEAKNESS OF THE KING

While the princes of Judah were still vainly looking toward Egypt for help, King Zedekiah with anxious foreboding was thinking of the prophet of God that had been thrust into prison. After many days, the king sent for him, and asked him secretly, "Is there any word from the Lord?" Jeremiah answered, "There is: for, said He, thou shalt be delivered into the hand of the king of Babylon. Moreover Jeremiah said unto King Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there." Jeremiah 37: 17-20.

At this, Zedekiah commanded that they "commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison." Verse 21.

The king dared not openly manifest any faith in Jeremiah. Though his fear drove him to seek information of him privately, yet he was too weak to brave the disapprobation of his princes and of the people by submitting to the will of God as declared by the prophet.

ENRAGED THE PRINCES

At last the princes, enraged over the repeated counsels of Jeremiah, which were contrary to their set policy of resistance, made a vigorous protest before the king, urging that the prophet was an enemy to the nation, and that his words had weakened the hands of the people, and brought misfortune upon them; therefore he should be put to death.

The cowardly king knew that the charges were false; but in order to pro-

pitiate those who occupied high and influential positions in the nation, he feigned to believe their falsehoods, and gave Jeremiah into their hands to do with him as they pleased. The prophet was cast "into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." Jeremiah 38: 6. But God raised up friends for him, who besought the king in his behalf, and had him again removed to the court of the prison.

SPEAKS PLAINLY TO THE KING

Once more the king sent privately for Jeremiah, and bade him faithfully relate the purpose of God toward Jerusalem. In response, Jeremiah inquired, "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?" The king entered into a secret compact with the prophet. "As the Lord liveth, that made us this soul," Zedekiah promised, "I will not put thee to death, neither will I give thee into the hand of these men that seek thy life." Verses 15, 16.

There was still opportunity for the king to reveal a willingness to heed the warnings of Jehovah, and thus to temper with mercy the judgments even now falling on city and nation. "If thou wilt assuredly go forth unto the king of Babylon's princes," was the message given the king, "then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand."

"I am afraid of the Jews that are fallen to the Chaldeans," the king replied, "lest they deliver me into their hand, and they mock me." But the prophet promised, "They shall not deliver thee." And he added the earnest entreaty, "Obey, I beseech thee, the voice of the Lord, which I speak unto thee: so it shall be well unto thee, and thy soul shall live." Verses 17-20.

GOD HELPED TO THE LAST

Thus even to the last hour, God made plain His willingness to show mercy to those who should choose to submit to His just requirements. Had the king chosen to obey, the lives of the people might have been spared, and the city saved from conflagration; but he thought he had gone too far to retrace his steps. He was afraid of the Jews, afraid of ridicule, afraid for his life. After years of rebellion against God, Zedekiah thought it too humiliating to say to his people, "I accept the word of the Lord, as spoken through the prophet Jeremiah; I dare not venture to war against the enemy in the face of all these warnings."

With tears, Jeremiah entreated Zedekiah to save himself and his people. But the king had started on the wrong course, and he would not retrace his steps. He decided to follow the counsel of the false prophets, and of the men whom he really despised, and who ridiculed his weakness in yielding so readily to their wishes.

(Continued on page 14)



EDITORIAL



A. O. TAIT

EDITORS

L. E. FROM

PROTECTION HAS BEEN PROVIDED



THROUGH the prophet Daniel, the Lord foretells "a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

Observe that while an unprecedented time of trouble is foretold, the Word foretells also that God's people will be delivered at that time. There is deliverance then for those who will stand with God.

The first chapter of the book of Zephaniah tells us of the conditions when "the great day of the Lord is near, it is near, and hasteth greatly," and how "the mighty man shall cry there bitterly." We are told that it is "a day of wrath, a day of trouble and distress, a day of wasteness and desolation," and that God "will bring distress upon men," so that "they shall walk like blind men, because they have sinned against the Lord;" and we are furthermore told that neither silver nor gold will be able to deliver in that day of awful wrath.

But passing on into the first part of the second chapter of this prophecy, we are exhorted: "Seek the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Those who seek the Lord have the promise of protection and of being hid in that great day.

The Master, speaking of the same time, as recorded in Luke 21: 25, 26, tells us of the awful conditions that will be coming upon the earth, and how men's hearts will be "failing them for fear, and for looking after those things which are coming on the earth." But the events that are causing perplexity and the failing of heart come only upon those who refuse to accept the shelter that the Lord provides; for addressing His followers, the Master immediately adds, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.

So we see that all through the Word, coupled with the warnings of the perplexities and the disasters of the last days, there is the comforting assurance of protection and power for those who place their trust in the divine Master. The richest gems that can be found in all the galaxy of jewels are the unfailing promises of our divine Lord. All other treasures may melt, vanish away; but these treasures which God has given us in the form of promises based upon the unfailing assurance of His own word can never fail us. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26: 4.



Chinese troops to fight on the western front in France. Several divisions of the well trained soldiers who make up Chinese forces that are going to take their places on the western front, being reviewed by the Chinese president.

COMMERCE AFTER THE WAR

HOLLAND'S Wall Street Letter of December 24 tells of the great preparations that are going on in Germany for gathering up and holding her foreign trade after the war is over. The same letter tells of the plans the Bureau of Foreign and Domestic Commerce of this nation is putting under way to increase its trade when the war is ended.

Every little while, we see discussions, in the European papers, of how England and France and other allied nations must combine to secure a large per cent of the world's trade, and thus endeavor to recoup themselves at the end of this extravagant and desolating strife.

Foreign commerce has been the basic reason for the greater part of the wars of history. We are witnessing to-day by far the greatest war that has ever occurred; and underlying this unprecedented struggle at arms there may be found as its basic principle the greatest struggle that has ever been waged in the field of commerce. Upon this point, read the following paragraphs from the preface to the volume, "The Audacious War," written by Clarence W. Barron, the well-known financial authority, after spending a number of months in Europe at the outbreak of the conflict, securing information at first hand:

"The immediate causes of this war—and I believe they have not before been presented on this side of the ocean—are connected with commercial treaties, protective tariffs, and financial progress."

