

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
 BUT HAVE NOT LOVE,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of prophecy,
And know all mysteries and all knowledge;
And if I have all faith, so as to remove mountains,
 BUT HAVE NOT LOVE,
 I am nothing.

And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
 BUT HAVE NOT LOVE,
 It profiteth me nothing.

LOVE suffereth long, and is kind;
LOVE envieth not;
LOVE vaunteth not itself,
 Is not puffed up,
Doth not behave itself unseemly,
 Seeketh not its own,
 Is not provoked,
 Taketh not account of evil;

Rejoiceth not in unrighteousness,
 But rejoiceth with the truth;
Beareth all things, believeth all things,
Hopeth all things, endureth all things.

LOVE NEVER FAILETH:

But whether there be prophecies, they shall be done away;
Whether there be tongues, they shall cease;
Whether there be knowledge, it shall be done away.
For we know in part, and we prophesy in part;
 But when that which is perfect is come,
 That which is in part shall be done away.

 When I was a child,
 I spake as a child,
 I felt as a child,
 I thought as a child:

Now that I am become a man,
I have put away childish things.
For now we see in a mirror, darkly;

But then face to face: now I know in part;
But then shall I know fully even as also I was fully known.

 But now abideth
 FAITH, HOPE, LOVE,
 These three;
And the greatest of these is
 LOVE.



"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3740—The Filling Up of the Afflictions of Christ

Please explain Col. 1:24, second clause, where Paul says, "And fill up on my part that which is lacking of the afflictions of Christ." Did not Christ suffer a plenty? Did Christ leave behind all the sufferings of the 1,260 years?

J. B.

We have presented before us in this very chapter the fact that Christ is the head, and the church is His body; and that as He has identified Himself with the church in all things, so the church is to identify herself with Christ. Christ has suffered for the church, and not only suffered for the church, but for the whole world; and His church can not come into true relationship with Him without also suffering for others. The whole world in a way is saved by vicarious suffering, some suffering for others. And so Christ has left His church in this world, with all its sin and evil and wo and misery, in order that that church may learn the truest fellowship with Him in the sufferings which she must undergo. You will notice that he does not simply say, "Fill up the afflictions of Christ," but "the afflictions of Christ in my flesh for His body's sake, which is the church." God calls us to suffer for others. He called Paul to do that in order that Paul might know the fullness of the blessing of Christ; and Paul yielded himself, that he might take his part of that, just as every other true Christian must yield himself. The sufferings of Christ were complete for all, in order that all might be saved from sin; but in order that all may joy in the Lord throughout all eternity, and thus enter into His joy, they must have fellowship with Him. And so Paul counts all things but loss, and pleads "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead," or out from among the dead. See Phil. 3:8-11.

3741—The Matter of Divorce

Is it right for Christians to get divorced, if either party has not committed adultery—just to get divorced because they do not agree on everything? And after such persons get a divorce, has either one a right to marry some one else? And would it be right, if they get divorced, to marry each other again after they have become reconciled?

R. R. E.

No Christian should get a divorce on any such grounds as that at all. We can understand how it is possible for people to get so selfish over some of the little things of life that those things fill their whole horizon. Each one is determined to have his or her way; and constant irritations and constant differences add fuel to the fire, until life seems unbearable, and a thing which began so small at first, gets to be a mountain at last, and hearts are separated and lives are separated, and the divorce court is the next thing. One of the great causes of this is that when the individuals themselves get married they do it for purely selfish purposes, the man to get a woman that just pleases him, and that will do just as he wants, and the wife to get a husband to support her, and so she can have an easy time of it, and who will respond to her whims. Such motives are wholly selfish. In the true married life there ought to be, of course, a standing for principle. The husband should not ask his wife to violate conscience in anything that he desires, nor should the wife ask the husband to do it. Conscientious convictions and scruples should be respected. If they can not agree concerning these things, they can agree to disagree. There is a general feeling on the part of every true husband and wife that the husband should stand at the head of the home, the responsible one to the world outside, the protector of his wife, the father of his children, one whose position in that respect should be respected. The wife is the head of the household within, and her wishes should be respected. She should not be considered a slave or a plaything, or one who is there simply and wholly for a husband's benefit; but he should render to her the same respect and deference in the home that he would expect as husband and the head of the family. She should have funds sufficient for her needs, just as he does for his. There should be agreement concerning this, and a proper division of income, counsel over matters concerning the home life, so that money could be expended in the best way. The wife should not have to belittle herself to go to her husband and plead for a few cents, or a dollar or so, or something of that kind, just as if she were a mere child or galley-

slave. In matters of difference, each one should be willing to yield his or her own wishes, if it did not compromise conscience, or in his or her judgment seriously affect the family or themselves. A sensible Christian heart would find ways and means of passing over these little differences; and if they could not settle them in genial, kindly conversation, they would better seek the Lord over them—seek God together, and seek Him separately; try always to excuse the other, and be willing to confess faults, and differences could be healed. We believe that such differences as these should never be ground for divorce. It is a shame that Christians should permit them to be.

Secondly, we believe that it would be a perfectly proper thing for those who have been divorced from such causes, to get reconciled and married again, if they have not been married to others in the meantime. The Lord tells us that when a wife has gone from her husband and married another, she may not come back to the first husband and marry him, because such things beget shame and confusion. We hope that this is plain to our correspondent. It seems to us that the way outlined is the only true, logical, Christian, human way.

3742—The Sin of One

Why did the whole company of Israel suffer defeat from the people of Ai because of the sin of one man, and why did his entire family suffer death by stoning and fire because of his sin? Why, in the same connection in the American revision, is the "accursed thing" called the "devoted thing"? It would seem as tho "accursed" and "devoted" were two opposite words. I have been a member of the Bible Band ever since it was started, and have received much comfort and blessing since following the readings.

No. 698.

1. God would have His people understand that they are all bound together. As expressed by the apostle Paul in Romans 14, "None of us liveth to himself, and no man dieth to himself;" or in 1 Cor. 12:26, "Whether one member suffer, all the members suffer with it," etc. Cain thought to say that he was not his brother's keeper; he would throw off his responsibility by letting his brother care for himself. When the children of Israel entered Canaan, God rolled away the reproach of Egypt from them. They passed through the Jordan even as they had passed through the Red Sea, by His great power and mercy. The one thought which ought to have impressed them was to be clean from all sin. The first victory that was given them God gave wholly. The walls of Jericho were thrown down by the invisible army of God while the children of Israel were simply marching around it with the ark of God, in order that they might witness God's power.

Seemingly that victory, which was given by God alone, made them self-confident, and in substance they said: "Why, Ai is a little bit of a city; there is no need of a whole lot of us going up there. We can send simply a few men, and they will overthrow that city." What Israel ought to have done before going to Ai was to seek God to know what He would have them do. He had given them one city, doubtless He would have given them other cities in the same way that He gave Jericho. They wanted to do something of themselves, and those who were sent there and defeated may have been men who were entirely and wholly self-confident. So it may have been with all that were slain. Then, too, they ought to have sought God from the very first defeat, and learned just what was the cause. We may not be able to see all the particulars ourselves; but Israel had sinned. They were so bound together in one (and so ought God's church to be) that if one member suffered, the other members suffered because of it. If one sinned, others suffered in consequence of that sin. His family evidently were connected with him in it. We know that God is just; and we could come to no other conclusion than that his family stood with him in that sin in every respect, consequently perished with him.

2. The term "devoted" is the better term—devoted to God for whatever purpose God chose. Sometimes that purpose was destruction. So the Amalekites were devoted to destruction. Sometimes it was for use in the sanctuary service, devoted to God for that purpose; but when men perverted a thing which God had devoted, to their own service, or purpose, or work, it became an accursed thing, like all other blessings of God which are perverted; the blessing becomes

a curse, righteousness becomes sin, life becomes death.

We wish that all our Bible Band readers would stay by the reading of the Band as has this dear soul. We are sure they would find it a constant blessing all the way.

3743—Written in the Earth

Will you please tell us the meaning of "written in the earth," Jer. 17:13? A. P. F.

It would seem clearly from the Scripture itself that those who are written in the earth will perish with the cleansing of the earth. "All that forsake Thee shall be ashamed, and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." Those written in the earth are those who have their hearts and hopes in the earth. Jesus told His disciples to rejoice because "your names are written in heaven." It would seem very clear that the expression marks destiny,—written in earth for destruction, written in heaven for life everlasting. Jesus tells us in John 3:3 that "except one be born from above, he can not see the kingdom of God." One's name is recorded, usually, where he is born. This is expressed in the beautiful Psalm 87: "Glorious things are spoken of thee, O city of God. I will make mention of Rahab and Babylon as among them that know Me: behold, Philistia, and Tyre, with Ethiopia: this one was born there." And those born in the earth and of the earth, and of these cities, and having their hearts here, would perish with their treasures. But the psalmist continues: "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there."

3744—Sodom and Samaria

What is meant by the captivity of Sodom and Samaria and Israel referred to in Ezekiel 16, and what does a return to their former estate signify? E. H.

Simply to the resurrection by which all the wicked of earth will be brought back and judged. God judges not for things that come after death, but for things which precede it; and when the Lord brings back for executive judgment those who have dwelt here upon the earth, they stand as they stood when they passed from life.



Schedule for Week Ending May 11, 1912

	May 5	2 Chronicles 11, 12
Sunday	" 6	" 13, 14
Monday	" 7	" 15, 16
Tuesday	" 8	" 17, 18
Wednesday	" 9	" 19, 20
Thursday	" 10	" 21, 22
Friday	" 11	" 23, 24
Sabbath	" 11	Psalms 35, 36

Our readings for the week lie wholly within Second Chronicles, save the Sabbath lesson. They begin in Rehoboam's reign, just after the revolt of the ten tribes, which he thought to bring back, but was prevented by the prophet Shemaiah. The loss was the fault of the king himself. Fearing Israel's attack, he built fortresses and strengthened the cities of Judah greatly. He at first humbled his heart before God, and afterward forsook Him. But finally he departed from God, and became a tribute vassal of Egypt. Jeroboam, who might have been a king of good influence, became mighty for evil in the false worship of the golden calves, to which Chronicles only refers. He might have been a power for good, but his choice of evil was a curse to Israel to the end.

In Judah the reign of Rehoboam was followed by the good reigns of Abijah, Asa, and Jehoshaphat, and the weak reigns of the wicked kings Jehoram and Ahaziah, who fraternized with the wicked house of Omri.

There are two great lessons, profitable for us, given to Asa and Jehoshaphat regarding union with unbelievers and dependence upon men. Our history lesson closes with the introduction of wicked Athaliah.

Psalms 35 does not express David's disposition or revenge, but God's justice. Psalm 36 is especially comforting and helpful.

Signs of the Times

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

For Terms, See Page 15
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Man in the Judgment

By Charles L. Taylor

We shall all stand before the judgment-seat of Christ. Rom. 14:10.

FROM the very beginning, when God's great life plan was first unfolded to man, it has been apparent that ultimately there must come a day when man shall render an account to his Maker. Probation presupposes final examination.

Nor should it be overlooked that, as probationary testing and trying have for their great object the development of godlikeness in matter of character, the supreme question of the final great day will be, What is the character?

Character Defined

But character is only the summing up of life. The original word signified "an instrument for marking, to cut into furrows, to engrave." Webster defines it as "the peculiar quality or sum of qualities, by which a person or thing is distinguished from others; the stamp impressed by nature, education, or habit; that which a person or thing really is." Also, "moral quality; the principles and motives which control the life."

Character, then, is only what one *is* as a result of what one *does*. Principles of right or wrong, motives of good or ill, find expression in life actions; actions repeated become habits; habits added together are character. Moral quality, what one really is, places its mark, its stamp, its impress, upon all deeds; and these in turn, by the law of reflex action, serve to deepen the channels, and fix the flow of the life current, whether it be good or bad.

Life results alone will come in review at the day of final accounting. Whatever man is at that time will tell the complete story of all that has gone before. If, as earth's inhabitants are brought face to face with "the Judge of all the earth," it is seen that in some there is nothing eternal or enduring, it will be recognized as *prima facie* evidence that during their earthly sojourn they have not been connected with eternal sources of life.

Only Eternal Morals Admitted

God is eternal. Deut. 33:27. His kingdom is everlasting. Dan. 7:27. To admit into that realm subjects who have characters that are not enduring, who have morals that are not eternal, who have life that is not everlasting, would be to destroy the realm and overthrow its Ruler.

The great ticket of admission into the heavenly country is a Christ character. Admission privileges are granted absolutely only beyond the judgment. As all are brought before the judgment-seat of the Christ, brought into the actual presence of the great Pattern, and character comparisons are made, then and then only will it be known fully who truly conforms to the great standard. Life measurement will then be

made; and those whose lives show the eternal *length* and the eternal *quality*, will enter into all fulness of life and immortality. They who have willingly and continuously borne the Spirit seal here, will forever bear that same seal, or mark, there.

