

Signs of the Times

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Flood, Fire, and Typhoon in China

*Great Destruction of Life and Property—Destitution and Suffering Follow
What Do Such Things Signify?*

By ROSS C. PORTER

Elder Porter is president of the Asiatic Division of our work, and was in China during the time of her floods and typhoon. A single occurrence of the kind described in the following article would not in itself be significant or worthy of special note. The world in different places and at different times since the days of Job has been visited by occasional storms, floods, typhoons, earthquakes, and the like. But the very frequent occurrence of these things in all parts of the world in recent years, should awaken serious reflection. What is their significance? Thoughtful people will surely consider this question candidly.

EDITOR.

ONE year ago, central and south China were visited by unprecedented floods, followed by almost famine conditions in portions of the flooded territory.

At the time of my visit to Canton, July 10, 1915, the rivers began rising again. A railway bridge was washed out between Canton and Hongkong, and we were compelled to return by steamer. This was but the beginning. The water continued rising until it was eight feet higher than at any previous time. The report of disaster and death that resulted is very conservatively given in the following statement by the Hon. Lau Chu-pak, of Hongkong:

"People only know just the beginning of what has happened. It is easy to talk of relief; but the destruction is so widespread, and many of the sufferers are so difficult to reach, that it seems almost a hopeless task, and one hardly knows where to begin. I do not think that many people in Hongkong realize that thousands of these poor folk are not to be got at all. They are shut away there in Canton, where they cannot be reached either on foot or in boats; in some cases completely shut off by the fire, in others by the narrowness of the streets and courts, which will not admit the passage of a boat.

"The scenes that the rescue

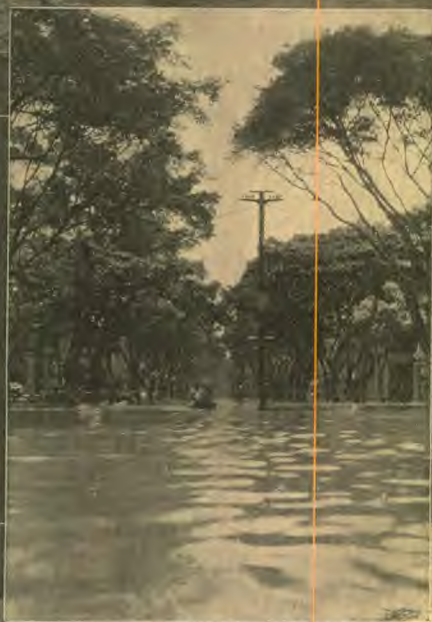
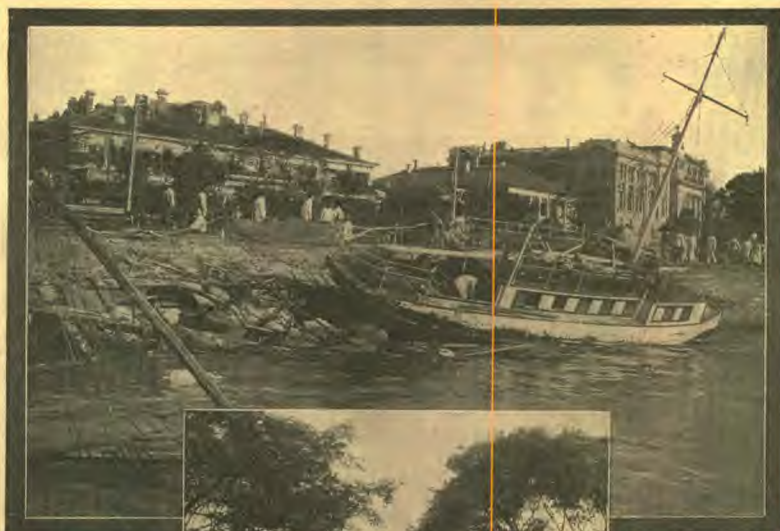
parties have encountered are beyond description: bodies of women and of little babies floating here and there, wreckage washing in all directions, and rats—rats everywhere! You can't imagine it. One of my sons took out a couple of sampans

loaded up with provisions for distribution, and he also managed to pick up a few drowning persons. He found a boy of about eight years tied to a plank, and very nearly dead from exhaustion; and in another place, he managed to drag an old woman of seventy out of the water. She said that she was literally the sole survivor of her family; husband, children, and grandchildren all drowned.