On another page, Mr. Barron says:

"But I did not realize, until I was abroad this winter, how European countries had warred by tariffs, and that Germany and Russia were preparing for a great clash at arms over the renewal of commercial and tariff treaties which expire within two years, and which had been forced by Germany upon Russia during the Japanese war."

And, if possible, the following paragraph, taken from another page of the preface to his book, is more striking still:

"But few persons on this side have comprehended the relation of this great war to the greatest commercial prizes in the world: the shores of the Mediterranean, Asia Minor, with its Bagdad railroad headed for the Persian Gulf, Mesopotamia with its great oil fields, undeveloped and a source of power for the re-creation of Palestine and all the lands between the

Mediterranean, the Indian Ocean, and Asia."

Wherever we talk with sane men, regardless of their religious creeds or political faiths, we find them deploring the fact that our world is as strongly marked by its insane greed for gain as it is by the maddened furies of the most awful war of the ages. In the light of these universally recognized facts, read:

"Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Timothy 3: 1-5, A. R. V.

Also please read:

"The nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Revelation 11: 18, A. R. V.

The foregoing scriptures should be studied with great care. They throw a flood of light upon the meaning of the events all about us. Not only do they show us that the nations will be wroth when the time is come for God to judge the dead, but they also show that men will be filled with fierceness, rancor, unnatural affection, and the like, as they make the last days grievous through their love of self and love of money.

Numerous other prophecies are quite as clear in presenting many other evidences that the coming of our Lord is right at hand. The world is passing through a very grievous time indeed for those who persist in closing their eyes to the clear

light of God's word; but those who will receive what God in His divine Book proffers, may see clear through the perplexities of this time into the blazing glories of the great beyond, when the Lord Jesus Christ shall come to bestow upon His waiting children their eternal reward.

Amid all the perplexities and the difficulties of this time, let us flee to the shelter, to the sure haven. Let us search the Book for its great streams of light that are shining with ever in-

creasing clearness upon the events all about us. The joy of knowing from God Himself, through His divine word, what will be the outcome of the disasters of this age is beyond the power of human pen or voice to describe. One must experience it in order to know its rich and deep realities. Have you found the joy of the blessed hope that centers in Christ? If not, seek it speedily, for soon the opportunity will be forever past.

Babylon Goes Down

by the Program of Prophecy

BY ALBERT MARION DART

In Mr. Dart's article last week on the prophecy of Daniel, he introduced the dream given to a heathen king; showed how the king became troubled because he could not recall the dream, and was perplexed as to what it might portend. He spoke of the failure of the wise men, the astrologers, and the soothsayers of Babylon to meet the test; and finally, of how the prophet of God was brought in to tell the king both his dream and the interpretation. His articles this week and next, which will complete the study of the prophecy of Daniel 2, will be followed by other articles, considering further portions of this prophetic book.

EDITORS.

THE prophet Daniel, in interpreting the dream of Nebuchadnezzar, said to the king, "Thou art this head of gold." Thus beyond question, the kingdom of Babylon is represented by the head of the image.

However flattering this statement may have seemed to the king, what follows must have provided food for serious reflection: "And after thee shall arise another kingdom inferior to thee."

That universal kingdoms are under consideration may be seen from the manner in which the third kingdom is mentioned: "And another third kingdom of brass . . . shall bear rule over all the earth." Daniel 2: 39.

The assertion that the second kingdom would be inferior to the first is understood not in the sense that it would be less powerful, at any rate at the time of her fall; for it was to subdue the first. But it would doubtless be inferior in wealth and splendor, as silver is inferior to gold.

When Babylon fell, Nebuchadnezzar had passed away, but not before he had acknowledged the sovereignty of Him by whose right he ruled. Here is his language: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." Daniel 4: 37.

Thus Daniel and his companions had succeeded in revealing to the world, through its ruler, heavenly principles. Behold the results of the loyalty of a few! "This is the Lord's doing; it is marvelous in our eyes."

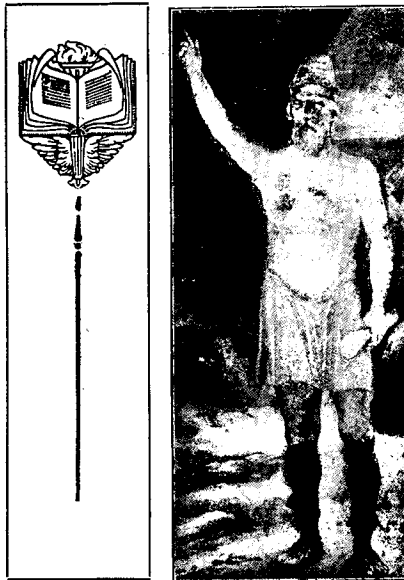
This heathen monarch was more susceptible to divine principles than the reigning kings of Israel of his time, else God would not have removed from them, in his favor, the divine right to rule.

The glory of Babylon was unsurpassed among cities, nor probably has it been exceeded to the present time. Its towering walls provided sufficient safety against the attacks of the Medes and Persians, in the mind of Belshazzar the king, grandson of Nebuchadnezzar. But no device of man is a stronghold against

the word of God. And that Word had said, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isaiah 13: 19.

Babylon's hour had come. The God of heaven could no longer be honored by a king who "drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." Daniel 5: 4.

The Medes and Persians, who, God had foretold, would accomplish her overthrow, had made disastrous inroads into



THE METALLIC IMAGE

the domains of the Babylonians; but the well fortified city seemed to defy any method of warfare known to those times.

The river Euphrates ran diagonally through the city; and on either side of the river were walls of great height and thickness, nearly equal to those around the city, which are described by the historian as being 350 feet high and 87 feet thick. There were immense gates of brass in the walls at various places along the river, so that gaining access to the river, one could reach the city, provided the gates were not closed.