The illustrations of Jesus give us clear views of this matter of life and character. In the figure of the sheep and the goats (Matt. 25:31-34), there is brought out most vividly the thought of character. How different is a sheep from a goat! And to those



"By cherubim with flaming sword, they were one day driven away"

represented by the sheep He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The great life plan announced in Eden; the great character plan, with its eternal life power and resultant immortality; the blessed plan of obedience to divine law and rulership in God's earth kingdom,—this great plan is recognized and serves as the basis for decision at the last day.

The One Open Door to Immortality

Father Adam will be there, and will bear testimony to the truth that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." His very presence among the hosts of the redeemed will be standing evidence that God's life received, God's law obeyed, God's testings endured, God's mark impressed, God's character manifested, and all this known only by faith, is the single open door to immortality.

The account of the wedding-garment also throws much light upon this momentous life question. See Matt. 22:8-13. Among the many invited guests who came to the royal

function, there was one "which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness." Without the garment of righteousness (Rev. 19:7, 8), no one can find place in the kingdom of life, for *righteousness is life*. In that country only life can meet life.

"Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." God's Eden will be restored to man. The redeemed of the ages will again find access to the tree from which, by cherubim with flaming sword, they were one day driven away. But what opens the gate for their return?—Ah, nothing less than obedience to the great law of life to which Adam had been disloyal. God's everlasting law obeyed through the everlasting faith of the Son of God, gives clear title to an everlasting life in everlasting habitation.

Treasured Principles of Everlasting Life

This is the great reason why God's law is the standard of the judgment. Eccl. 12:13, 14. Within its bosom are treasured all the principles of everlasting life. To dwell in that law is to dwell in life. That law, written in the heart and mind, makes one know God. Heb. 8:10, 11. That law translated into flesh and allowed to operate in the daily life makes one a child of God. John 1:12-14; 1 John 3:2. That law *was* the life of Jesus Christ, and was by Him drawn out "in living characters." Thus, standing "before the judgment-seat of Christ," men are only standing in the presence of the divine statutes, and by them tested.

O, let it be known and heralded everywhere that God's ways are ways of wisdom. Just and right are all His plans. Nothing greater, nothing better, nothing more noble, could there be than His plan by which man shall be quickened, purified, and prepared for an eternal and immortal hereafter. And as righteousness of character alone is enduring, as it alone can finally receive the benediction of immortality, let us with all the heart submit our lives to our blessed Lord, and allow Him, by daily testing and helping, to bring our whole experience into harmony with God's eternal law of life and truth, and thus into perfect conformity with Himself, who is our everlasting Pattern.

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I HAVE been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proven by better and fuller evidence of every sort, to the mind of a fair inquirer, than the great sign which God has given us, that Christ Jesus arose from the dead.—Arnold.

"Come Ye Yourselves Apart, . . . and Rest a While"

By Mrs. E. G. White

And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught. And He said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat.

THE disciples had just returned from their first missionary tour. They came to Jesus and told Him all things. Their intimate relationship with Him encouraged them to lay before Him all their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses. They had committed errors in their first work as evangelists; and as they frankly told Christ of their experiences, He saw that they needed much instruction. He saw, too, that they had become weary in their labors, and that they needed to rest.

The Almighty to Save

But where they then were they could not obtain the needed privacy; "for there were many coming and going, and they had no leisure so much as to eat." The people were thronging after Christ, anxious to be healed, and eager to listen to His words. Many felt drawn to Him; for He seemed to them to be the fountain of all blessings. Mercy and truth and the very essence of love were expressed in His words. He was indeed the very fountain of all good, able to meet all the necessities of a fallen world and of a tried church. No one appealed to Him in vain. All that poor, suffering, helpless sinners need, is found in Him. He is not only mighty, that does not fully express it, but almighty to save, ready to take the sinner's load of guilt, and impute to him His righteousness.

The physical restoration of every soul that came to Christ to be healed is an assurance that He is fully able to take away sin, and to heal the diseased soul. He is "the Lamb of God, which taketh away the sin of the world." Many of those who then thronged about Christ to receive the precious boon of health, accepted Him as their Saviour. Many others, afraid then to confess Him, because of the Pharisees, were converted at the descent of the Holy Spirit, and before the angry priests and rulers, acknowledged Him as the Son of God.

But now Christ longed for retirement, that He might be with His disciples; for He had much to say to them. In their work they had passed through the test and trial of conflict, and had encountered opposition of all kinds. John the Baptist had just been beheaded; and his disciples, full of grief at his death, had taken up his body, and laid it in a tomb, and had then come and told Christ.

Hitherto the disciples had consulted Christ in everything; but for some time they had been alone, and at times they had been troubled to know what to do. They had found much encouragement in their work, for Christ did not send them away without His Spirit, and by faith in Him they worked many miracles; but they needed now to feed on the Bread of Life. They needed to

go to a place of retirement, where they could hold communion with Jesus, and receive instruction for future work.

Duty to Rest

"And He said unto them, Come ye yourselves apart into a desert place, and rest a while." Christ is full of tenderness and compassion for all in His service. He would show His disciples that God does not require sacrifice, but mercy. They had been putting their whole souls into labor for the people, and this was exhausting their physical and mental strength. It was their duty to rest. Christ called them to rest that they might spend a few hours with Him. How thoughtful and tender was His love and care for them!

"And they departed into a desert place

The Pool of Siloam

By T. L. Waters

"Go, wash in the Pool of Siloam." John 9:7.

When the eyes of the spirit by sin are made blind,
And groping for truth, no light can it find;
When the darkness of error envelops the mind,
And chains of tradition the inner man bind;
Then go to the Pool of Siloam and wash.

When spiritual darkness the whole man enfolds,
And creeds and confessions your actions control;
When for Paul and for Cephas your thoughts you are giving,
And your church to build up you are mightily striving;
Then go to the Pool of Siloam and wash.

That pool is the Light of the world,—'tis God's Word,
Whose truth must enlighten, and break the strong cord
That fetters the spirit, that darkens the mind;
'Twill loosen the cords by error entwined,
When you go to the Pool of Siloam and wash.

The works of our Saviour are manifest made,
When the sword of the Spirit, with its mighty blade,
Cuts us loose from the darkness which did truth disguise,
And with power from above enlightens our eyes,
When we go to the Pool of Siloam and wash.

by ship privately." With His disciples, Jesus crossed the water, and chose a retired place away from the cities, away from the thoroughfares of travel, at a little distance from the lake, where they would be in seclusion, and away from the bustle and agitation of the city. The scenes of nature were in themselves a rest, a change grateful to the senses. Here they could listen to the words of Christ without hearing the angry interruptions, the retorts and accusations, of the scribes and Pharisees. Here they could enjoy a short season of rest and precious fellowship in the society of their Lord.

The rest which Christ and His disciples took was not self-indulgent rest. The time that they spent in retirement was not devoted to pleasure or frivolous amusement. They talked together regarding the work of God, and the possibility of bringing greater efficiency into the work. The disciples had

been with Christ, and could understand Him; to them He need not talk in parables. He corrected their errors, and made plain to them the right way of approaching unbelievers. He opened more fully to them the precious treasures of divine truth. Important truths from the inexhaustible storehouse were presented to them. They were vitalized by divine power, and inspired with hope and courage.

Spoken for To-Day

Christ's words of compassion are spoken to His workers to-day just as surely as they were spoken to His disciples. "Come ye yourselves apart, . . . and rest a while," He says to those that are weary. He does not urge us to work to the utmost of our strength. We are to remember that there is important work to be done on the morrow, and for that reason we are to take care of our physical powers. There is much work to be done, day after day; but we must not strive to load ourselves with more burdens than we can carry.

Altho we are required to be self-denying, to make self-sacrificing efforts, yet God has fixed a limit. His workers are to show no presumption. God does not require His servants to ruin their health by continual taxation. This is not the fast that will glorify God. The mind can not act healthfully if the worker weakens his physical machinery by overexertion. God would have all study the laws of health, and then use reason when working for Him, that the life which has been given may be preserved.

The religion of Jesus Christ requires every human being to obey the laws of the physical organism. We may be fitted for the labors of to-morrow by the judicious exercise and care of our powers to-day. The servants of Jesus Christ are not to treat their health indifferently. The Lord remembers that we are but dust, and He does not expect more of us than we can do.

Let no one labor to the point of exhaustion, thereby disqualifying himself for other duties. Do not try to crowd two days' work into one. All should use their strength wisely, and at the end those who work carefully and wisely will be found to have accomplished as much as those who so expend their physical and mental strength that they have no deposit from which to draw in a time of need.

Take Time to Rest

God's work is world-wide; it calls for every jot and tittle of the ability and power that we have; but there is danger that God's workers will abuse their powers as they see that the field is ripe for the harvest. But God does not require this. After they have done their best, they may say, "The harvest truly is great, and the laborers are few; but God knoweth our frame; He remembereth that we are dust."

Christ's workers should take time to rest. I speak not this to those that are constitutionally tired, those who think they are carrying heavier burdens than any one else. Those who do not labor, have no need of rest. Those who can not show that they have been using their spiritual and physical powers for God, working earnestly and thoroly for Him, with mind, and soul, and strength, are not in need of the sympathy that Christ gave to His disciples. It was to those who were worn down in His service, not those who were always sparing themselves, who did no earnest, self-sacrificing

work, that Christ addressed His tender, compassionate words. And to-day it is to the self-forgetful, those who work to the very extent of their ability, who are distressed because they can not do all they would do, and who in their zeal go beyond their strength, that Christ addresses the words, "Come ye yourselves apart, . . . and rest a while."

The disciples sought Jesus, and told Him "all things;" and He comforted and encouraged them. If to-day we would take time to go to Jesus with our troubles, we should be stronger. We should not be disappointed; for He would be at our right hand, and we should not be moved. We need more simplicity, more trust and confidence in our Saviour. "Ask, and it shall be given you," He has promised. "Come unto Me," He says, "all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

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The Sanctuary

By Mrs. Dora Nester

II—The Second Yearly Feast in Type and Antitype



OR authority, we turn to Ex. 23: 16, where we find this feast enjoined, and called the "feast of harvest," or "first-fruits of thy labors;" or to Ex. 34: 22, where it is called the "feast of weeks." The children of Israel were instructed to compute from the Passover seven weeks complete,

day they were to count fifty days. Now note briefly these facts: Abib 14 at sunset the Passover lamb was slain. Abib 15 was the first sabbath of Passover week. Abib 16, or the day after the sabbath, the sheaf was waved and the burnt offering was made to the Lord. This day, Abib 16, was the first day of the fifty which were to be counted to locate the second yearly festival. The fiftieth day, a type of the great Pentecostal day recorded in Acts 2: 1, was also a yearly sabbath. The calendar presented herewith, of the first three months of the year in which our Lord was crucified, will make this matter plain.

NOTE 1.—Abib 14 at sunset, the Passover lamb was slain, and eaten in the night following, Abib 15. In this year Christ was crucified on Friday, Abib 15, which was one of the yearly sabbaths of the ceremonial law. On the next day, Abib 16, which in this year fell on God's Sabbath of the eternal, unchangeable, moral law, the wave-sheaf and burnt offering were waved and offered to the Lord. And on this day began the fifty days to the feast of weeks, or typical Pentecost. Pentecost then fell on Sivan 6, the seventh day of the week, God's Sabbath. Read Lev. 23: 5-16, especially verses 15 and 16, and remember that Abib 15 was a sabbath and Abib 16 was the Sabbath.

NOTE 2.—In Lev. 23: 15 the "morrow after the sabbath" was Abib 16, and in A.D. 31 was the weekly Sabbath.

We have found, therefore, that the second yearly feast, the "feast of weeks," or "first-fruits," was a type of the great Day of Pentecost which occurred fifty days after Christ's crucifixion. The wave loaves offered at the feast of weeks by the Israelites typified the completed gift of the Holy

continuance, that "first law of self-preservation," has no pre-eminence over this; it becomes a means to an end, the protection of individual rights. This may be a more or less commonplace ideal of government and of government's relation to society, but it has gained a good report wherever and whenever it has been in vogue. It works good and not evil. It secures equal consideration to the lowliest as well as to the highest member of society. As much of freedom, order, and justice as are attainable in our imperfect world are gained by this system.

But this leaves the State very simple in its purpose. It is not a soaring, ambitious system of control that would embrace every aspiration and duty known to mankind. It does not make the State a personal entity having moral responsibility; which it is not, as to the first, and can not have, as to the second.

Now there are impulses and purposes to whiten the aspect of society, to clear its blackened name, through influences that are planned to be exerted in the political field of society, through the institutions and departments of government. A new expression of this is the impulse, scarcely yet a movement, to bring the system of high schools into "vitalizing touch with Christianity," to make them a force to tell for Christian righteousness, since they are part of the political system.

And back of this all is the idea that the State, which is the political expression of society, should be the fostering parent of moral reform. A consequence quick to follow is the plan for which numerous institutions, clubs, etc., are working,—for the State to direct the recreations of its young men so as to save them.