"All over the city, the position appears to be pretty much alike. On the native bund, every lodging house is full; in fact, there isn't standing room. And where are the people to get food from? You can form some idea of the depth of the water round about here, from the fact that the highest spot on the bund is now four feet deep.

WHAT THE FIRE DID

"As to the fire, I am afraid I cannot believe that the generally accepted account is exaggerated. At the very least, there must be two thousand houses already destroyed; probably the number will prove to be far greater when the official report comes in. It is quite true that the night before last, people thought that it had burned itself out; but during the night, the wind got up very gusty, and the flames spread worse than ever. The heat was so great that no one dared go near. I think the accounts of the looting and robbing must be very much exaggerated, though of course there is sure to be a certain amount of theft



VIEWS OF THE WORK OF THE STORM IN CHINA

going on among a mixed population at such a time."

THE TYPHOON AND ITS WORK

On July 28, there followed one of the worst typhoons at Shanghai that has been known in the history of China. Fences were leveled, telephone poles blown down, trees uprooted, small buildings demolished, and large factories unroofed. Vessels lying in the harbor broke from their anchorage, and ran down and crushed smaller vessels, killing the occupants. Many lives were lost.

How completely these extremes of natural phenomena proclaim that the earth is waxing old, and nearing the time when she will exchange her sin-stained garments of desolation, decay, and dissolution for glorified robes of Edenic purity and eternal glory and stability!

The following last-day forecast is most strikingly fulfilled: "With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Ps. 98: 6-9.

Thus the signs that herald the approach of the final Judgment and the second advent of Christ are rapidly fulfilling. The final Judgment will soon pass sentence upon all. Universal destruction, of which these temporal judgments are warnings, will soon sweep over the whole face of the earth. And "the mighty man shall cry there bitterly." Zeph. 1: 14. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 15.

Reader, are you prepared to meet that day with the assurance that your sins are all pardoned, and you are a free child of the kingdom of God?

The Invisible Things

THERE are things visible and things invisible. The unseen things are just as real as those which our eyes behold. Some of



ON THE ROOFTOP IN THE CHINA FLOOD

the invisible gases are deadly poison. The air is invisible, and yet its effects are often manifest in a way to prove that it is a reality.

It might be termed a stretch of the imagination to affirm that there are invisible beings all about us, were it not for the testimony of God's word. The eyes of mankind have been dimmed by sin, and their ears made heavy. "We see through a glass, darkly;" but the time is coming when the vision will be cleared, and we shall "know as we are known." It is our privilege to endure "as seeing Him who is invisible."

ELIZA H. MORTON.

A LITERAL, ETERNAL HOME

*Everything That Could Be Desired, Furnished with a Lavish Hand
Not a Sorrow Ever to Enter It—The Only Home
Really Worth Striving For*

By TYLER E. BOWEN

WHEN Jesus comes, He comes to take His earthly children to their new home. That home is a city prepared for them in heaven. It is a real place. It is theirs. It was made for them. It has been planned by

out of heaven. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21: 1-3.

Yes, God Himself shall be there, for the throne of God and of the Lamb shall be in it.

PEOPLE OF BAD HABITS NOT ADMITTED

Into this real city, built of all manner of precious materials—gold, and silver, and pearls, and such like—a very carefully selected company shall enter. There shall be no red light sections in the city. No saloons will occupy choice corner lots. No covetous, dishonest schemers will be able to procure locations in the business centers. No novel writers nor novel readers shall be there. No tobacco stores, nor places where cigarettes are sold, will be there. For it is written, "And there shall in no wise enter into it anything

that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21: 27.