Cyrus the Persian had heard of a festal occasion to be had on a certain night, and presumed that in the feeling of security, those gates would be left open. On the strength of this presumption, he decided to attack the city. He had the water of the river turned into an artificial lake, and stationed a de-

tachment of soldiers where the river entered the city and one at its exit, with the command to enter the city through the river bed when the water was sufficiently low.

Arriving at the gate opposite the king's palace, the soldiers were not disappointed in their expectations; for the gates were open, and "in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Daniel 5: 30, 31.

Thus was fulfilled the prophecy in Nebuchadnezzar's dream as interpreted by Daniel: "After thee shall arise another kingdom inferior to thee."

Cyrus presumed that those gates would not be shut that night; but with what confidence might he have moved had he known that God, through the "sure word of prophecy," had called him by name 150 years or more prior to his birth, and said that He would "subdue nations before him, . . . and loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isaiah 45: 1.

And what was the object of it all?—"That thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. . . . I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else." Verses 3, 5, 6.

"And I will loose the loins of kings, to open before him the two-leaved gates."

The record of that awful night when the warriors of Cyrus were wending their way, in the darkness, up the river bed, and when that mysterious hand wrote the doom of Babylon on the wall of the king's palace, is, "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Daniel 5: 6.

Man may think that God does not take notice of the trend of affairs in this world, but sad such reasoning. The writing on the wall that night said, "God hath numbered thy kingdom, and finished it."

Ah, yes, the wicked course of Babylon was observed by the Creator till forbearance reached a limit, and the awful fiat went forth, "Thou art weighed in the balances, and art found wanting."

May we not think only of degenerate Babylon as we read the solemn record, but remember that "these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10: 11.

The record of every individual's life must pass in review before God. He is weighing our motives in all that we do,

say, and think. The possibility of being "found wanting" should lead us to search diligently the inspired record, and avail ourselves of every means of grace.

"Thy kingdom is divided, and given to the Medes and Persians," is further interpretation of the writing of the mysterious hand on that night of revelry.

It was God who "numbered" the Babylonian kingdom and "finished" it. It was God who "divided" it and gave it to the Medes and Persians. Note this fact carefully.

Merely what the historian has re-

corded is not enough. Put his record in a prophetic setting, and your vision is extended to take in eternity.

Medo-Persia held sway till conquered by Alexander the Great, the decisive battle being the battle of Arbela, B. C. 331, when began the fulfillment of the latter part of Daniel 2:39, "Another third kingdom of brass . . . shall bear rule over all the earth."

A study of the fourth kingdom, represented by the legs and feet of the image, will be a fit subject for an article next week.

course—"The Soul and Its Hereafter." Many who had known nothing of the studies of the week before asked for a review of the points taken up.

Again the "little theologian," as Mr. Simpson called his daughter, went over the story of man's creation. She showed that God only is immortal; that an inherent life was never given to man; that he could continue to live only by having access to the tree of life; that disobedience shut him away from the tree and thus brought death; that this death included the *whole man*; that death is a dreamless sleep; that man waits in the grave until the resurrection day; that if there were no resurrection, there would be no hereafter; that there is no heaven to enjoy or hell to suffer until the day when Christ comes, which is the end of the world.

She dwelt at length upon John 3:16. "All life is absolutely dependent upon the Saviour. Without Him and His righteousness, humanity must perish; and that 'perish' means, to cease to be." Again she read John 3:36 and 1 John 5:11, 12. She showed that *by faith only*, the life and immortality of Jesus Christ are received and held. "All depend on Him," she said. "Through Him is restored to us all that was originally lost. He gives repentance *from* sin, forgiveness of sin, and power to live *above* sin. Calvary is the sinner's only hope. And Christ will bring again to man the *home* that was originally given. This will be a *real home for real people*."

"Right there," said Mr. Spencer, "is a matter I don't understand. What is the heaven in which we are to live eternally?"

"If sin had never entered the world," Ella replied, "you can readily see that this earth would have remained man's home. That was God's plan. And the fact that sin came will in no wise thwart the plan. Jesus said He came 'to save that which was lost.' Luke 19:10. *All* that was lost will be restored. Matthew 5:5 says the meek 'shall inherit the earth.' Micah 4:8 shows that the 'dominion' given to man at first will come again into his possession. Matthew 25:34 declares that in the final day, Christ will say to His redeemed ones, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' You see, He points them back to the beginning,—to the Paradise home.

"*This earth* is to be the home of the saved. Here will be found once more the tree of life and the river of life. Revelation 22:1, 2. All things will be made new. Revelation 21:5. There will be no sickness, no pain, no death. Isaiah 33:24; Revelation 21:4. And we shall know one another. 1 Corinthians 13:12."

"Miss Ella," inquired one of those who heard for the first time, "where did you get hold of this knowledge? This is a remarkably simple truth, and I wonder that I have never heard it before."

"I learned this from my Bible teacher at the boarding school I am now attending," she modestly answered.

"But who are the people—what denomination?"

"They are Seventh-day Adventists. You probably know of them. When father determined to send me to their school, I did not wish to go, for I heard

Ella Simpson Neighborhood Transformer

IX—That Study at Forsythe's

BY CHARLES L. TAYLOR

THE next day proved to be a very interesting one in that community. Telephones were kept busy. Ella Simpson's studies were the chief subject of inquiry and discussion; and at the little grocery store were gathered many of the most representative churchmen, to discuss the cases of Brethren Simpson and Spencer. The question which most vitally concerned them was the fact that two old-time users of tobacco had broken the habit.

Another feature which attracted attention was the manifest interest in Christian living shown by some who never before had been known to have any regard for the church or its teachings. Among these was Mr. Forsythe. And when the word went around that he had actually invited Miss Simpson to come to his home for Bible study, there was a sensation.

PASTOR DUNCAN, seeing that a general interest was being awakened, determined to take advantage of the situation, and that day announced a sermon for the following Sunday night on the topic, "The Soul and Its Hereafter."