A Misconception

That the religious forces, addressing themselves to the morality of man; and the civil power, coercing to obedience; and all of society in its broadest sense, are parts of one whole system, is a misconception of things as they are or as they should be. But this misconception of the relations of Church and State is advanced as the basis of coming reform. The character of all the institutions of society is to be molded anew.

But the fatal point is that these leaders in social reform seek to take over in the Christian name the various institutions and social activities of this world. They seek to vitalize the community with religion, and thus to save the people to "the best that is in them," in the same large and easy way that they were lost.

But over all this splendid false dream God has written "Babylon." From Abraham to Lot, from Moses to the last converted soul that walks in newness of life, God has bidden them to separate from the life of the community wherein it was bad, and the old associations. The institutions of society were not brought over and reformed. All the clubs and pool-rooms, all the institutions of government, were relegated to the junk heap so far as the saving of any one was concerned.

It is still the same. The Lord works effectively through the yielded mind of the sin-stricken soul. But the human way of salvation is ever to reverse God's order, and that is ultimately to lose the soul, and incidentally to subvert the society, their agent of reform.

even to the day following, or fifty days, to locate the second great festival of the year. A careful reading of Lev. 23: 5-16 will establish the following facts: In the fourteenth day of the first month, Abib, at even, or sunset, the Passover lamb was killed, and was eaten in the night following, Abib 15.*

The fifteenth of Abib was a sabbath, without reference to the day of the week on which it came, as was also the twenty-first of Abib. And these yearly sabbaths occurred on different days of the week, even as our national holiday, July fourth, occurs on a different day each year from the year preceding.

The day following the sabbath, the children of Israel were to bring a sheaf of the first-fruits of the harvest to the priest to wave before the Lord, and were to offer on that day, also, a lamb without blemish for a burnt offering to the Lord. And from this

Spirit as witnessed on the Day of Pentecost, even as the sheaf of the Passover week signified the beginning of the fulfilling of the promise in Christ.

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A Misconception and Perversion

By Glenn K. Emmert



FUNDAMENTAL misconception of society seems to be held by many leading religious men of the times. And this misconception manifests itself in practically all the present religio-political movements.

Government is primarily a contrivance to restrain evil men from their lawlessness, and to make those civil who will not be moral. In their blind, selfish desire to live by a rule that works wrong and injury to their fellows, they must be restrained. To restrain these predatory ones, and thus protect the jeopardized rights of the rest, is the truest office of government. Even the effort of a government to preserve its own

* For convenience, I will distinguish between God's weekly Sabbath, instituted at creation, and the yearly sabbaths—which were a part of the ceremonial laws, to be discontinued after Christ's crucifixion, when type met its fulfilment in antitype—by writing the former with a capital initial, and the latter with a small initial.

Studies in Daniel

The Vision of Daniel 10, 11

E have studied for several weeks the great prophecy of Daniel 8, and its subsequent explanations by the angels of God to Daniel as recorded in chapters 8 to 11. Empire has succeeded empire, dynasty succeeded dynasty, in the world kingdom, until the prophecy has spanned that space of time which lies between Babylon of old and the reign of the last of the apostate powers, Rome in her various phases.

Around the later developments of apostasy the vision enlarges, and focuses great, tremendous facts. It outlines the nearer powers and phases briefly, and proceeds to the culmination; for it is declared that "the vision belongeth unto the time of the end," "in the latter time of the indignation," "the appointed time of the end," "to the many days to come," that the prophet and those who heed his words might know "what shall befall thy people in the latter days."

The explanatory part of chapter 8 dealt largely, yet briefly, with the character and work of the little horn power, Rome as a whole. The explanation of chapter 9 fixed the beginning and confirmed the year-day period of 2,300 evenings and mornings, B.C. 457 to A.D. 1844. It did this by the shorter division periods, which culminated at the first advent of Christ, in the beginning of His priesthood, and in the cutting off of the Jewish people. It is packed with tremendous and definite particulars.

In chapters 10 and 11 we have further information concerning the career of apostate powers in their relation to God's children after the time of Daniel to the end. At the very feet of the prophet the picture begins, and stretches away over the mountain and valley, until the reign of Him for whom all creation groans. That vision touches lightly upon Persia, leaps two centuries, and notes the mighty Alexander who revolutionized the world in language, culture, and sentiment; finds among Alexander's successors in the kings of the north a high-handed, blasphemous, Heaven-defying king who persecutes God's wandering children, defiles their center of worship, slays thousands upon thousands, and is overthrown. Then, using that king as a type, the prophecy proceeds to bring upon the great unresting sea of the world a new power. In the ships of Chittim comes a new king of the north, Rome, who possesses himself of all that the Seleucidae held and more.

Babylon, in the north country, by the river Euphrates, molded the world and passed away; then came Cyrus in Persia, then Alexander in Macedonia, then the Seleucidae, whose world-molding power closed with Antiochus Magnus and Antiochus Epiphanes, then Rome. Rome at the first advent, finds place in the explanation of chapter 9; Rome as the mighty persecutor and perverter of truth, in chapter 11. Verses 31 to 35 suggest briefly the persecutor of God's children from our Lord's first advent to the close, and the suffering of those who are made white and tried even to the time of the end. Then comes the second description of the character of that power and its career in brief to the end. The scripture for this study is as follows: Daniel 11:36-45, A.R.V. In the first part of this section it will help us in our study if we—

Question the Text

1. What will *THE* king do?

"**THE KING** shall do according to his will."

2. How is this power spoken of elsewhere?

"That man of sin," "that wicked" (2 Thess. 2:3, 8); "he shall think to change the times and the law" (Dan. 7:25); "his power shall be mighty" (Dan. 8:24); "great authority," "power

was given him over all kindreds, and tongues, and nations" (Rev. 13:2, 7).

3. What will this king exalt?

"He shall exalt **HIMSELF**, and magnify **HIMSELF** above every god." Dan. 11:36.

4. What other scriptures speak of this same characteristic?

"Who opposeth and exalteth himself above all that is called God, or that is worshiped" (2 Thess. 2:4); "it magnified itself;" "he shall magnify himself" (Dan. 8:11, 25).

5. What is he to do as regards God?

"Speak marvelous things against the God of gods." Dan. 11:36.

6. How is this set forth in other scriptures?

"He shall speak great words against the Most High" (Dan. 7:25); "he opened his mouth for blasphemies against God, to blaspheme His name, and His tabernacle" (Rev. 13:6).

7. What other thing shall he not do?

"Nor the desire of women."

8. What is the extent of his great assumption?

"Nor regard any god." Dan. 11:37.

9. Why is it said that he does not regard any god?

"For he shall magnify **HIMSELF ABOVE ALL**." Id.

10. How does the apostle Paul express it?

"He as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. See also Rev. 13:8.

11. Whom will he honor?

"A god whom his fathers knew not shall he honor with gold, and silver, and with precious stones and pleasant things." Dan. 11:38.

12. How is this thought elsewhere suggested?

"Through his policy also he shall cause craft to prosper in his hand" (Dan. 8:25); "the merchandise of gold, and silver, and precious stones" (Rev. 18:12).

13. What god is he especially said to honor?

"But in his estate he shall honor the god of forces." Dan. 11:38. See Rev. 18:23.

14. How long shall he prosper?

"He shall prosper till the indignation be accomplished; for that which is determined shall be done."

15. How is this elsewhere expressed?

"Made war with the saints, and prevailed against them; until the Ancient of Days came" (Dan. 7:21, 22); "shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people;" "the last end of the indignation: for at the time appointed the end shall be" (Dan. 8:24, 19); "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18:7).

16. Notwithstanding his prosperity, what is sure to come?

"Yet he shall come to his end, and none shall help him." Dan. 11:45.

17. How is this end elsewhere expressed?

"The son of perdition;" "the Lord shall consume with the spirit of His mouth" (2 Thess. 2:3, 8); "and the beast . . . into perdition" (Rev. 17:11); "but he shall be broken without hand" (Dan. 8:25); "the beast was slain" (Dan. 7:11); "therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18:8).

Note and Comment

Verse 36

"**AND THE KING**"—not A king, as has been said. Wintle is the only one, so far as we know, that reads "a king," but he offers no justification for his reading. He made the mistake of supposing that the work of Antio-

chus reached to verse 35, and he knew that verse 36 referred to Rome; hence his transition. If he had not made his first mistake, he would not have needed to pervert the Hebrew of the text, which is "THE king." The Septuagint, with all its aberrations and interpolations in Daniel, reads, "*ho basileus*," the king. The English and American revisions, the Douay Version, Spurrell, Boothroyd, Desprez, Rule, Dr. Wright, Seiss, Bishop Newton, Sir Isaac Newton, Jamieson, Fauset and Brown, "Bible Commentary," Birks, who holds with Mead, Keil, and Boothroyd, who cites Mead with no variant reading, all render, or approve the rendering, as in our Common Version, "THE king." "The Bible Commentary" justly observes, "The definite article, THE king, intimates that the subject of this and the following verses is the same king of the north who has been spoken of in verses 31 to 35." And the learned Keil says, "Melech [king] with the definite article undeniably points back to the king whose appearance and conduct are described in verses 31 to 33." Birks says, "To retain the true application of the little horn to the Papacy, and then to explain 'THE king' of an infidel power, noticed here for the first time, deprives the article [the] of all force, and thus destroys the internal harmony of these inspired predictions." THE king of verse 36 is the king of the north still; it is Rome, the legitimate successor in territory and influence of the king of the north from the very beginning. This king "shall do according to his will." So it is said of Persia and Alexander, and of Antiochus Magnus, and of the little horn in Dan. 7:25. There can be no question but that Paul refers to this very power, in the text above quoted from 2 Thessalonians 2. Even thus has Rome been manifest, far above its wilful predecessors. The Papacy has worked according to its will, even to the changing of God's law, of which our Lord Himself says that "it is easier for heaven and earth to pass, than one tittle of the law to fail."

Exaltation and Consequent Blasphemy

"He shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods." Nowhere do we find the language of exaltation more extravagant or emphatic than in the bulls and decrees of the popes themselves. The papal authority is lifted above all human authority, the pope subject to no earthly tribunal; all earthly rulers and kings are subject to the pope; his decrees are infallible, the voice of God to the world; it is not permitted to speak or to think contrary to his decrees; in fact, he claims the very power of creating in the wafer his own Creator; and a mass of other assumptions of lesser character.

He is to speak marvelous things against or concerning the God of gods, "for the word bears equally either sense." This power unites himself with God ostensibly and professedly, and at the very same time, in the name of God, does things and speaks things which are contrary to the entire government of God and His great scheme of salvation. In other words, it prostitutes all that God has said and given, to the will of this power, who is to exalt itself above God in that it assumes to interpret for God, even to changing the very law of the Most High. There could be no greater blasphemy than to assume that God is subject to man, and that man may change the very utterances of Divinity. But this the Papacy has done, and boasts of doing, in the change that it has sought to make in the law of God concerning the Sabbath. Paul wrote to the Thessalonians with direct reference to this prophecy in Daniel. He uses the very words of the prophecy itself, "who opposeth and exalteth

himself above all that is called God, or that is worshiped; and yet at the same time, that power that so exalts himself, he declares, sits in the very temple of God. The very essence of sin is pride, and selfishness, and self-will; and this very fact identifies Paul's "man of sin" with the wilful king. In this career he shall prosper, increase, grow, become great, honored, exalted, influence the whole world, until the whole world shall bow before him in worship, kings shall obey his mandates, until that time that God shall execute the sentence of judgment written. And this exaltation and prosperity have been met in the Papacy. That power which has assumed to judge and execute sentence without limit, will receive sentence, at last, from the lips of Him whose position and throne have been usurped. God will pronounce judgment, and execute it, not as man, but as God.

Celibacy—Verse 37

"NEITHER SHALL HE REGARD THE GODS OF HIS FATHERS."—The old heathen gods of Rome will be set aside. "NOR THE DESIRE OF WOMEN."—This prophecy is clearly met in the celibacy of the priesthood in the Roman Catholic Church. In the one case that system sets aside regard for Deity by assuming the very place which Deity should occupy in the church of God; and on the other side the holiest relation of life in the utter subversion of the family, in the confessional and celibate priesthood. Upon this very much could be written. We take it for granted that our readers who are at all acquainted with the Papacy and its career know of the evils that have developed in the system through these teachings. In the confessional, the very soul and secret thoughts of women are laid open to a man who knows nothing of the sacredness of family ties; and the celibate priest himself is thrown into temptations which would not and could not come to a holy man who was held by the sacred yet natural ties of marriage and family. The grand feature of this whole description, as Birks has well remarked, "is arrogant pride, revealing itself in two main aspects, impiety toward all celestial power, and contempt of all earthly and human affections. The direct outline will then be complete, and both tables of the law alike will be shattered and broken. The king shows his impiety by exalting himself above every subordinate divine power, and utters marvelous speeches of arrogance against the supreme God Himself. His impiety is aggravated by a contempt of the strongest ties of nature. The religious usages of his own fathers are not, on this account, the more sacred in his eyes. The bonds of marriage, and the tender emotions of female love, are equally despised. He will magnify himself above all,—all divinities in heaven, and all the claims of kindred upon earth, above all celestial powers and all human sympathies, however sacred and venerable, and however closely interwoven with the deepest passions of the heart."