NO SABBATH BREAKING THERE

During the untold centuries, marked off by the revolutions of the earth upon its axis and around the sun, with the moon making its monthly circuits, thus measuring off the day, the night, the week, the month, the year, the Sabbath of the Lord shall be kept within these holy palaces.

The prophet Isaiah wrote: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to wor-



STREET OF CANTON, CHINA, DURING THE FLOOD

their elder Brother, who lived thirty-three years among them on earth. He has built for them that city up there. It is finally to become the capital of their earthly home, a thousand years and more hence. It has foundations, gates, streets, and mansions. It is large,—375 miles on each side,—with three principal avenues running each way across it, each street 375 miles long without a break. These streets are made of pure gold. Gold is lavishly used, and without doubt it adorns the palaces within the beautiful walls inclosing the city. A river will flow through it—a river of life.

The vines Adam and Eve once trained into their bower home are there. Trees adorn the place. Among them is the tree of life, transplanted by God from Eden itself. Adam's home, we understand, just as it was when he was driven from it, is within this city which God has built. After the fall, in order that there should be no immortal sinner, angels guarded the tree of life, until just before the Flood, when—so we believe—God transplanted the Garden of Eden to heaven.

Beautiful and enriched as only God and loving angels could make it, this home for the saved is almost ready for occupancy. There may be some finishing touches yet to be made, or it may be all done, finished and in waiting. However that may be, we have reason to believe that work has been going on upon it for about two thousand years; for Jesus said, "I go to prepare a place for you."

Upon the foundation stones are inscribed the names of the twelve apostles of the Lamb. Over the door arches are engraved the names of twelve sons, or immediate descendants, of the patriarch Jacob.

THE CITY PREPARED FOR EARTH

Everything goes to show that this city is constructed for this earth. Its very associations belong here. This being so, it will be brought down here. The word of God says so. "And I saw a new heaven and a new earth. . . . And I John saw the holy city, New Jerusalem, coming down from God

ship before Me, saith the Lord." Isa. 66: 22, 23.

The Sabbath controversy will then have been settled. This Sabbath referred to as being kept week by week is God's Sabbath, not man's. All the inhabitants of the city worship together upon that day. It will be the same Sabbath God made back there in Eden, upon which He Himself rested; and in this city of which we are speaking, the same day will be observed that God blessed and set apart for the Sabbath in the beginning. He has blessed no other day, nor com-

(Continued on page 8)

Filipinos Eager for Reading Matter

*What a Few Earnest Men and Women, with Meager Facilities, Have Done
Plans for Enlarged Publishing Equipment — Demands for a
School, and the Preparations to Meet Them*

By ARTHUR G. DANIELLS

FROM William Carey's activities at Serampur, India, to the present time, all progressive workers in mission lands have placed great value on the circulation of religious literature. Our leaders in the Philippines have not overlooked nor undervalued this important medium in the evangelization of the people. With but little previous experience in such work, and with very inadequate facilities, they have translated and printed twenty different publications, and have trained a good, successful company of colporteurs.



Our first mission printing house in the Philippines. It was in this little shed of a building that the immense work mentioned in Elder Daniells's article was accomplished.

This literature consists of tracts on twelve or fifteen different subjects, a monthly magazine having a sale of three thousand copies of each edition, and a number of books ranging from two hundred to five hundred pages, printed in editions of from three thousand to five thousand copies, in four different languages.