The placards displayed by the pastor at once brought a crisis. Open opposition showed itself; and many, even stanch church people, were free to express their disapproval of their minister's course. That a good work had been accomplished could not be denied; and Mr. Duncan's effort to check it, seemed the part of envy and dense ignorance of the actual needs of the community.

At the suggestion of Mr. Forsythe, it was arranged that the study at his home should be conducted as a question box. He himself, as well as others, wished to interrogate the youthful Bible teacher. This was very agreeable to Miss Ella, whose experience at school had fitted her for just such a plan. Her vacation was now closing, and questions freely asked and answered would greatly aid in helping the largest number to see the beauty of the gospel.

Sunday evening was ideal; and the multitude of jingling sleigh bells told that many were taking advantage of the opportunity to visit a neighbor, to attend church, or to meet appointments. Mr. Duncan congratulated himself on a full

church. He would be able now "to check the ravages of a moral pestilence" which was sweeping over his field.

At Mr. Forsythe's commodious home, provision had been made for the interested few who had promised to come; and Ella and her parents had driven over early, that the work of the evening might be undertaken at the earliest possible moment.

The friends were prompt in arriving, and ere long it was manifest that the expected attendance was to be greatly exceeded. More and more came, until the house was crowded. Ella could not understand it. Nothing like it had ever been known in that neighborhood.

At the church, all was different. Mr. Duncan faced more empty pews than had greeted him in many weeks. His specially employed choir had few to enjoy its music. And the pastor inwardly understood. The thing he had sought to avert had already occurred. His sheep had wandered into a strange fold.

THE question box night at Mr. Forsythe's home was remarkable in many ways. A spirit of candor and good will marked all that was done, and the presence of an unseen Friend was felt by all present. A large portion of the company were young men and women, all of whom were deeply impressed by the tremendous change that had been wrought in Ella. From the fickle, vacillating, worldly girl, she had been molded into a sober, fixed, lovely Christian woman. Evidently she had found that of which they had long heard but had never known. Her life was a demonstration. That night, the reproach of the false charge of being semi-insane was lifted from the girl's shoulders, and all seemed anxious to have her understand their altered sentiments.

The questions were varied, but all were designed to get at the actual truth of the Bible relative to God's plan for saving man from wrong habits. What sin is, how it came into the world, how it may be put out of the life, how one may enjoy a victorious experience,—these and other practical phases of life received their due share of attention.

But that which held the center of the field was the great question which Mr. Duncan had chosen for his evening's dis-

they were a peculiar and somewhat unbalanced people."

"Yes," said Mr. Spencer, "one told me they were really crazy. In fact, this very truth which Miss Ella has set before us to-night was cited as an illustration of their erroneous doctrines, and I was warned against it."

"Pardon me," continued Ella, "but my contact with them has shown them to be a broad, liberal-minded, Christian people, who teach acceptance of the entire Bible, and who believe implicitly in the keeping of all the commandments. They observe, therefore, the seventh day as the Sabbath."

"Every honest and intelligent person knows that Saturday is the Sabbath," added Mr. Forsythe; "and if these seventh-day people teach *Christ*, as Miss Ella says they do, and do not nullify the plan of salvation by the doctrine of an everlasting hell, they are a people with whom I wish to be more closely associated."

"There is another feature of their work that has greatly appealed to me," said Ella, "and that is the thought that salvation through Christ includes the entire person, physical as well as mental. This is the direct outcome, you see, of the right understanding of the nature of the soul. Jesus died to save complete men. These people therefore teach temperance in a most practical way. They hold that a wholesome, clean diet, which will make good blood and a sound body, is absolutely in line with Christian experience. To state it logically, it may be placed this way: Good diet makes good blood; good blood, a good body; a good body, a good mind; a good mind, good thoughts; and good thoughts, good character. To defile the body, by whatever means, is, in their view, to make light of God's claims upon us, and to war against the best interests of the soul."

"That is why I am no longer using tobacco," said Mr. Simpson.

"Here, too," said Mr. Spencer.

NEXT day, Ella Simpson returned to her school life; but behind her she left more than one happy home, and many persons who had joined her in the beautiful faith of complete salvation through Christ. Moreover, Grace Spencer accompanied her as a student, thoroughly devoted to the idea of preparing for the Master's service.

The good work still goes on. Day after day, the light of the Scriptures continues to shine forth; and even Pastor Duncan has found a change of heart. The influence attending the simple message of the lovely schoolgirl, which led an unconverted man to the Saviour, caused the pastor so to hunger for better things, that he yielded to the Spirit of God, and found a new peace and a new power in proclaiming the merits of Calvary.

Ella's Bible teacher has since been invited by the pastor to occupy the latter's pulpit, and God's last-day message is now being proclaimed in her home town.

Ella Simpson found the truth concerning the soul; and the truth, through her, led many a tired and discouraged one to the Lamb of God, who bears away the sin of the world.

"We live by dying to ourselves; we die by living to ourselves."

The Success Power House

(Continued from page 1)

Then the Christian will be satisfied to live from hand to mouth, if necessary; for it will be from God's hand to his mouth. Holy Writ says, in 1 Chronicles 4: 23, "These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work." Like their blessed Master's, their lives were cast in the uneven furrow of the world's terrible need.

While multiplied church spires glisten heavenward, eager hands reach out earthward for perishing humanity. The workers not only bring wandering souls to Christ, but they take Christ to the people.

Only the Spirit of God can make the Christian fully appreciate the true value of a soul. As one has well said: "Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men. Would you like to know how Christ regards it? How would a father and mother feel, did they know that their child, lost in the cold and snow, had been passed by, and left to perish, by those who might have saved it? Would they not be terribly grieved? Would they not denounce those murderers with wrath as hot as their tears, intense as their love? The sufferings of every man are the sufferings of God's child, and those who reach out no helping hand to their perishing fellow beings provoke His righteous anger. This is the wrath of the Lamb."

Spiritual power is the polished keystone in the shining arch of success, the capsheaf in the ripened harvest field of God. Great talents are not absolutely necessary in the closing work. The poor widow's mites were perhaps the greatest financial gift ever made to the cause of God.