Some have thought from the expression "nor regard any god," that the power was an infidel power; but the reason of this is shown in the next sentence. It is not that he does not acknowledge any God, but his regard is shown in this, that he magnifies himself above all. The highest expression that any god can utter is that of his law, the law of moral conduct in his government. God has given us that utterance of His from Mount Sinai. But this power will assume even to set that aside; and so while he claims to be the servant of God and the vicar of God, yet at the same time he shows his disregard of God by the substitution of his own moral code in the place of that of the God whom he professes to serve.

The God of Fortresses—Verse 38

This is a new worship set up by this wilful king, the god of forces, or fortresses. The marginal reading is "munitions," or "protect-

ors." Birks renders, "But with God [Eloah] he will honor Mahuzzim in his seat; even with an Eloah whom his fathers knew not, he will honor them; and he will offer to the stronghold of Mahuzzim, with a foreign god whom he will acknowledge; and he will cause them to rule over many." This worship took the place of the abandoned worship of his heathen forebears. He makes Christ a tutelary deity, and connects with His worship the Mahuzzim, of which Mahoz is the singular. In the first verse of the 11th chapter the angel says, "In the first year of Darius the Mede, I stood up to confirm and strengthen him," literally, "to be a Mahoz to him." The same word occurs in the 7th verse, "fortress," or Mahoz, in the last of verse 10, and also in verse 31. God is said to be the true fortress, strength, stronghold, protector, of His people. See 2 Sam. 22:33; Ps. 27:1; 28:7; and six other places. The word "Mahuzzim" must therefore denote guardian powers, or protectors, as in the margin of the Common Version, tutelary saints, or angels, whom this king will install with God, or Christ, and whom he will honor, and under whom the land will be divided, and by which great gain will come to this king. Professor Birks remarks that "this god may be our Lord Himself, not worshiped in the true sense, but after the flesh, degraded into an 'Eloah,' or chief patron divinity, who shares his worship with many Mahuzzim; dishonored by a gross and sensual adoration, in the image, the crucifix, or wafers of bread, while really disowned and rejected in His spiritual and eternal glory."—"The Two Later Visions of Daniel," page 280. Spurrell renders verse 38: "Also instead of God, to angels and saints shall he do honor; and unto gods whom his fathers knew not shall he do homage with gold, and with silver, and with precious stones, and with desirable things."

This prophecy is well met in the human exaltation and semi-deification of martyrs and devoted dead men as protectors of classes, or cities, or countries, by which, in the language of Gibbon, "those obscure victims of the laws of Rome [are raised] to the rank of celestial and invisible protectors of the Roman Empire. The grateful respect of the Christians for the martyrs of the faith, was exalted, by time and victory, into religious adoration, and the most illustrious of the saints and prophets were associated to the honors of the martyrs. . . . The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism." These canonized martyrs and saints have been made protectors over various lands and cities and churches and classes and families, until the whole earth has been divided among them, and the altars and shrines of these saints have been made the depositories of countless and costly gifts of gold and silver and precious things. Every Catholic nation of earth has its protecting saint. Cities and churches are placed under their care, children are dedicated to them, and altars innumerable are erected in their honor. We are told by eloquent Roman Catholic orators that America is under the protection of St. Augustine, St. Lawrence, St. Paul, St. Louis, and St. Francis.

The foreign or strange god is clearly met in the consecrated wafer, a worship distinct and peculiar. Those who have yielded to Rome, and whom she has favored, she has increased with glory, or, as the margin implies, the king shall increase with glory this foreign god, and the appointed protectors of Mahuzzim. In this connection, notice the great and elaborate processions and assemblies for the honor of that deity which every priest, we are told, has power to create. From the various lands divided among the saints, come the countless gifts dedicated to "Deo et sanctis"

—God and the saints,—being great gain to that system of worship whose seat is in Rome.

In the Time of the End—Verses 40-45, A.R.V.

(40) And at the time of the end shall the king of the south contend with him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. (41) He shall enter also into the glorious land, and many countries shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon. (42) He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. (43) But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. (44) But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many. (45) And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.

Note and Comment

AT THE TIME OF THE END.—Verse 40.

Literally "IN the time of the end." The preposition is from the prefix "beth," translated "in" in the first verse of the Bible, "IN the beginning," and so elsewhere. "IN the time of the end" there is renewed conflict; not necessarily at the beginning of, or even early in, that exceedingly important tho not definitely limited period. So Spurrell renders, "And IN the time of the end the king of the south shall repel him." Rotherham renders, "IN the time of the end." The Septuagint Greek has the preposition "en." The events following verse 39 occur "IN the time of the end;" and the time of the end, as before pointed out, would logically be at the end of that period of time mentioned in chapter 8, and which gave name to the vision under explanation, the two thousand three hundred days. Those days ended in 1844. "The king of the north" is still the great dominating power of the north, Rome, as in previous prophecy. Sometimes the center has been some overmastering genius, like Gregory or Napoleon or Bismarck; sometimes a coalition of powers, like Germany, Austria, and Italy; but it is ever the world-molding Roman Empire, divided tho it be, with its great religious center in Rome. The king of the south is the opposer of the king of the north, the power occupying Egypt, a chief representative of those powers which are willing that the earth shall be divided, and of that principle which does not demand all. The king of the north does demand all; he ever has, and he finds his opposition in that power which controls the south.

The little island of Great Britain might be considered a part of Rome; but the great maritime empire of Britain is pre-eminently a southern power, having vast possessions in India and Africa, the controller of Egypt and of the great Australasian continent. As long ago as 1846, Professor Birks held that England would one day control Egypt and oppose the northern ambition of world control. England is to-day in control of Egypt, and she is to-day also the envied and hated of all the great nations of the north, pre-eminently of the former center and core of the ancient "Holy Roman Empire," Germany. England is to-day the power which the Papacy has set itself confessedly to humble. The king of the south will contend with the king of the north; and the king of the north, with his mighty confederacy, as referred to in Ezekiel 38 and 39 perhaps, the head of which is outlined in Revelation 17, will reinstate the Papacy, and come against the king of the south like a whirlwind with chariots, and with horsemen, and with many ships,—combined armies and navies which shall sweep over opposing countries like a desolating storm.

There is no history in the past for these



mighty martial movements. It is yet to be written. And when it is written, it will involve the world; and only the remnants of tribes which occupy the Syrian or Arabian deserts, where the kingdoms of Edom, Moab, and Ammon existed, shall escape. Egypt shall fall, tho all Britain be back of her. The treasures of Africa will be laid open to the great northern confederacy. Tidings of combinations among heathen kings of the east and the north shall trouble this king of the north. Or will these tidings be of the march of God's mighty message of salvation and protest against this confederacy, which shall trouble this great apostasy, even as the voice of God's prophet Elijah troubled the apostate Ahab; moving the latter-day confederacy, controlled by the apostate church, to destroy God's people, even as Ahab, controlled by the ambitious, unholy Jezebel, was moved to destroy utterly the condemning voice of Elijah? This the prophecy declares the king of the north will do,—go forth with great fury to destroy and utterly to sweep away many. The original is very strong,—to DEVOTE MANY, to solemnly put them to death as accursed, TO DEVOTE THEM TO DESTRUCTION as necessary, even as Christ was devoted by the sentence of the apostate high priest.

And then the last stand of that apostate confederacy, the last hope of a continued existence, the last assumption of self-exaltation, will be to set up its throne in Jerusalem, the city of the great King, where is the holy sepulcher for which the Crusaders fought for four centuries, where Christ lived and taught and died. Surely, when the world is turning back to a traditional religion, having lost the religion of the living present which finds Christ not in empty tomb but in to-day's experiences, in the living truth of God for the time, what would be more amazing, more appealing to the world, than for the head of the apostate church, then the head of nominal Christendom, to set his throne in Jerusalem, and thence to give the law to the world? The great prophecies for the last days are in full agreement with this. Let us briefly refer to some of them.

Prophecies of the Last Days

First, John teaches that there shall be a ten-power confederacy which will restore the beast power: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Rev. 17: 12, 13. The beast represents the great dynasties of Church and State; and the beast of Revelation 17 pre-eminently is that form which existed during the Dark Ages, or the Papacy, and which will again be restored by a ten-division power. The original ten kingdoms of Western Rome were the Alemanni, the Franks, the Burgundians, the Vandals, the Suevi, the Visigoths, the Saxons, the Ostrogoths, the Lombards, the Heruli. There were just ten and no more, between the years A.D. 476 and 493. Three were plucked up before the oncoming Papacy,—the Heruli in 493, the Vandals in 533, the Ostrogoths in 538. Since that time there has persisted the division, sometimes more than ten, sometimes less, but never has there been a time from 476 to the present when all had one mind to give their power and strength to the beast. Some of them have been so minded; others have been coerced; therefore, the prophecy of Rev. 17: 12, 13, above quoted, refers to a later time, a last manifestation of supported apostate power, when out of present and worse conditions in Europe, typified by the period of the French Revolution, there will come the last lines of national dominion, ten in number, confederated together for mutual safety and support. We may designate them the "United States of Europe," ambitious, democratic, Socialistic in tendency, the clay of the feet and toes of the image of Daniel 2.

This confederacy constitutes the seventh, or Socialistic head of the Babylonian beast of the ages. But as France, infidel tho she was, felt it necessary at the close of the French Revolution to establish the Papacy, so the United States of the north of Europe, listening to the siren song of her who claims as her right the title of "mistress of the kingdoms," and who declares that when that right is recognized and acknowledged she will quiet the restless sea of strife, pour oil upon its troubled waters, hold in check her turbulent children of the nations, stay the direful calamities of outraged nature and the wrath of an offended God, and bring peace and prosperity upon the world,—this federation will once more place in power the Roman Catholic Church, and again form, or give life to, "the beast" under that head "which had the wound by a sword, and did live," Rev. 13: 14. This is "the beast that was, and is not, and shall come" out of the chaotic condition of human failure, the restoring again to papal Rome an eighth head, yet one of the seven, and with the ten United States of Europe really forms the seventh head (see Revelation 17). These ten States have one mind, one purpose, one will to do it, and God declares they will accomplish it for a little space. Then Babylon will not be "a widow." She will boast that she will never again see sorrow.

2. Then the apostate church symbolized by the confederacy of Babylon, shall proclaim peace. "For she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning." Rev. 18: 7.

3. This last confederacy shall take its seat in Jerusalem. This is clearly set forth in Isaiah 2 and in Micah 4. Read Isa. 2: 2-6.

(a) It is a prophecy of the last days. In those last days the superexcellency of the Christian religion will have been so demonstrated by the history of the past that unconverted men will seek to exalt it above all others in a civil way. It shall be established on the top of the mountains of religion, and exalted above the hills, and all nations shall flow into it in a nominal way. They shall yield "feigned obedience."

(b) "And MANY PEOPLE," not God—it is not His message—but "MANY PEOPLE" shall go and say, Come ye, and let us go up to the mountain of the Lord." Micah declares, "And MANY NATIONS shall come, and say, Come, and let us go." It is a world-wide confederacy, based on compromise, for they say, "All people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever."

(c) This same confederacy will declare a false peace. The "MANY PEOPLE" and the "MANY NATIONS" say, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

(d) The center of this cry, the head of this confederacy, will be at Jerusalem. "For OUT OF ZION shall go forth the law, and the WORD OF THE LORD FROM JERUSALEM." And so Micah declares, "For the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4: 2. This is not God's word, but the message of the "many people."

(e) That it is a false cry is shown by the words of the prophet which immediately follow: "For Thou [God] hast forsaken Thy people the house of Jacob, because they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners." Isa. 2: 6.

Briefly, then, to review this prophecy of Isaiah, it is a last-day prophecy. The "mountain of the Lord," the Christian religion, is and will be regarded among all nations generally as pre-eminent, superior to all the great historic religions, because the professedly Chris-

tian nations are stronger and wealthier than other nations. While the nations recognize it in a general way as a system of ethics, they do not know the divine nature of Christianity, and their elevation of it politically is its perversion and debasement. This recognition of it will be used to push on the great last-day peace movement, and in that movement professed Christianity will be the dominant power. The name and the system of the religion will be regarded as sacred. Why should not the law in this peace movement go forth from that place regarded by all Christendom as the most sacred place in the earth, Jerusalem, where the Prince of Peace suffered and died? And who would be chosen to lead out in such a movement but that one who is even now by all the great denominations regarded as the head of historic Christianity, the pope of Rome? And what would be a better solution of the ever-recurring question of temporal power than to grant to the Papacy Palestine? Even Italy would favor this, as recent events have demonstrated, and the Crusades indicate that the Papacy would. Even this was suggested as a favorable by-product for both Italy and the Papacy at the beginning of Italy's recent war with Turkey, and we saw no denial of it on the part of either the Italian government or the Vatican.