SMALL STAFF, BUT ENCOURAGING RESULTS

The writing and the translating required in the preparation of these publications have been a heavy burden on our small staff of workers in the Philippines; but the printing and the binding have been even more perplexing and wearing. The only building they have had for the printing office is twenty-one by twenty-four feet. Their printing outfit has been a small job press, a paper cutter, a small stitcher, and a limited quantity of poor type. The folding and the binding have been done under the mission home. As they were able to print but four pages at a time, and as they had a large quantity to produce, the little press was kept running from 5:30 A. M. until 9 or 10 P. M. every day except Sabbath. With these very limited facilities, they issued nearly three million pages of literature during 1914.

The work of training and directing the book and periodical sellers has been under the supervision of Brother Lanier, who has had the management as well of the printing, binding, and shipping of the publications. The responsibility of preparing all the matter for printing has fallen upon Brother Finster,

the superintendent of the entire field.

HOW COULD THEY DO SO MUCH?

As we looked this work over, we marveled that these brethren could accomplish so much. We could hardly understand how our young men and young women could turn out such good appearing books and papers with such poor facilities. Our hearts were made to rejoice because we had such patient, painstaking, hard-working people in the field.

We felt that this situation should not be allowed to continue. A suitable building and an adequate printing equipment should be provided for this work. We have passed the experimental stage in this line of endeavor in the Philippines. We have a band of twenty successful workers who have demonstrated that the sale of our literature can be made self-supporting. They have proved that the people will buy our books and papers. The sales of our publications in these islands increased from \$1,161 in 1913 to over \$6,000 in 1914. This work is built on a substantial foundation, and we believe it will stand. We have no competition along this line. We have scores of active young people who will engage in canvassing as soon as we can provide the literature and give them the training.

NEW PRINTING PLANT TO BE SUPPLIED

After giving the whole question careful study, we decided to request our mission board to make an appropriation of ten thousand dollars for establishing a suitable printing plant in this field. This brought great joy to the hearts of our brethren in the Philippines. The request met with an immediate response on the part of the mission board. The money required to build and equip the plant was voted, the land was secured, and now the building is being erected, and the machinery, which is furnished by the Pacific Press, is on the way to be installed.

Another insistent demand in the Philippines is for a school in which to give our young people the education and training



Employees in our Filipino printing office, Brother W. E. Lanier, the manager of the publishing house, at the left.



Colporteur class in the Philippine Islands, Brother Lanier, the teacher, at the left.

they must have to become efficient workers in the cause of God. We have a large number of bright, active young people in this mission field, who are anxious to work for their Master. One third of the two hundred members present at the Sabbath services in Manila were young people ranging from twelve to twenty-five years of age. Many of these are fired with a desire to have some part in this closing work, and they give promise of being as successful as those who are now working. A good school is as great a necessity in the Philippines as in any other country; and from indications, it seems that the benefits of such a school will be as great there as anywhere else. From all that we saw, we believed it our duty to urge that money be secured for the establishment of a training school in the Philippines. All whose hearts beat in sympathy with such needs and advantages, will rejoice to know that ten thousand dollars has been appropriated by the board for this school. Our position here will be immeasurably strengthened when the school is in operation.

There are eight million people in these islands who, by recent changes in their coun-

try, are coming from great darkness into light. About eight thousand of these people are rejoicing in the message we have taken to them. This message brings such joy to the hearts of these new believers that they want all their people in the islands to hear it. The school and the printing press can be used to great advantage by them in giving the message to their fellow men.

We have reason to be deeply grateful to our heavenly Father for the work He is doing through our missionaries in the Philippines. The advancement made in our work in this field during 1914 shows what we may look for in the future if we make the use we should of the help the Lord is bringing to us. Last year our church membership here was doubled, increasing from three hundred to six hundred; the tithes increased from \$657 to \$1,453, the offerings from \$75 to \$189, and the book and periodical sales rose from \$1,161 to \$6,000.

Everything gives promise of similar growth the coming year. We in the home land should make every effort to keep step with the onward march of the cause in that encouraging field.

ending tasks, that the souls and bodies of the children may be kept together, and that the unemployed husbands and sons may have the necessary food and clothes. Will this proposed "one-day-of-rest-in-seven" (Sunday) law remedy this direful condition, brought about because so many men have but two or three days' work in a week, or — as in many thousands of cases — for many months at a time have rest every day? Such men need work, not rest.