HUMILITY AND POWER

When children are perishing from hunger, they do not cry for baubles, but for bread. When men are dying from burning thirst, what does it matter whether the sparkling liquid be brought in a vessel of coarsest potter's clay, or in one of chased silver? The three thousand converted souls on the day of Pentecost did not care whether the preacher was Peter or a prince. They did not ask whether he had been an unlettered fisherman or schooled by Gamaliel, but, "What must we do to be saved?"

Spiritual power makes men humble. It makes them know that the quickest way to get up in the world is to get down with its Maker. The blessed Servant-Master, "knowing that . . . He was come from God, and went to God, . . . took a towel, and girded Himself." John 13: 3, 4.

Pride has caused the downfall of hosts of otherwise good men. In humility is power. When one bows low before the King of kings, he can lift his head in confidence before the kings of earth. To have the everlasting hands beneath, always gives one the upper hand.

The feet of the humble messenger on the mountain are much higher than the heads of the haughty in the valley. Dignity is not once mentioned among the Christian graces, neither is it one of the fruits of the Spirit. The most childlike disciple is the most efficient for God.

The worker with spiritual power will

not "cultivate the sharper's tact, for this will not stand the test of the day of God." With a heart-baited hook, he will constantly fish for men. There will be ample courage given to knock on the sinner's door, but not after an entrance is gained.

ROAD TO SUCCESS

There will always be a talking to God for the people, before talking to the people for God. It was while Jesus prayed that He was transfigured. So with His children. They will advance to success as Luther did up Pilate's stairway, on the knees.

Spiritual power will compel men to sing not only, "I'll go where You want me to go," but, "I'll stay where You want me to stay." Any field that is good enough to fight on, is surely good enough to die on, if necessary.

When the Master calls, the true children of God are in calling distance. They are willing to put their feet on new soil, knowing that the Father leads in the pillar of cloud as well as of fire. They are filled full of the Spirit, hence the promise of the Spirit is fulfilled to them. They have not fallen in love with God, but risen to sublime heights, wholly unknown to the world.

THE CHILD AND THE MASTER

A little girl who lived in a hotel, spent several hours each day practicing her simple music lesson. The monotonous "One, two, three, four; one, two, three, four," became so irksome to the guests, that they finally requested that it be discontinued. About that time, a famous musician came to the hotel. As soon as his skilled ear caught the sound, he went to the room where the little girl was practicing, and sat down at the piano with her. While she continued the tedious "One, two, three, four," he filled in a most beautiful melody, which harmonized perfectly with it.

As the fascinating strains floated through chamber and hall, every guest was enraptured. Drawing closer, and quickened ear and bated breath, they were astonished to observe that the little girl was still playing the principal part, but a master hand filled in the melody.

Just so in Christian service. The old, old story of the cross may be told with stammering tongue and broken speech; but when the Master Musician sits down by the side of the humble worker, and fills in a melody born in the glory land, the hungry soul cries out, "What must I do to be saved?"

GIRDLE IT WITH LIGHT AND GLORY

Oh, for men and women who will untiringly repeat the old, sweet story! It must ring out from every hilltop and mountain, be proclaimed over every valley and plain. It must girdle this old, sin-cursed earth with streams of powerful light and glory. It must be told in life and literature, by pen and printed page, in song and sacrifice, through this world and into the next.

"And when, in scenes of glory,
I sing the new, new song,
'Twill be the old, old story
That I have loved so long."

True spiritual power will make Christians so near like Jesus that the difference can hardly be distinguished. They will follow in the footsteps of Him who

lived between the mountain and the multitude; and like Him, they will earnestly go about doing good, until at last they will step right off into the sky, and walk with wings.

May God give us the humble, yet mighty spirit of the Nazarene, who was willing to leave heaven's front door, for us, and to enter earth's dark and dismal back door; who gladly came out of a mansion in the glory land, and arrived on earth in a barn; who was born and died far away from home—born in poverty, between two oxen, and died in power, between two thieves.

Unrolling the Future

III—The Second Seal and the Beginnings of Apostasy

BY JEAN VUILLEUMIER

"AND when He opened the second seal, I heard the second living creature saying, Come. And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword." Revelation 6: 3, 4, A. R. V.

Like the Smyrna church, the second seal embraces a definite period, the second and third centuries of the Christian era. The horse, from white, becomes red, which indicates a serious change in the character of Christianity from the purity of the first period. The rider of the horse represents the Roman emperors using the "great sword" of civil authority to satisfy both their cruel propensities and the bloody demands of the persecuting spirit of the age.

From the middle of the second century, the history of the Roman empire is a picture of anarchy. The people were oppressed by ferocious tyrants who often exhausted the public treasury to bribe the instruments of their tyranny, protected vice, and forbade virtue, and were themselves the victims of ever recurring conspiracies. Emperor Commodus (180 A. D.) was a delirious wretch who sold the right of life and death, and took pleasure in murdering or mangling innocents, including his own wife, members of the senate, and priests. Caracalla was a fratricide, who filled Rome with the blood of the 20,000 victims of his fury. Maximin (235 A. D.), Gallienus, and others were monsters of ferocity, and their terms of office were reigns of terror.

"To him that sat" on the red horse "it was given to take peace from the earth, and that they should slay one another," says the prophecy. But aside from the madness of political rulers, there was another cause of bloodshed during this period. That was the antagonism of the pagan religion for the new and rapidly growing religion of Jesus Christ.

PARTICULAR GODS TABOOED

The religion of Rome was imbedded in the legislation. The union of the state with the pagan cult was absolute. The law said: "No man shall have for himself particular gods of his own; no man shall

Thank God for spiritual power in Christian work! The great call of the crisis hour will be nobly answered by the coming of the man and the message. Probationary time lingers but a moment. Mercy's gate will soon swing forever shut to the wicked, and the glittering gates of pearl open wide for the remnant band.