4. Ezekiel 38 and 39 predict a last great northern apostasy which shall sweep down over the Holy Land with great power and destruction.

5. The prophecy of Obadiah also places the last great struggle in that great world center. "For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. For as ye have drunk upon MY HOLY MOUNTAIN, so shall all the nations drink continually; yea, they shall drink, and swallow down, and shall be as tho they had not been." Obad. 15, 16.

6. The prophecy of Joel also places the last great struggle in the Holy Land. Read verses 9-13 of chapter 3, and compare them with the false cry of the nations as recorded in Isaiah and Micah. Joel sets forth the actual conditions of the last days with this message:

Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the Valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision.

Note that this great struggle culminates in the Valley of Jehoshaphat, near Jerusalem.

7. These gathering elements of war will not be in consequence of waging battles for the Christian religion. The apocalyptic seer plainly declares that out of the mouths of the dragon and beast and false prophet, representing various powers, came "three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew HAR-MAGEDON,"—another part of Palestine, where some of the mightiest battles of the world have been fought, north of Jerusalem, in the Plain of Esdraelon, where, as Clark remarks, "warriors of every nation that is under heaven, have pitched their tents, . . . and have beheld the banners of their nation wet with the dews of Tabor and of Hermon." And here will be fought some of the closing battles of the world.

8. Zechariah also speaks of this last great conflict: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make JERUSALEM a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, tho all the people of the earth be gathered together against it." Zech. 12: 2, 3.

We may not outline, with any precision whatever, these mighty struggles of the last days. We may not tell just how "the kings of the east" will come up to fight with the forces which are gathered at Jerusalem. We can not see the mighty plagues which will be brought upon the earth through man's disregard of all law, both the natural and divine. But the Word of God has assured us of this: that apostasy will take possession of the world; that men's mad ambition will fight for the world's mastery; that the power which controls the land where the Euphrates River flows, will no longer be a buffer between the kings of the east and of the west, but will be swept out of existence, so that the kings of the east will come up and join the kings of the west in the great conflict in the Holy Land; that the ten-horned power of Revelation 17 will restore the Papacy again, and its seat will be in Jerusalem. Yet notwithstanding the action of the powers in this way, the plagues of God will fall upon the world. The peace that was promised will not come. The turbulent spirits of men are not calmed by the apostate power, and the ten horns which were of one mind to give their power and strength to the beast will turn against the apostate harlot, and eat her flesh and burn her with fire. Rev. 17: 16, 17. Therefore we are not attempting to set before our readers the chronological events of this great struggle.

We are also expressly told, in the same prophecy, that all this warfare is not for the Christian religion, but is "against the Lamb." Carnal minds are not fighting for God, but against God. Christ is the rightful King of the world; but they are not fighting to place Him upon His throne. That does not come by the use of carnal weapons; it comes by surrender to His righteous rule. Men are fighting to place men in dominant positions of control. The whole great world will be swept into the war of the last days, and **THE GREAT CENTER OF THAT WAR WILL BE THE HOLY LAND AND JERUSALEM. ALL THE GREAT PROPHECIES OF GOD'S WORD CENTER AROUND THIS GREAT FACT**, and the prophecy of the 11th chapter of Daniel is in harmony with them all.

How insignificant it is to say that after Rome has been brought into this great prophecy for the last days, this prophecy for the time of the end, then the prophecy should turn from Rome, with no further mention of that mighty power in world dominion, and should then introduce into the prophecy a power, Turkey, which was not mentioned in the prophecy during the period of its strength! To set aside a world dominating power, and to terminate the prophecy by a declining State that lost its power sixty years ago! There is not one single item in the prophecy, in beginning or end, by which it could be made to apply to that power now rapidly waning, and which has had little if any molding influence upon the destinies of the world. God used the Mohammedan Turk at one time to scourge His apostate people; but Turkey has never been a world molding power. But on the other hand, how mightily looms up in that prophecy, when it is studied with all the other prophecies of God's Word, that usurping king of the north that has thought to rule the whole world, before whom kings have bowed, and before whom again they are to bow, for all the world shall worship him! How extremely fitting it is, too, viewing it from that point, that when the turbulent scenes of the last days shall take place, and the great con-

flict with Socialism is being fought out, there should be such a compromise as is set forth in Revelation 17; that by that compromise the Papacy is given what is considered the holiest place on earth as her seat, taking from Europe the problem and trouble of the temporal power in their midst, and locating it in an independent State in Jerusalem! Surely, in the face of that, one could see the reason of great Babylon's saying in her heart, "I sit a queen, and am no widow, and shall see no sorrow."

But all that assumption, all that confederacy, is against God, and against the Lamb, and against His truth; and fighting against God is never a winning battle, howsoever it may seem to mortal eyes. Promised peace does not come, promised conversion of the world does not take place. Swords are not beaten into plowshares, nor spears into pruning-hooks. The great pagan nations which have nominally adopted Christianity, may easily swing back again to their former delusions, and the great war of Armageddon takes place; and the very confederacy that placed the Papacy in power, becomes of one mind to destroy her. God's message, given by His faithful remnant people, will then be vindicated.

The call to the everlasting Gospel, the sad lament of the fall of Babylon, the warning against the world-wide worship of the beast, will have been given, and the commandment keeping people will have been gathered out of all nations. God's protecting care is over them, even tho all the decrees of the ten kingdomed confederacy, dictated by apostasy, are against them, or have been against them. The cry has been to the world, "Peace, peace," but "when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." She who said, "I sit a queen, and am no widow, and shall see no sorrow," finds in the sequel, coming upon her in one day, death and mourning and famine, and "she shall be utterly burned with fire: for strong is the Lord God who judgeth her." The mighty prophecy of Revelation 18 will be fulfilled. What strength, what point it gives to the closing clause of our lesson to-day,—"yet he shall come to his end, and none shall help him"! Notwithstanding that all the great powers of earth have been confederated to support the apostasy, have set themselves with one mind to make the king of the north all that he has ambition to be; notwithstanding the fact that his throne has been placed in Jerusalem, the center of the religious world, where reigned the mighty Solomon, where died and slept his holy Son, and where He rose again from the dead;—notwithstanding all these, "he shall come to his end, and none shall help him,"—be "broken without hand," visited with the judgment of God.

We appeal to our readers to study anew the great question, take in all of the various prophecies of the last time, and take home to heart anew the great warning messages pertaining to the great apostasies of earth, and pointing us to the mighty refuge in Christ our Lord, as it is given in the 14th chapter of Revelation.

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A Remarkable Conversion

By Sarah B. Casterline



R. THOMAS HINTON, the subject of this sketch, was one of the principal men of Wausau, Wisconsin, at the time of this occurrence, having been supervisor for years. He was fifty-three years of age. He had a sawmill about five miles from his home in Wausau. He was a noted infidel.

One fine morning in August, 1865, he started to go to Stevens Point, a distance of forty miles, on a large lumber-wagon,

the seat being very high in order to make room for the supplies he would get for his mill and family. He had gone on his journey but a short distance when a terrible darkness of mind came over him, and he was in a dreadful state of mental feeling. It continued to oppress him more and more until he had reached a hotel twelve miles from home. He concluded it best to stop there a while in hopes that his feelings would change.

O, how he wished to meet some one with whom he could converse and receive help! But in vain. It was a controversy between him and his God. He stayed there all night, and in the morning started on his journey again.

But these feelings came upon him more severe than the previous day. His next move was to get on his knees on the high seat (the horses stopping), and he began to call upon God for help. Finally he told the Lord that if He would relieve him, he would confess that Jesus was the Son of God. At that instant he felt relief.

He seated himself again and started on. The first man he met after arriving at Stevens Point, was an old associate of his at the card-table. This man invited him to go and have a game of cards, adding an oath. O, how terrible it sounded to Mr. Hinton! He was now out of harmony with the man, and with card-playing, too, and at once turned away. Soon after his return home, I called at his house, knowing nothing of what had happened; but I noticed he had the large family Bible open on his lap. Evidently he had been reading it prior to my coming.

He said to me, "I am a changed man." "Yes," said his wife, "Mr. Hinton is converted." He related the above experience. When he was through, I said: "Now, Mr. Hinton, you will have to confess publicly that Jesus is the Son of God, or you will lapse into darkness again. We will have prayer-meeting to-morrow night at our church, and you come out and pay your vow." He said, "I will do it."

Both Mr. and Mrs. Hinton came. He gave in his testimony, which was presented in so humble, penitent a spirit that it was very impressive.

As soon as the good news came abroad, many sinners were awakened, and cottage meetings were held for them. A revival was carried on for several weeks, and souls were converted, and much good done. Mr. Hinton was always present at the meetings, and always manifested a humble, thankful spirit, giving the praise to God for deliverance, and wondering at the long-suffering of God in sparing him so many years in sin and rebellion. He said he felt that this was his last call. He had a pious mother, who had been dead for many years. He thought her prayers were answered.

The next December, as he was helping to bring a load of hay from his meadow, he was thrown from the load, by the breaking of the binder, onto frozen ground, receiving an injury which terminated in death the following May. Thus that call proved to be his last. O, may we be encouraged to pray for our children! It may be that after we pass away, if not in our lifetime here, results will come that will prove our prayers found a lodgment on heaven's altar. May the Lord Jesus help us to hold on by faith, believing that His promises never fail.



THE OUTLOOK

"Watchman,
what of
the night?"

Germany's Social Conditions

GERMANY has no fewer than seventeen recognized and distinct political parties that have elected members to her Reichstag. This fact alone is sufficient to show that her social organism is one great volcano of unrest.

Germany is adopting our English word "bosses" to designate a class of men that is seeking to control and manage her politics. The work of these "bosses" corresponds quite closely to the "boss rule" that holds sway in this country.

The Center Party is Germany's largest, and with the possible exception of the Social Democrat, it is the most influential. It is the Catholic party, and openly avows that it is working for the best interests of the Catholic Church. It is rather unique to find the most influential political party in this professedly Protestant State openly affirming, in its platform, that it is upholding "the constitutionally recognized independence and rights of the [Catholic] church."

The Social Democrat Party is the most active, the most skilfully organized, and at the same time it is feared by the government the most, of all the political organizations. It is needless to say that this Socialist Party is actively and vigorously opposed to the Center or Catholic Party. This fact throws the government and the Catholic party together in their common fight against the Socialist. Hence the growing influence of the Church of Rome over the government of Protestant Germany is perfectly natural.

For more than a thousand years the rulers of Germany were successively chosen to hold the empty title of "emperor of the Holy Roman Empire." Is history about to repeat itself? and is Germany, even now, well along toward doing her part in fulfilling the Bible prophecy that the Papacy will establish her dominion over all the kings of the earth? The political strength that the Papacy is acquiring in all the governments of earth is truly significant.

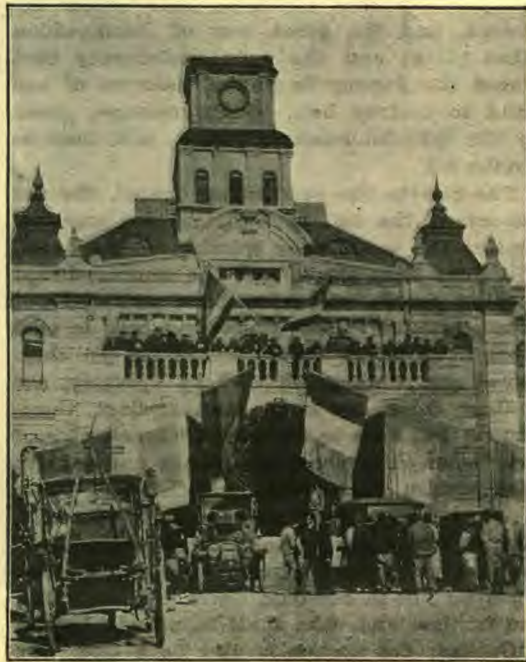
While the Center Party of Germany stands openly for the advancement of the interest of the papal church, the Social Democrat Party is avowedly the party of the poor man. They speak for the poor man as against the rich, and advocate an international union of the working men that will overthrow the existing order, and bring to an end the domination of the rich and the aristocracy. In this respect the Socialists of Germany are very much like their brethren in all the other countries of the world.

The high cost of living was one of the much discussed questions in the recent political campaign in Germany, and the discussion is not ended yet. The high cost of living is coming more and more to be a leading theme for discussion in every part of the world. And while some assign one cause, and others assign another, yet upon this topic, if not on some of his other doctrines, it is quite apparent that the Socialist presents some facts that are hard to go around. He thinks the high cost of living is largely due to the fact that combinations of capital fix the price and demand a toll for their private coffers from the sale of all the commodities of life. This enables a few men to have fabulous fortunes, while a great part of humanity is suffering for the necessities of life.