Speaking fairly and frankly, the men and women who are in bondage are not those who have regular employment in mines, factories, and banks, but those who have no employment. Then men should not legislate to bind people about with religio-civil laws, and thus wrench from free citizens one seventh of their time, which every man has a right to use as he may individually decide, in earning his living, or in seeking his own happiness or that of his family, or in religious worship, provided only that in either case he does not invade the equal right of any other person by so doing.

DESIRE A STATE-ENFORCED RELIGION

It is not civic rest our National Reformers are seeking, in their endeavor to secure a more rigorous Sunday law, but the enforcement, by civil law, of a sectarian religious idea of Sunday sacredness. They are well aware that such an idea cannot be sustained by Biblical authority. Thus they are compelled either to yield that point in their creed, or to appeal to civil law to enforce it. Their civic rest plea is a mere subterfuge, and some of the people are fully aware of this fact; but all the people should be informed of it before the legislation proposed crashes upon them like a great avalanche.

Every man and woman should arise in the might of right, and stand for the principle of natural liberty, resolute as an immovable rock, and calm as the North Star; for this is a God-given heritage.

Contest Over Sunday in Oregon

Appeal Is Made to the Courts for Relief—More Rigorous Laws Sought by the Initiative—Earnest Campaign Against the Invasion of Civil and Religious Rights

By HAMPTON W. COTTRELL

IN the case of the grocer charged with violating the Sunday law, which case was recently appealed from a lower court to the circuit court, Judge Gantenbein ruled the Sunday law unconstitutional, and declared an injunction against its enforcement in Multnomah County.

Another suit was brought before three United States district judges, one from each of the states of Oregon, Washington, and California, by a Portland corporation whose goods are sold throughout the state, asking for an injunction against Sunday closing in forty-seven counties of the state, on the ground of the unconstitutionality of the law. The hearing has been had. The injunction was not granted, and we await their decision relative to the constitutionality of the Oregon Sunday law.

WOULD BE MORE STRINGENT ON SUNDAY

The Rev. G. L. Tufts, of Berkeley, California, superintendent of the Sunday Rest League, is lecturing in various churches throughout the state, in the interest of a still more stringent Sunday law for Oregon, to be initiated at the next general election.

The North Pacific Religious Liberty Association, and also the similar organizations in Oregon and Washington, are awake to the situation, and are improving this opportunity to enlighten the people relative to the proposed further invasion of their civil and religious rights by the anticipated religio-civil initiative legislation. We are campaigning throughout the states of Oregon and Washington in the interest of the natural rights and liberties of all the people. Mass meetings have been held in three of the largest theaters in Portland, and in a theater or opera house in each of the following cities: Salem, Eugene, Hillsboro, and Forest Grove, in Oregon; and Tacoma and Seattle, Washington.

CROWDED HOUSES HEAR THE DISCUSSION

We have had crowded houses except at Portland, at which place we were obliged to hold the meetings at the unfavorable hour of

eleven o'clock on Sunday morning. However, there was an attendance of two thousand people, who gave marked attention to Prof. C. S. Longacre, of Washington, D. C.; W. M. Healey, of San Diego; and Luther Warren, of Los Angeles, California.

Messrs. Longacre and Healey lectured also in Tacoma and Seattle. Mr. Healey is still campaigning with us, and arrangements are completed for lectures in four other theaters or opera houses in the near future. We plan on a continued campaign in the interest of the rights and liberties of every man, woman, and child.

A RELIGIOUS MOTIVE AT THE BOTTOM

The contention of the "National Reformers" who are promoting Sunday legislation, is that it is not for religious purposes, but for civic rest only, on behalf of the workmen in mines, factories, and shops. They tell us that these people are deprived of their right to rest on Sunday and to go to church.