Give us more and yet more spiritual power! Let this be the keynote of every message. May God help the leaders in His great cause to make Christian service so like heaven, that men and women will make a rush for both places!

Christian trespassed on the religion of those who were surrounding and watching him.

NEW RELIGIONS FORBIDDEN

And if, as it was his bounded duty to do, he endeavored to win his fellow men to the religion of Christ, he again came in conflict with the Roman law, which said, "Whoever introduces new religions, the tendency of which is unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death." (Quoted by Neander.) And as the Christians were generally from the lower walks of life, it meant bloody persecutions for them if the strict application of the law was required of the people. This application the Romans were not long in demanding. The common people were accusing the disciples of Christ of being the direct cause of floods, famines, earthquakes, epidemics, and other calamities, which they interpreted as being caused by the anger of the gods. The priests also were zealous in demanding persecution, as they saw their temples forsaken, their authority denied, and the sale of images reduced. Finally the governors and the emperors were led to use the sword, from the fact that Christians, in refusing to recognize their religion, failed to honor in them the majesty of the pagan state.

PERSECUTIONS OF PAGAN ROME

Five great persecutions were ordered by the following emperors: Nero, Marcus Aurelius, Decius, Valerian, and Diocletian. "Among the authentic records of pagan persecutions, there are histories which display, perhaps more vividly than any other, both the depth of cruelty to which human nature may sink and the heroism of resistance it may attain. . . . The most horrible recorded instances of torture were usually inflicted by the populace or in their presence in the arena. We read of Christians bound in

worship by himself any new or foreign gods, unless they are recognized by the public laws." Thus the contest was between the two great opposing principles, the rights of the individual conscience and the absolutism of state religion; between religious liberty and religious despotism. Christianity represented liberty, while paganism represented despotism.

Yet another factor must be considered. "The Roman ceremonial worship was very elaborate and minute, applying to every part of daily life. It consisted in sacrifices, prayers, festivals, and the investigations, by auguries and haruspices, of the will of the gods and the course of future events. . . . Thus religion everywhere met the public life of the Roman by its festivals, and laid an equal yoke on his private life by its requisition of sacrifices, prayers, and auguries. . . . If a man went out to walk, there was a form to be recited; if he mounted his

"Religion met the public life of the Roman by its festivals."



chariot, another."—James Freeman Clarke, "Ten Great Religions."

"The number of the gods was as great," says Mommsen, "as the incidents of earthly life," and therefore "by land he traveled under the protection of one tutelary divinity, by sea another; the birth, the bridal, the funeral, had each its presiding deity; the very commonest household utensils were cast into mythological forms; he could scarcely drink without the gods." Therefore at every step, the being reminded of making a libation to

chairs of red-hot iron while the stench of their half-consumed flesh rose in a suffocating cloud to heaven; of others who were torn to the very bone by shells or hooks of iron; of holy virgins given over to the lust of the gladiator, or to the mercies of the pander; of two hundred and twenty-seven converts sent on one occasion to the mines, each with the sinews of one leg severed by a red-hot iron, and with an eye scooped from its socket; of fires so slow that the victims writhed for hours in their agonies; of bodies torn

limb from limb, or sprinkled with burning lead; of mingled salt and vinegar poured over the flesh that was bleeding from the rack; of tortures prolonged and varied through entire days. For the love of their divine Master, for the cause they believed to be true, men, and even weak girls endured these things without flinching, when one word would have freed them from their sufferings."—Lecky, "History of European Morals."

Thus, during more than two centuries, at varying intervals, the Roman emperors had power "to take peace from the earth, and that they should slay one another."

The longest of these persecutions was that of Diocletian, which lasted ten years, from 303 to 313. At the end of that time, this last named emperor had a medal struck in order to commemorate forever the glorious destruction of the Christian name. He was greatly mistaken, as the Christians multiplied with such rapidity that at the end of the third century, it is claimed that they formed nearly one twelfth of the entire population of the empire, or something like 8,000,000 people.

Unfortunately, the Christian church did not come forth from this period of persecution as pure as it had entered it. As the apostles had predicted, there came a change, a "falling away." "From among your own selves," Paul had said to the elders of the Ephesian church, "shall men arise, speaking perverse things, to draw away the disciples after them." To the Thessalonians, he had announced the coming of a "man of sin," "the son of perdition," stating that "the mystery of lawlessness" was already working inside the churches. Acts 20: 29, 30; 2 Thessalonians 2: 3-7. And this change is clearly indicated by the change from *white* to *red* in the color of the horse of the second seal.

The conclusion of this study of the second seal will be given by Mr. Vuilleumier next week.
EDITORS.

The Vacillating Zedekiah

(Continued from page 8)

He sacrificed the noble freedom of his manhood, and became a cringing slave to public opinion. With no fixed purpose to do evil, he was also without resolution to stand boldly for the right. Convicted though he was of the value of the counsel given by Jeremiah, he had not the moral stamina to obey; and as a consequence, he advanced steadily in the wrong direction.

THE KING FEARED MEN

The king was even too weak to be willing that his courtiers and people should know that he had held a conference with Jeremiah, so fully had the fear of man taken possession of his soul. If Zedekiah had stood up bravely and declared that he believed the words of the prophet, already half fulfilled, what desolation might have been averted! He should have said: "I will obey the Lord, and save the city from utter ruin. I dare not disregard the commands of God because of the fear or favor of man. I love the truth, I hate sin, and I will follow the counsel of the Mighty One of

Israel." Then the people would have respected his courageous spirit, and those who were wavering between faith and unbelief would have taken a firm stand for the right. The very fearlessness and justice of this course would have inspired his subjects with admiration and loyalty. He would have had ample support, and Judah would have been spared the untold woe of carnage and famine and fire.

The weakness of Zedekiah was a sin for which he paid a fearful penalty. The enemy swept down like a resistless avalanche, and devastated the city. The Hebrew armies were beaten back in confusion. The nation was conquered. Zedekiah was taken prisoner, and his sons were slain before his eyes. The king was led away from Jerusalem a captive, his eyes were put out; and after arriving in Babylon, he perished miserably. The beautiful temple that for more than four centuries had crowned the summit of Mount Zion, was not spared by the Chaldeans. "They burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chronicles 36: 19.