While Germany has her full share of internal difficulties that are causing great anxiety to her rulers, she is also distressed because of her fears of international conflicts. Much has been said, during recent years, in regard to the hysterical fears of being invaded by the Germans, that agitate the minds of the English. But the Briton's fear of the Germans is not one bit greater than the dread in the German bosom, that England may drive them into war. There seems to be an indescribable fear in this respect in both nations; and each month, as it passes, brings some new occasion for the alarms of war.

Every one knows that the turbulence of Germany is merely characteristic of the unrest that pervades the world. The foundations of all governments of this earth are being undermined, and any one who looks can see it. Many different remedies are suggested, but the one and only thing that can meet the situation is the second coming of Christ. And the prophecies show clearly that this selfsame turbulent condition of all the nations of earth is an unmistakable sign that the great event is near.

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The assembly hall, Nanking, at the time the general assembly of the Republic of China held its first meeting, January 28. The automobiles are those of the president and some of his followers.

The World-Wide Study of Earthquakes

ROBERT MALLETT, an Englishman whose career belongs to the middle of the last century, is regarded as the first great seismologist in the modern sense of that term. The seismologist devotes himself to the study of earthquakes and their causes; and the fact that we had no great students in that field till half a century ago, should show us, even if history were silent, that it is only in recent years that earthquakes are becoming sufficiently frequent to give rise to seismology as a distinct and separate science.

While Mallet studied the subject sixty years ago, yet as a distinct and independent branch of knowledge, seismology, or the study of earthquakes, is not more than thirty years old. But during that thirty years, and particularly the last part of it, there has been very great activity. And a strong effort is being made now to establish stations entirely around the world, in order that every earthquake wave may be followed in its course and studied. It is significant that earthquakes should have so increased during the last half century as to cause this world-wide study concerning them.

Two thousand years ago earthquakes were of very rare occurrence. Indeed, any man who is fifty years old or more can readily think back to the time when he was a boy, and consider how tremendously the occurrence of earthquakes has increased during this short span. And while science is seeking to learn all it can from the physical side, it is assuring to know that there was One who could say with authority nearly two thousand years ago:

Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. Luke 21:10, 11.

The Master inspired Luke to record in advance His utterances concerning the "great earthquakes" that would finally mingle with the "fearful sights and great signs" that shall come from heaven. But in a much earlier time the same Master had inspired Isaiah to say:

From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously. Isa. 24:16-23.

Let us seek to take in the majesty of the situation. Standing in the days when the earthquake was a thing practically unknown, the prophet declares that the day will come when the "foundations of the earth do shake," when it is "moved exceedingly," and when it "shall reel to and fro like a drunkard." Isaiah must have been carried into the very council-chamber of the Most High, and permitted to gaze in a long, clear vision upon the very times in which we now dwell. Otherwise he could never have had the courage to pen such stirring predictions in that time when nature was all tranquillity.

To him who does not know the meaning of the increasing frequency of earthquakes, the facts must be very disquieting; for there is absolutely no power in man to help himself when the "foundations of the earth do shake." But there is no fear in the breast of the one who knows the Lord who foretold these earthquake conditions nearly three thousand years ago. He knows they are coming, and he knows what they portend, and the event they foreshadow so fills his soul with delight that all thought of dread or fear is completely banished. The same one who could foretell these mighty upheavals of earth, has also said:

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. Ps. 91:5-11.

He who has learned to know Him who has power to shake the earth, is not filled with fear when He is doing it. God's Word furnishes the only satisfactory solution to the earthquake mystery. And in dissolving the mystery, it also dissipates the awful dread and fear.

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In military maneuvers with aeroplanes in France it has been ascertained that at a height of six hundred feet or thereabout they can locate a submarine vessel thirty feet under the water. It is interesting to note the experiments that are conducted in the interest of the war game.

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The Austrian army corps has devised a sort of telescopic or collapsible wireless telegraph outfit, and built a special automobile on which to carry it. It carries with it six men besides the chauffeur, and has a speed of twenty-five miles an hour.

A Radical Statement

(From the Rochester Evening Times of February 15, 1912)

JUDGE E. H. GARY is chairman of the board of the United States Steel Corporation, a position more important than that of President. He is the directing head of this greatest corporation in the world. In a recent speech, Judge Gary made the following remarkable declaration:

Unless capitalists, corporations, rich men, powerful men themselves, take a leading part in trying to improve the conditions of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them.

Judge Gary's statement was part of a speech delivered to the New York Lehigh Club. Judge Gary made it very plain that he thought the people generally are "evinced a readiness to take things into their own hands." He also stated that the "spirit of unrest" was not confined to the United States, but was world-wide.

"Things are being said," he declared, "very similar to things said just before the French Revolution. I tell you that the spark may yet make a flame, and that soon. I have an especial reason for saying this, a reason that affects you and me. Men of great power and influence in the affairs of the country, have all of us done the fair thing? It is imperative that something be done to improve the condition of mankind. Can not we ourselves do something to improve that condition? I say that it is not only good morals, but good policy likewise, to improve those conditions. I appeal to you all in your dealings with men under you to do the square thing."

Had these statements been made by some radical agitator, a cry of indignation would have gone up from certain quarters, that he was trying to array class against class. But Judge Gary certainly is not trying to do anything of that sort. Neither would he make such radical statements lightly. There can be no question that he is impressed with the seriousness of the situation, and that he intended to sound a warning.

A tornado swept over portions of New York and New Jersey on April 7. One person at least is known to have been killed, and over one hundred are reported to have been injured by the twisting storm. Thirty and forty years ago, when these tornadoes first began to make their appearance on the plains of Kansas, Nebraska, and elsewhere in the Middle West, we were told in all seriousness that such storms had always swept those prairies, but there was no one there to report them, and consequently nothing was known about them. It was further stated that they could come only in the intensely hot weather of the summer. We were all assured that they would never appear in the Atlantic country, unless it might be on the rarest occasions, and then only in the very hottest of the summer weather, when intensely heated centers would set these whirlers in motion. But these human theories are not in harmony with the facts. Each year shows an increasing number of these and other storms, and they are even coming in the winter and early spring. The storms that mark the mighty commotions in nature, the war-mad nations, the turbulent conditions of society, the vices and the injustice that are cursing the land, are all pointed out in God's Word as things that are to characterize very strikingly the last generation that

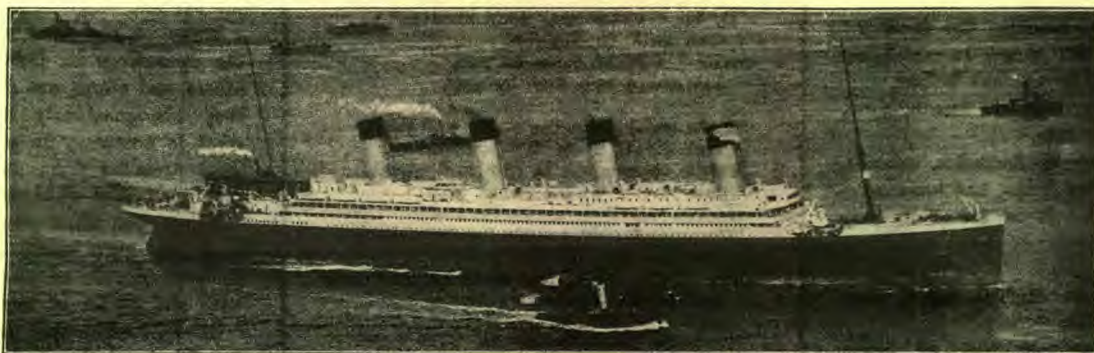
shall live on this earth before the second coming of Christ. Watch the events as they pass, and study the prophecies of the Word of God, and see how accurately they come together.

Roman Catholics and Socialists.—In an editorial on the defeat of Socialists in Milwaukee, the *Western Watchman* (Roman Catholic) says:

Catholics are always found on the side of law and order, and they will have none of Socialism. In Westphalia they abandoned their strike when they saw that Socialists were directing it. In Cologne it was thought that a break would be made in the Catholic ranks at the last Reichstag election. Even the priests were apprehensive. But the vote for the Center was larger than ever before, and Cologne was never more antisocialistic.

But the editor finds a dead fly in the ointment of his law and order Catholics; he is assured that the Catholic "Poles almost unanimously voted the Socialist ticket." And so the editor says: "We are sorry for the Poles. It is a shame that their clergy have them not under better control."

He then advises young priests to let the subject of Socialism alone, and leave its discussion "to old and wise heads," and continues: "It is idle to discuss the question whether a Catholic can be a Socialist; it is enough to say whether he can or not, he should not be." And the editor declares: "There will never be another Socialist administration in Milwaukee. The United States Congress has seen its last Socialist member. They will soon be as thoroly discredited as the Know-nothings and Knights of Labor. The salmon of Columbia River



The Titanic and the Olympic, sister ships, built alike and of the same dimensions. Their length is 882½ feet; width, 92½ feet; maximum speed, 22 knots; tonnage when loaded, 66,000; maximum horse-power, 50,000; height from the keel to the roof of the captain's house, 105 feet, 7 inches; funnels, 24 feet in diameter; height from keel to top of funnels, 175 feet; 11 steel decks, or eleven stories high; passengers and crew, 3,356; the rudder weighs 100 tons; the anchors, 15½ tons each; each link in the anchor chain weighs 175 pounds; the center propeller, driven by the turbine engine, weighs 22 tons; and the two wing propellers, driven by the reciprocating engines, weigh 38 tons each; the bridge deck promenade, 550 feet long; the main dining-room seats commodiously 532 people; the main lounge room is 63 by 59 feet, and the smoking-room equally large; there is a swimming-pool 32 feet long, a tennis-court, and a very complete gymnasium; while there are 69 separate and gorgeously furnished apartments, each supplied with its private bath and other like accessories, for those who wish the luxuries, the privacy, and the conveniences of the first-class hotel or a home while on their ocean voyage. For these suites of rooms the price for the voyage ranged from \$1,250 to \$2,250.

The Olympic left Southampton on Wednesday, June 14, 1911, on her first voyage; and the Titanic sailed for New York on her maiden voyage, Wednesday, April 10, and met with her disaster, that has so appalled the civilized world, on April 14, at about 10:30 in the evening.

die after their first spawn—Socialists disappear after their first victory."

But our Catholic friends must not be too sure. The two will unite after a while.

The University of California regents are predicting a deficit. They are providing for the education of 5,724 students of the university, a registration exceeded by only one other American university, Columbia. While Columbia has an income of over three millions a year, the University of California income is estimated for the next year at \$1,710,695, which must provide for building operations, Lick Observatory, the university farm at Davis, farmers' institutes, and the varied agricultural and scientific work of the university, as well as for the teaching of the thousands of students at Berkeley. It hopes for benefactions of friends.

The Krupp steel works at Essen, Germany, have recently invented steel plates for safes and vaults, of such extraordinary hardness that they are practically drill proof, even to the oxy-acetylene method. It took about four hundred pounds of compressed oxygen and nearly that amount of acetylene gas and over eight hours of time to bore a hole three inches in diameter through a plate one and one half inches thick.

The Bible and Sunday Laws

THE Bible is the Protestant standard of faith and practise. In that Book the Sabbath question is neither obscure nor difficult. The fourth commandment stands in the heart of the Decalogue, and bears the signature of Jehovah as no other one of the commandments does. Christ's teachings and example concerning the Sabbath are plain and unequivocal. They constitute His commandments on the Sabbath question, and He declares that those who love Him will keep His commandments.

Men will not keep the Sabbath, nor any other day as the Sabbath, unless moved by love and guided by conscience. There was never any reason for interference on the part of the civil law, and the results of such interference are increasingly evil. Put the issue on the basis of the Bible, and let the behests of conscience direct, and Sunday laws will die a natural death. Wiser legislation ought to hasten their removal. Let us have protected rights to rest, and not enforced idleness on a specific day, under the false claim that not to remain idle on a particular period of twenty-four hours is a crime. This the evolution of Sunday law now demands.—A. H. Lewis, D.D., LL.D.

—★—

The difficulty between this nation and Mexico seems to grow more serious every day. The United States sent an ultimatum to the Mexican authorities in regard to protecting the lives and property of foreigners in that republic. They have returned word to this nation that they do not consider themselves under obligation to protect any one in their territory; and at the present writing it looks very much as if the United States would be under the necessity of intervening in Mexico, in order not only to protect her citizens who are residing there, but to protect herself against the other nations. For if this country does not protect the citizens of the other powers who are residing in Mexico, it will be only a little while until Germany, England, France, and the other great nations of the old world will feel the necessity of stepping in to do so, and thus the time-honored Monroe doctrine, if sustained, would bring this nation into

conflict with the old-world powers. But more serious than anything else in connection with it, is the complication that Japan has occasioned. Of course there are those who are anxious to see the United States go to war with Mexico, for they think the result would be that Mexico would be annexed to this country, and then it would give a free overland road down to the Panama Canal, and various strategists think that this is quite essential; but the United States has been long-suffering in this controversy, and if she is finally driven to take steps against Mexico, the civilized world will certainly say that Mexico is altogether to blame. It seems, however, that every effort is being put forth to settle the difficulty by peaceable means, and we sincerely hope that it may be accomplished.