However, such is not the case. Any one of them and every one of them could stop work once every week and rest on Sunday if he so willed. Their right to rest is not infringed, as matters now obtain; for they can rest or work, as they will to do, each for himself. In proof of this assertion, let us notice the body of seventh-day observers, a very conscientious people, taken from the factories, the mines, the shops, the banks, and the various other walks of life. They stop work every week when the seventh day arrives. They do not have to work on the day on which they desire to rest. Neither do they have to initiate a Saturday religio-civil law to compel themselves to rest on the day of their choice, or to compel people who rest on Sunday to rest on Saturday, or by civil enactment to force those who are not religious to act on Saturday as though they were religious.

Of a truth, many of the wives and mothers of our land are the people whose strength is overtaxed. They work from early dawn to the late hours of the night, with scrub brush in hand, or over the washtub, or at other un-

Same Conditions, but a New Way

It is never safe to suppose that the same task, under apparently the same conditions, and surrounded by similar circumstances, is always to be performed in the same way. David found the Philistines spread abroad in the valley of Rephaim; and when he had asked God for instructions, God told him to go up and fight, and that He would deliver them into his hand. David was victorious.

Again the Philistines chose the same battle field — the same people came to the same place to fight the same enemy. The same task lay before David.

But David sought the Lord as before, asking for instructions. This time, he was told to follow an entirely different course. His new prayer brought new light. Victory came in a new way. God was glorified and David was blessed.

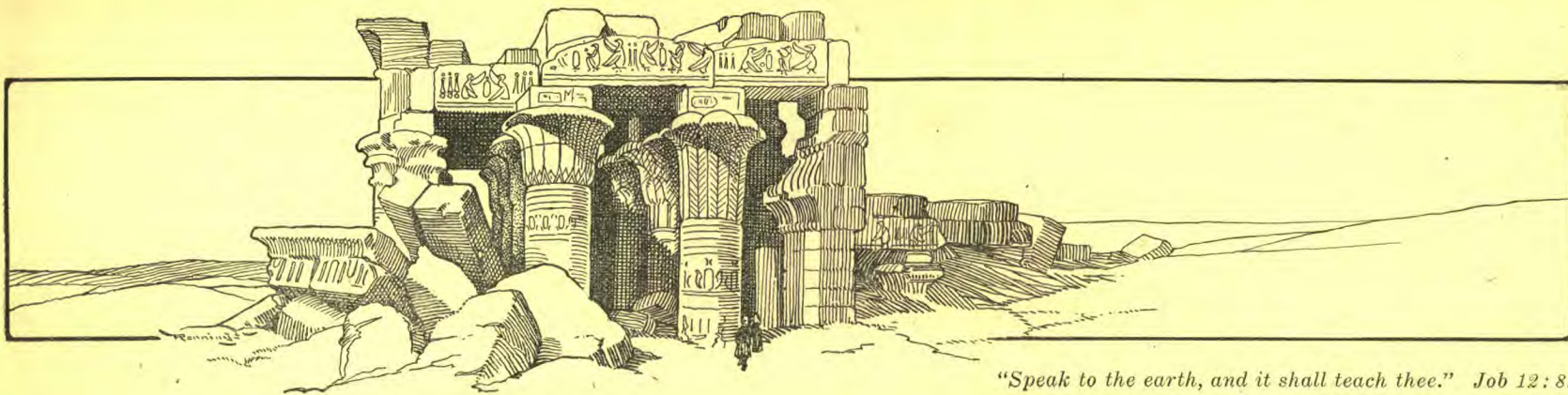
Past methods may have been good; but God has better ones for to-day, for him who prays.

C. L. TAYLOR.

AN assistant instructor wished a small piece of furniture in his classroom moved, and he rang for the janitor to come and move it. A little later, the dean of the faculty wanted a larger, heavier piece moved, and he proceeded to move it. The assistant was the bigger man of the two — physically. The reader doubtless can complete the comparison.