At the time of the final overthrow of Jerusalem by Nebuchadnezzar, many had escaped the horrors of the long siege, only to perish by the sword. Of those who still remained, some, notably the chief of the priests and officers and the princes of the realm, were taken to Babylon and there executed as traitors. Others were carried captive, to live in servitude to Nebuchadnezzar and to his sons "until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah." Verses 20, 21.

NEBUCHADNEZZAR AND JEREMIAH

Of Jeremiah himself it is recorded: "Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." Jeremiah 39: 11, 12.

Released from prison by the Babylonian officers, the prophet chose to cast in his lot with the feeble remnant, "certain poor of the land" left by the Chaldeans to be "vinedressers and husbandmen." Over these the Babylonians set Gedaliah as governor. Only a few months passed before the newly appointed governor was treacherously slain. The poor people, after passing through many trials, were finally persuaded by their leaders to take refuge in the land of Egypt. Against this move, Jeremiah lifted his voice in protest. "Go ye not into Egypt," he pleaded. But the inspired counsel was not heeded, and "all the remnant of Judah, . . . even men, and women, and children," took flight into Egypt. "They obeyed not the voice of the Lord: thus came they even to Tahpanhes." Jeremiah 43: 5-7.

THE PROPHET'S LAMENTATIONS

The sorrow of the prophet over the utter perversity of those who should have been the spiritual light of the world, his sorrow over the fate of Zion and of the people carried captive to Babylon, is revealed in the lamentations he has left on record as a memorial of

the folly of turning from the counsels of Jehovah to human wisdom. Amid the ruin wrought, Jeremiah could still declare, "It is of the Lord's mercies that we are not consumed;" and his constant prayer was, "Let us search and try our ways, and turn again to the Lord." Lamentations 3: 22, 40. While Judah was still a kingdom among the nations, he had inquired of his God, "Hast Thou utterly rejected Judah? hath Thy soul loathed Zion?" and he had made bold to plead, "Do not abhor us, for Thy name's sake." Jeremiah 14: 19, 21. The prophet's absolute faith in God's eternal purpose to bring order out of confusion, and to demonstrate to the nations of earth and to the entire universe His attributes of justice and love, now led him to plead confidently in behalf of those who might turn from evil to righteousness.

But now Zion was utterly destroyed; the people of God were in their captivity. Overwhelmed with grief, the prophet exclaimed: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies." Lamentations 1: 1, 2.

THE faith which enables a man to say, "We are well able," when facing difficult problems, is not something that comes in a moment. It is itself a product of cultivation. It comes as a result of having met and surmounted lesser problems. Heroes are not made on the battle field. They are there revealed. The Captain of our salvation was made perfect through suffering. He came up from the ranks, as must every captain. We are able to help others pass through experiences only that we ourselves have passed through.
D. H. KRESS.

"HE who hurts others injures himself; he who helps others advances his own interests."

Notice of 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 28th day of January, A. D. 1918, at ten o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, 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.

C. H. JONES, *President.*
H. G. CHILDS, *Secretary.*

Two Weeks More

February 1 is the date when the new higher rates on the weekly SIGNS OF THE TIMES go into effect. Many are taking advantage of the present exceedingly low rates. Over 6,000 new subscriptions in the last two weeks. 350 from Saginaw, Michigan. 166 in a single order from North Dakota. Heavy mails from Florida. Scores of subscriptions (too busy to count them) from New York. This welcome avalanche of subscriptions from every part of the United States and Canada has boosted the list to somewhere about 60,000—200 per cent increase in nine months.

Save 20 cents

on each one of a club of 5 or more to one address. This means a saving to you of \$2.00 on a club of 10; of \$5.00 on a club of 25.

Save 30 cents

on each of a club of 5 or more to different addresses. This means a saving to you of \$3.00 on 10 such subscriptions; \$7.50 on 25.

Single copy, one year, \$1.00; 5 or more to one address, 80c each for a year; 5 or more to different addresses, 85c each for a year. 25% to 50% increase after February 1.

Make out a list of relatives, friends, or soldier boys who have gone to the front, and order a year's subscription for each. It may be your last chance to show an interest in them.

Act upon the good impulse that comes to you, make up your list today, and get your order off to your tract society without delay.

FOR SALE—One of the best fruit, dairy, and alfalfa farms in the Turlock (California) Irrigation District. Sixty acres. For particulars, address L. M. Bowen, Loma Linda, California.

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It will be greatly appreciated if those who are sending papers for free distribution to Nathaniel Krum, Kensett, Arkansas, will in the future address him at Mt. Pleasant, Arkansas.

Mrs. C. I. Demham, 1548 Third Street, Santa Monica, California, desires a continuous supply of papers, magazines, tracts, etc., for free distribution.

Mrs. May Madison, Circle, Montana, desires a supply of the SIGNS OF THE TIMES, *Review and Herald*, *Watchman*, and *Lifeboat*.

Signs of the Times

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\$6⁰⁰ a Day

A wide-awake *Signs Magazine* agent in Montana recently wrote, "Friday I sold 100 magazines at Anaconda, and of course I was pleased over the day's work."

Her commissions amounted to \$6.00. This was on a basis of six cents profit on each copy sold. Hereafter the workers' profit will be eight cents a copy, or \$8.00 a hundred. Sales of 100 a day are not exceptional. Scores of lady workers sell fifty or more a day.

IT PAYS FOUR WAYS

First and foremost, the good done is incalculable.

Secondly, willing workers are able to earn a good living.

They are benefited healthwise.

The work is clean, dignified, and educational.

There is a good demand for the *Signs Magazine*. See a copy of the January or February number, and you will understand why.

You are invited to join our large corps of workers. Further information may be obtained from your tract society secretary.