On April 13 an immense tidal wave is reported to have swept the southern shore of Lake Erie. At Ashtabula a steamer was separated from her moorings and thrown against one of the largest freight schooners on the lake, smashing away much of the light upper works of the freighter.

Miss Clara Barton, the founder of the American Red Cross, died at her home in Maryland on April 12. She is one of the best known philanthropic women of the nation and of the world.



Dangers in Dust

By Mary W. Paulson, M.D.

THE care of dust becomes an important factor in the hygiene of the home. Dust is also a great menace to the populace in our large cities. It is looked upon as inconvenient and annoying, but not as an evil, scattering disease. That one of the greatest evils of city life is dust, has been strangely overlooked.

Much can be done and is done to take care of the dust in our cities, such as frequent sprinkling, and care in sweeping streets, and the use of crude oil on the streets. The dust of the country is not nearly so dangerous as that of the city. But in the home, much more would be done to prevent disease if we appreciated what is liable to be in this dust.

An examination of dust, reported by the Department of Health, Buffalo, New York, shows the following:

Dust is filth in its most dangerous form.

Dust pollutes the air we breathe, the food we eat, the liquids we drink, the houses in which we live, and the clothing that covers our bodies.

Dust enters our bodies through the mouth, nose, eyes, and the pores of our skin.

Dust from streets, dwellings, factories, schools, theaters, and other public buildings, has been carefully collected and studied. It is found to contain:

Bits of sand and soil.

Specks of soot and minute cinders, ashes, coal, lime.

Particles from the wear and tear of brick, plaster, cement, and asphalt.

Bits of wood and other plant fibers.

Pollen and fragments of the seeds of plants.

Fine hairs and scales from the bodies of animals.

Lint and other fibers from clothing, carpets, etc.

Dried and pulverized excrements of horses and other domestic animals, birds, dried remains of flies and other insects, and even of human beings.

Waste material in endless variety from all sorts of industries.

Disease germs — bacteria and molds — derived from the excretions of man and animals, particularly the germs of tuberculosis which are coughed up by the victim of consumption and deposited as spittle where they can be rapidly dried and conveyed to healthy persons by currents of air.

If it is disgusting to read of these things, how much worse to take into our lungs the air, and into our stomachs the food, that has been contaminated by the admixture of dust!

Dust may be the cause of many of the diseases that affect the lungs and the digestive organs.

Dust is one of the most dreaded agencies in the spread of tuberculosis.

In the air may be found, under certain circumstances, any variety of germs. This is especially true in a house or room where there has been a diseased person, particularly infectious diseases, such as scarlet fever, ordinary grippe, possibly a cold, measles, pneumonia, and last but not least, tuberculosis.

At Most Dangerous Times

Particularly after a wind, in the streets, or after a dry sweeping of the house, is the air found to be laden with these germs. The old-fashioned method of raising a great deal of dust with the broom and then brushing this dust off from furniture with feather

dusters, is a most excellent means of keeping the air filled with infectious germs.

The air is the purest after a rain or heavy snowfall. Quoting again from the Department of Health, Buffalo, New York:

Much of the dust that floats in the air of our houses is brought in as mud on the shoes and the clothing, especially on the skirts of women. Mud is contaminated by the droppings of horses and other animals having access to the streets, and by the expectoration of thoughtless and filthy people. Frequently this mud is left to dry upon the clothing in wardrobes and closets. Then the clothes-brush or the whisk-broom serves to distribute this dried mud through the air of the house until such time as the housekeeper chooses to raise the dust again by the process of dry sweeping. Once in the air, the dust is deposited by slowly settling on all surfaces,

Be Strong

By Charles E. E. Sanborn

"O, be courageous, very strong."

God said to Joshua;

"For I will be your helper,

I'll guide you day by day.

"Turn neither to the right nor left,

But dwell upon My law;

Think thou upon it day and night,

See there what Moses saw.

"Command this people by My word,

Let no man disobey;

For death shall follow him who fails

To follow Joshua.

"Only be courageous,

For I will be thy guide;

Be strong and steadfast, resolute;

I'll never leave thy side."

This selfsame promise stands to-day

For you and me to claim.

Let's up and over Jordan!

We can, in Jesus' name.

especially on cornices, heavy moldings, loose draperies, and other "dust traps" with which our houses are too frequently filled. From these resting-places it is likely to be driven into the circulating air again and again by the use of a dry dust cloth or a feather duster.

The United States War Department has banished the feather duster from all its offices and buildings, because it is believed to favor the dissemination of tuberculosis. It has been said that no city can claim to be quite civilized if it continues to spend the people's money to buy feather dusters for its public buildings.

The dust that you and your neighbor sweep from the door-step, and the clouds that rise from the beating of carpets in your own or your neighbor's yard, is soon returned to you or to your neighbor by the wind.

How to Get Rid of Dust

If you wish to get rid of dust, you must not stir it up, for as soon as it gets into the air it is beyond your control. Before sweeping, if sweeping is necessary, it is well to scatter on the floor some moist material, such as wet sawdust or bits of moistened paper. While sweeping, the windows and outside doors should be opened as widely as possible, and the doors communicating with other parts of the house should be closed. Dusting should always be done with a moistened cloth, which should be washed before it has a chance to dry.

Where the floors are bare, it is unnecessary and most unwise to sweep with a broom. The dust can be much more effectively removed by wiping

up with a brush or with a cloth dampened with water or oiled.

Of course, dust should be destroyed or placed in covered receptacles. On no account should it be dumped into the yard or the street or into any open receptacle where it can be dislodged by the wind and distributed to other houses.

Dust Is Partial to Children

Dust falls, like the rain, upon the just and unjust, but in all places the children are exposed to the densest and coarsest part of the dust cloud. They creep or run about in an atmosphere that is much more heavily charged with bacteria, dirt, and other obnoxious refuse than the air breathed by the adults at a height of three or four feet above the children's heads. It is important, therefore, that the floors of rooms in which children live should be so covered that they may be frequently cleaned without flinging dust into the air. Oiled or varnished floors answer the purpose best, and may be covered with rugs or other material that can be easily removed and cleaned out-of-doors. Dogs and cats which have the freedom of the neighborhood are liable to bring into the house, into the hands and mouths of the children, all sorts of unsuspected and indescribable filth. You do not wish your child to play with dirty children. How about the cat and dog?

Many of the most stubborn diseases that afflict the operatives in factories and the employees in offices and stores are due to the polluted air which they are constantly inhaling. You should know what is necessary in order to protect yourself and your premises from dust, and you should demand this protection whenever possible.

Would you allow your neighbor to throw his garbage into your yard? Why should you allow him to defile the air of your house with dust — perhaps with the germs of consumption?

If we realize that dust is poison, we will abhor it. Much of the dust to which we are exposed is poison.

Rule Against Dust

Do not bring mud into the house. To-day's mud is to-morrow's dust.

The housekeeper can do much to prevent the circulation of this dust in the home. First, by providing means at the entrance so that mud and dirt shall not be carried into the house. Secondly, by using methods of sweeping carpets described above, or by the use of vacuum cleaners, or by using an ordinary carpet-sweeper. The wood floors can be wiped up with a damp cloth or by use of floor brushes made for the purpose of caring for polished floors. Such brushes can be cleaned and will take up the dust without scattering it.

The dusting of furniture should not be done with a feather brush or any other duster which scatters the dust, but by means of a soft damp cloth, or by the use of oils on the cloth.

Many a housewife has noticed, after she has swept the house, that she has an attack of sneezing; and many times the constant stirring up of dust each day produces a continual irritation in the nasal passages, so that the housekeeper or some member of the family apparently has a cold, little realizing that the dust has caused it. If you wish to prevent colds in the winter-time, do not stir up dust.

The dreaded disease tuberculosis could be very nearly eradicated if we would take care of our dust, because the germ is carried only after it is dried and enters the dust.

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The Bombardment of Beirut by the Italians

ON Sabbath morning, February 24, we were greatly surprised at hearing several cannon-shots. We thought, however, that some foreign man-of-war had come into port, since it is customary for them to come here from time to time; and when they arrive, there are the usual salutes. At about nine o'clock on this particular morning some of the brethren, on coming to Sabbath-school, brought the news that two Italian war-ships had taken their station just in front of the harbor. Then we understood what the shots meant. We discussed the possibility of trouble; because for some time Italy had threatened to bombard our city, but so far the foreign powers had prevented it, and for the moment we did not realize the gravity of the situation. But we were made to realize it when, like a thunderbolt from a clear sky, a regular bombardment ensued.

We are located in what is called Ras Beirut, somewhat higher than the main part of the city, and so we could watch one of the cruisers as it was firing. At every discharge, we could see the guns flashing as they sent their projectiles in the direction of the city, causing a very unpleasant sound as the shells were rattling and whistling through the air, some of them rolling like balls in a bowling-alley. We were reminded of the text in Joel 2, which in speaking of the day of the Lord, says, "Before their face the people shall be much pained: all faces shall gather blackness." Such was really the case here.

Our brethren who had assembled for the Sabbath-school, felt that it would be best for them to return to their respective homes. Before separating, we knelt in prayer, asking God's care upon us, and that His protecting hand might be over the city. As we separated, there were many expressions of hope that we might all see each other again, safe and sound.

On the way home some of the persons who were shot in the streets were seen. After a time the shooting ceased, and there was general relief, especially when it could be observed that the cruisers were taking their way back to the open sea. During the bombardment various reports were circulated of what had been going on in the city; but fortunately it did not all prove to be true.

Among other things, we were told that the foreign post-offices were on fire; but on investigation this proved to be false. The cruisers returned to fire a few shots, and then put out to sea again. Later in the day, we started down to the city, and found the streets all deserted, except for some soldiers that were on patrol duty.

Rumors were circulated that the Moslems intended to massacre all foreigners, and hence all such were counseled to return to their homes and remain out of sight as much as possible. One Turkish cruiser and a torpedo-boat were sunk, and their funnels could be seen projecting out of the water. More or less serious damage had been done to the surrounding buildings; but it appears that the Italians were very careful in their aim at the objects that they desired to destroy, and as little damage as possible was done to other buildings, but of course a number of buildings centrally located had their roofs damaged by pieces of shells that were fired in that direction.

The reason that the cruisers returned for the second attack, was that one of the Turkish vessels had not been entirely sunk in the morning.

Martial law was immediately proclaimed, and newspapers were not published until four days after the battle. The general version is that the cruisers announced their arrival by the first shots that were fired on Sabbath morning, and then the deputation of the government went to see what their request was. They demanded the delivery of the two war vessels. There are others, however, who hold to the opinion that the Italian commander sent a note to the governor and the German consulate (the latter being in charge of the Italian consulate), demanding that within an hour his demands should be granted. Of course this was not much time, and it is said that the note reached the governor only twenty minutes before the hour expired. Then there are others who say that the Turkish cruisers and the barracks opened fire in reply to the challenge from the Italian cruisers.

Over 120 persons lost their lives in the short battle, while a number of others were wounded. Large numbers of the populace fled to Mount Lebanon. Others went into the neighboring villages along the coast, while hundreds of families were crowding

the public buildings of the foreigners, and stayed there overnight.

During the day, there was no traffic; but on the following night, the street-cars were kept busy transporting troops to patrol the city. Immediately after the opening of the fire, the different foreign flags could be seen hoisted on a large number of buildings. Whoever was in possession of a foreign flag was sure to unfold it. This was a good lesson to us of how God's children should ever unfurl their colors, that they may be seen, not only in times of trouble, but in times of peace, so that the attention of the world can be attracted to the salvation that is now offered to every man who will turn to Christ and find His peace. Soon the time will come when we will be surrounded by trouble on all sides, and in that time we will not have tranquillity in which to study the Word of God. We will finally reach the point where there will be no intercessor before the throne of God, pleading in behalf of the sinner. Men will wander from one side of the earth to the other to find the consolations of God's Word, but will not be able to find it. See Amos 8:11, 12. These occurrences, which are merely preliminary to the great war of Armageddon that will soon fill the world with terror, should be a strong appeal to every person to profit by this time of grace, while probation is still lingering.

Naturally, this bombardment has caused considerable unrest in the city; and we have the unfortunate circumstance that in addition to the external foe, there are our internal troubles. We are kept in constant fear of some violence by the Moslems against Christians. When these threats against the Christians have been so constant in the past, it is not difficult to see why such fears should immediately rise in any time of trouble like this one. Further color was given to this fear, because of the fact that the government had supplied the people with arms, but as a matter of fact the Moslems themselves were the ones who were appealing for them. Troops of cavalry, however, were brought down from Damascus; and in the meantime a French man-of-war has arrived, and at the present there seems to be no reason for fear.

Since the people have been counseled not to leave their houses in the evenings, we have been compelled to discontinue our public services until the situation clears up. This is a lesson to us of how quickly the work of



Under the cross at the left is the torpedo-boat, and at the right the cruiser, sunk by the Italian war-ships.

proclaiming this last message can be brought to a standstill. We feel the importance of praising God that He is holding these winds of strife. As we see the unrest that is abroad in the world, it enables us better to estimate the power that is required to hold the agents of evil strifes in check. God alone has power to do this. None of our people have been injured. It is evident that if the government here had been better prepared to meet the Italian challenge, the effects would have been much worse.

W. C. ISING.

*German Post, Beirut, Syria,
February 29, 1912.*

Our Work and Workers

SEVEN at Jackson, Mississippi, have received baptism.

THREE at Hartford City, Indiana, have taken their stand for the truth.

A CHURCH was dedicated on a recent Sabbath at Dinuba, and another at La Mesa.

ON Sabbath, March 30, a church was organized at Center Barnstead, New Hampshire.

THREE persons at Winnipeg, Manitoba, Canada, have begun the observance of the truth.

THREE at Elk City, and two at Garden City, Kansas, have taken a definite stand for the truth.

ON a recent Sabbath eight young persons at Hastings, Nebraska, received the rite of baptism.

THIRTEEN conversions are reported at Buhl, Idaho, and three or four others are on the point of deciding.

FIVE at Hawley, and two at Wilkesbarre, Pennsylvania, have identified themselves with this people.

THREE individuals at Brook Park, Minnesota, have embraced the message, and others are nearly convinced.

FOUR at Traverse City, Michigan, two at Houghton, and three in Detroit, have espoused the Gospel message of to-day.

A REPORT from Tinneveli, South India, states that five young men have commenced the observance of the commandments.

THREE or four at Johnsonville, Tennessee, have determined to keep all the commandments of God and the faith of Jesus.

FIVE at Norfolk, Virginia, are obeying the truth, and awaiting baptism. Twenty-five at Richmond have signified their belief in this message.

THE report comes of the baptism of nine persons in Java, five at Hastings, New Zealand, three at Wellington, five at Petone, and twenty-three at Ponsonby.

WE are in receipt of a neat little calendar from our college at Diamante, Entre Rios, Argentina, South America,—“Colegio Adventista del Plata,”—for 1912.

At Lufkin, Texas, seven were recently buried in baptism, and another will be baptized soon. Five at Houston have given their names as commandment keepers.

EIGHT at East Richmond, Melbourne, Australia, have embraced the truth, and fifteen others are deeply interested. Three in Queensland have also taken their stand.

SIX persons have united with the church at Elgin, Illinois. A church of twenty members was organized in St. Elmo. Four or five conversions are reported at Herrin.

BAPTISM was administered to fifty-one at Lodi, California, recently, and to forty-two at San Diego, where a church has been organized. Several more are preparing for baptism.

FOUR at Portland, Oregon, were baptized on March 23; and three others will follow soon. Two at Salem and two at Falls City have been baptized and united with the church.

FOUR persons at Brooklyn, New York, were baptized on Sabbath, March 30, and united with the Danish-Norwegian church at that place. During 1911 twelve were baptized into this church.

A SABBATH-SCHOOL has been organized at Sweetwater, Oklahoma. Three at Elk City and three at Etawah have been baptized. Two families at Watts Creek have taken their stand for the message.

FIVE persons are reported ready for baptism at Leola, South Dakota. Seven at Madison have decided to obey the truth, two at Swan Lake, and two families at Long Lake. Others are interested.

EIGHT at Bozeman, Montana, have identified themselves with the message, and a number of others are in the valley of decision. Four converts are reported at Antelope, and seven at Butte have been baptized.

A SABBATH-SCHOOL of eight members has been organized at Laurel, Wisconsin. Four at Spooner have recently identified themselves with the message, four at Lena, two at Janesville, and six or eight at Baraboo.

FOUR new converts at Skowhegan, Maine, have been taken into church fellowship. Pastor A. J. Verrill, at Dexter, reports that several persons have resolved to yield allegiance to God, and that he hopes soon to organize a church of twenty-five or thirty members. Others are on the point of obeying.

THREE young persons at Bowling Green, Ohio, have been baptized and joined the church at that place. Four at Canton have accepted this message. One of the latter, not satisfied with anything he had yet found, had turned to theosophy, Buddhism, and the various other Eastern cults now permeating this country, but was glad to get in their stead, the soul-satisfying truth of the soon coming Saviour, and the perfect salvation that is found in Him.

At the close of a tent effort at North Yakima, Washington, baptism was administered to ten, and nine others will be baptized later. Five at Paulsbo have begun to obey the truth, among whom are an infidel and his wife. A Sabbath-school of fifteen has been organized at Tacoma, where three have accepted the truth, and four others are deeply interested. A church has been organized at Hoquiam. Three were recently baptized at College Place, two at Ridgefield, two at Richland, and six at Wenatchee. Others will follow in this ordinance soon. Five at English have expressed themselves as desiring baptism.

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MOUNTAIN VIEW, CAL., APRIL 30, 1912

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons. For further particulars, subscription rates, etc., see page 15.

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We begin in three weeks a special six-week series largely devoted to a discussion on religious liberty. See announcement last week.

Only one more issue in this series; then a week's omission; then our religious liberty series of six; then another series of twenty-five covering the features of God's message for to-day.

The willing service of Christ Jesus brings soul satisfaction and unspeakable blessing now and here. Godliness has promise of the life that now is as well as that which is to come. He who finds the service of Christ hard has an unwilling heart, or he loves sin. There is great joy in willing service.

It is the single-hearted men that win; it is the double-hearted who fail. It is the man who has in his pursuit the whole heart that stirs people. The man whose affections are divided, does not even impress himself with anything lasting or permanent. Of Reuben it was said, "Unstable as water, thou shalt not excel." Gen. 49:4. And James tells us it is the "double-minded man" that is "unstable in all his ways." James 1:8. Not so were the Zebulunites, that came to David at Hebron, and could "order the battle array;" they "were not of double heart." "They came with a perfect heart." Into the heart single to God come His presence and power.

What Does the Injury.—An exchange, the name of which we do not now recall, has the following helpful note, which the impulsive ones among our readers would do well to consider: "What breaks the shaft of a great ocean liner is not the work it does in driving the ship forward through the sea, but the tremendous speed at which it is driven when the waves lift the stern into the air and it is doing no work whatever. It is so with the most perfect of all machines, the human body. It is not work that wears us out or suddenly snaps the cord, but rather it is the extra strain we put upon the machine by the waves of passion and folly

that sweep over us. A fit of anger puts a greater strain upon the heart than a whole week's work, and drink takes a fearful toll from the human machine. We have noted that those who live long and happily are those who have lived tranquilly, and circumscribed their desires within due bounds."

The Sinking of the Titanic

ONE of the most awful disasters that has ever occurred on the high seas, was the sinking of the Titanic on April 15, at about 2:20 A.M., after having been struck by an iceberg about three hours before.

She was in command of one of the most proficient officers that could be found to walk the bridge of an ocean liner, Captain E. J. Smith. He had been promoted to one after another of these large ships as they had been built of ever-increasing size. And even after she was struck by the iceberg, her venerable captain laughed at the idea of her going to the bottom, for was she not the "unsinkable Titanic"?

The Titanic and her twin sister, the Olympic, were the acme of twentieth century ship-building, both for massive strength and luxurious comfort. It was considered that such ships could safely encounter any storm or other difficulty at sea, and with their six water-tight bulkheads they would still be able to float, no matter what they might meet in the way of disaster.

The increasing size and speed, as well as the safety, of ocean-going vessels, has been one of the greatest marvels of this marvelous age. The Britannia of 1840 was 207 feet long, with a speed of 8.5 knots; the Asia of 1850 was 266 feet long, and her speed 12.5; then followed the Scotia of 1862, length 379 feet; the Bothnia of 1874, length 420 feet; the Servia of 1881, length 515 feet; the Ivernia of 1900, length 580 feet; the Campania of 1893, length 600 feet; the Corona of 1905, length 650 feet; the Oceanic, length 704 feet; the Lusitania and the Mauritania, each 790 feet in length, these three built about 1907; and these were followed in 1911-12 by the Olympic and the Titanic, each 882 feet and six inches. And now German ship-builders are projecting a ship that is to be 915 feet, and the emperor is urging them not to allow any builders to exceed them in size, speed, and general efficiency. The ambition is to build ships 1,000 feet long or over. And the speed of the ships of 1840 has been increased more than threefold.

It seems to be very evident that it was not the size of the Titanic that was the cause of her ruin. It is generally affirmed that she should not have taken the awful risk of the northern route, where we may be very sure of encountering icebergs at this season of the year. And one of the best naval architects of the country thinks that she must have struck the iceberg a glazing blow with her sides; for if she had struck it with her prow, it would merely have crumpled her up some in front, but would not have destroyed enough of her water-tight compartments to cause her to sink. Modern ship-builders have been very successful in strengthening vessels so that they can take an inconceivable blow on the prow; but a wooden pier has been known to rip the steel from the sides of the modern ship as "a knife takes the scales from a fish," when the vessel is struck on her beam ends. This expert says that the weak point of the modern ship is in not being able to take the strong blows on her beams that she can readily take with her prow, and that this phase of the matter should receive close scientific study.

Another defect in the equipment of the Titanic is the failure to supply her with the proper number of life-boats. She had only sufficient life-boat capacity for one in four of her passengers. She was long enough in going down for all on board to have been taken off if she had been provided with the boats. This is true generally of the ocean liners.

The work that wireless telegraphy did in connection with the sinking of the ship is another tribute to the material progress of this time. Had the accident occurred a few years ago, the vessel might have gone down, and the icebergs, large and small, together with the cold and the lack of clothing for those that were taken off in the boats, might have caused every individual to perish, and the world

would never have known what had been the fate of the ship. But as soon as the crash with the iceberg came, the wireless began to sound the distress signal, the longitude and latitude of the sinking ship were given, and within a few moments of time the assuring news was flashed to the shore that vessels nearest her were hastening to her assistance. Among those that sought to reach her was her monster twin sister, the Olympic.

Lessons like this should teach us how small we are, and how powerless, when even some of the very insignificant forces of nature are brought against us. That iceberg was a very little thing, when compared with some of the great things of creation, and yet it was sufficient to crush without effort one of the greatest achievements the human family has ever been able to produce.

The night of the disaster was a "gala evening" on the ship, and the passengers had given themselves up to the vanities of pleasure. The great wealth that many of the passengers possessed had been made to bear its part in the revelries of the night; and right in the midst of it, with never a moment to lay aside their insufficient evening clothes, they had to be hurried to the life-boats.

How few there are who realize that this whole world is drifting in a position that is very similar to that occupied by the Titanic just before she struck the iceberg! Are we in touch with the life-boats that will save us when the final crash comes?

The people of California have voted for the initiative and referendum. Do they know how this new plan in politics may be used? Let us tell you. Even now men are planning to invoke the initiative for religio-political purposes. It is proposed to appeal to the people of the State to enact a Sunday law. Do you know what this means? Do you understand the principles involved? Then read our six-week series. It will be an eye-opener and a heart-convincer. These issues were noticed last week.

It will be of interest to our readers who have followed Mr. Luther Burbank in his productions, to know that he has sold out the commercial side of his business, the marketing of his wonderful novelties, to a firm of capitalists, the head of which is Mr. Rollo Hough, of Oakland, and Mr. William Garner Smith, of San Francisco. Mr. Burbank will give his sole attention to the development of novelties in plants.

Russia has a suicide club that is attracting considerable attention at the present time. The police have undertaken to break it up, but have not been able as yet to put a stop to it. Young children fourteen or fifteen years of age are among those seized with the mania for death, and parents may be startled to find a note left about the house stating that their boy or girl has gone somewhere to take the fatal leap.

Great Britain is reported to be planning a series of wireless telegraph stations to encircle the globe. They will be under the control of her post-office department. The first wireless message was sent by Marconi, the inventor of the system, in 1897, and the distance was only three miles. Now messages have been sent over 6,000 miles, and there is scarcely a ship at sea that is not equipped with a wireless outfit.

In our issue of February 27, on page 11, we noticed "an ingenious Bible study device," "The Bible Compass," prepared by Mr. D. D. Fitch. We gave the price of that as 25c; but the price is only 10c. It is designed to be a helpful companion to the boy or girl, and may be made of interest in a circle. For further information concerning the compass, address D. D. Fitch, Glendale, California.

Three British submarine boats completed a voyage of 9,000 miles, having sailed from Portsmouth, England, to Hongkong, China. These little war-ships that will fight the larger ones from under the water have reached the rank of "ocean-going vessels." When invented, a few years ago, it was thought their work would have to be confined to harbors.