SIGNS OF THE TIMES MAGAZINE
MOUNTAIN VIEW, CALIFORNIA

The Enduring Peace

IN sending New Year's greetings to the "American public," Cardinal Gibbons says, "I trust that the new year will soon see the advent of a permanent and solid peace throughout the world." In concluding a recent address in Birmingham, Mr. Asquith said, "We look to the end with an assured and ever growing belief that both in the Council Chamber of Peace and in the reordering of our household here at home it will open a new era of liberty and justice." In addressing an overflow meeting on the same occasion, Mr. Asquith, at the beginning of his address, said, "I am a peace man myself; but it must be a peace which is a real peace, an honorable peace, and a lasting peace."

There is no sentiment to-day that is expressed more freely or more frequently than that we are to have an enduring peace as the result of this war. But never was there a greater delusion creeping over the world.

What are the prospects for such a happy condition? This nation comes up to the new year, after about nine months of war, with a debt of \$5,615,000,000. The other allies have placed upon their shoulders a war burden in the neighborhood of \$90,000,000,000; while the central powers of Germany and Austria combined have a war debt of some \$40,000,000,000.

As soon as peace is declared, the millions of men will come home from the trenches to find other millions of men and women occupying positions in factories that have grown to unnatural proportions since the war began. The great industry of making war materials must of necessity be greatly reduced; and how can such a situation do anything else than end in utter confusion, discontent, and the wildest kind of strife and rioting?

We should make no mistake whatever upon the point that we are in a little time of trouble now which is to precede the great and unprecedented time of trouble that begins with the pouring out of the seven last plagues. Men will look in vain to this world for peace; but the glorious dawn of eternal peace is just before us. The Lord Jesus Christ is soon to come, and that is our one supreme hope. If we are looking for peace and rest in any other direction, we are doomed to disappointment. Let the teaching of God's word, which makes these things clear, be studied and taught with all of our energies everywhere, so that every individual may have the opportunity of knowing this most indescribably glorious and joyous truth,—that Jesus is soon coming to end all of this strife, commotion, and suffering.

Play Without Toys

SAYS the *Wall Street Journal*, "The man who foregoes the purchase of an expensive and foolish Christmas toy for his child, and puts the money into the savings bank for that child's future educa-

tion, is performing an act of good citizenship."

The principal value that comes from many of the toys purchased for children is the profit that is brought to the toy maker. But children can be entertained quite as well through some useful and also pleasurable occupation, if only a little thought is devoted to the subject. The boy who has a few tools and is trained to make his own toys is learning useful work while he plays. A father who will take the pains to amuse his boy along such lines will find a comradeship springing up that not only entertains the little lad, but will shape his destiny in the field of usefulness.

Children need to be entertained, but their entertainment may be made something more than a mere passing pleasure. It may be turned to the stronger and more substantial joys of usefulness. This



HUNGRY LITTLE SERBIANS

French soldiers feeding Serbian children from a "goulash wagon," or military kitchen. Serbia is a land of desolation to-day.

will take considerable painstaking labor on the part of the father and the mother; but in the end, it is a great saving of time, and brings to the heart of the father and the mother the happiness of seeing the son or the daughter occupying a field of usefulness rather than becoming a source of anxiety and distress.

War Till 1920

THOMAS W. LAMONT, of the firm of J. P. Morgan and Company, recently returned from a trip to England and France, and expresses the conviction that the war may last over into 1920, so bitter and so determined are the combatants; while Lloyd-George expresses the hope for victory and peace this year.

The war may terminate soon, or it may drag on; but however that may be, we should not lose sight of the meaning of such an unprecedented war breaking out in the midst of our twentieth century civilization and boastful claims of Christian enlightenment. We ought to recognize that much of our vaunted Christianity is only a sham, and the fact is certainly apparent that mere civilization in and of itself furnishes no secure barrier against the inroads of war. If we will but take the pains to turn to God's Book, we may learn, beyond a peradventure, the significance of all these calamitous and stormy times.

Billion Bushels of Wheat

"A BILLION bushels of wheat in 1918" is the slogan that the Department of Agriculture of our nation has placed before the farmers of the land. The sowing of fall wheat, according to present estimate, will not produce a great deal over half that necessary quantity; therefore a large amount of spring wheat must be sown if the goal is reached.

In a time when the war madness of the age is causing famine to threaten the entire earth, it becomes the duty of each individual to do his utmost to produce the necessary food supplies.

Cheapen Sugar

DR. HARVEY W. WILEY, the well-known authority on foods and sanitation, says, "In my opinion, we could diminish the consumption of sugar by one half, with profit to health and efficiency; and this would restore the equilibrium which existed before the war, and diminish the price of sugar by several cents per pound."

Please note the expert's statement,—both our "health and efficiency" would be increased if the amount of sugar consumed were diminished by one half. This expert authority on foods is not in the habit of speaking extravagantly, and doubtless his figures are an understatement rather than the reverse.

It will help us greatly to know that the diminishing supply of sugar is a benefit to us rather than a hardship. Amid all the hardships and sufferings, we are nevertheless getting some good things forced upon us by the very necessities of the war. Less sugar seems to be helping.

In addition to the Bolsheviki, an article in *Munsey's Magazine* mentions twenty-six other societies and organizations, all of which are dissatisfied with the conditions of their country, and are working along lines of revolution and general social ferment. If any one would take the pains to do so, he could probably make a strong showing along similar lines in any other country. These are days loaded down with unrest and revolutionary sentiment. What strange material out of which to build the proposed temple of universal peace!

A WALL STREET statement says, "Trade balance in favor of the United States since the beginning of the European war to December 1 this year was \$8,040,004,669." An unprecedented trade balance, to be sure, and largely brought about by the calamity of a great world war in this enlightened twentieth century, whereas we had been told, on every hand, to expect better and different things. Human predictions have shown themselves to be nothing more than fanciful and misleading speculations. Have you ever examined the predictions of the divine Book in order to discover the difference between certainties of divine foreknowledge and the fanciful dreamings of mere men?