A. D. W.

THEY waste life in what are called good resolutions — partial efforts at reformation, feebly commenced, heartlessly conducted, hopelessly concluded.— *Maturin*.



"Speak to the earth, and it shall teach thee." Job 12:8.

DID DANIEL WRITE HIS BOOK?

Was There the Captivity Mentioned by Daniel? — Was There Such a Person as Belshazzar? — Who Was Darius the Mede? Was Nebuchadnezzar Sick?

By A. EARL HALL, B. A.

This is the eighth and concluding article by Professor Hall on the reply of archaeology to present-day Biblical criticism. We are sure that our thousands of readers have been following with intense interest this series of articles, which have shown how the higher critics have been successfully met by the records of the monuments and tablets of the ancient world. The critics had claimed that large portions of the Bible were myth and fable, that much of its history could not be depended upon. They had been very loud in their claims; they had been successful in getting their doctrines taught in the leading theological seminaries throughout the world; the most influential pulpits had accepted their teachings, which in reality were infidelity in disguise. But God by His providence had preserved on monument and tablet in Egypt, old Babylon, and elsewhere, records of unquestionable authenticity, which showed that the Bible account was true, and that the teaching of the critics was false. The evidence is overwhelming that God has been carefully guarding His sacred word, and that it stands the test of every adverse criticism, and remains the firm foundation for our faith and hope. EDITOR.

"If these should hold their peace, the stones would immediately cry out."

We are now at a period at the close of which the monumental records cease. From the beginning of the fifth century B. C., there is an abundance of historical material from various writers. The science of historical writing was really born in that century, and writers could get at first hand, from the older generation, a great amount of information, which would go back even into the sixth century, the time of the historical events of the book of Daniel.

HOW THE CRITICS HAVE REGARDED DANIEL

Following the plan of previous articles, it will be told just how the book of Daniel is regarded by the critics, and some of their objections to it; and then appeal will be made to the monuments for a decision.

From one noted English critic, Dean Farrar, we copy these objections as "historical errors":

1. "There was no deportation in the third year of Jehoiakim," as given in Dan. 1:1.
2. "There was no King Belshazzar," as found in Dan. 5:1, etc.



The cylinder of Cyrus, inscribed with an account of the capture of Babylon (British Museum).

3. "There was no Darius the Mede," mentioned in Dan. 5:31.

4. "It is not true that there were only two Babylonian kings; there were five."

5. "Nor were there only four Persian kings; there were twelve."

6. "Xerxes seems to be confounded with the last king of Persia."

7. And "all correct accounts of the reign of Antiochus Epiphanes seemed to end about B. C. 164."



Chronicle recording the death of the king's son.

The following two objections are selected from nine arguments that are urged for a late writing of the book:

3. "The book of Kings does not mention the siege in Dan. 1:1."

5. "That Belshazzar is spoken of as king and as son of Nebuchadnezzar."

From a third source, we select two more, which urge that the book of Daniel was written much later than Daniel's day,—the spelling of "Nebuchadnezzar" with an n after the letter d, and the Greek words in the book. (Quoted by Joseph D. Wilson, "Fundamentals," volume 8, chapter 6.)

THE REPLY TO THE CRITICS

Nos. 4, 5, 6, and 7 of the first list of objections given above have nothing to do with archaeology, and can be cleared up in a few sentences. Daniel does not say there were only two kings of Babylon. Two only are mentioned by him, for obvious reasons. The accounts in the first four chapters could hardly be given without mentioning Nebuchadnezzar by name. The same point holds good concerning the last king mentioned, Belshazzar. Daniel was not writing a history of the Babylonian kingdom. That was not his purpose at all.

The same argument is proper to use in reference to No. 5, as the principle involved is the same. Only those kings of Medo-Persia are mentioned who were necessary for the narrative.

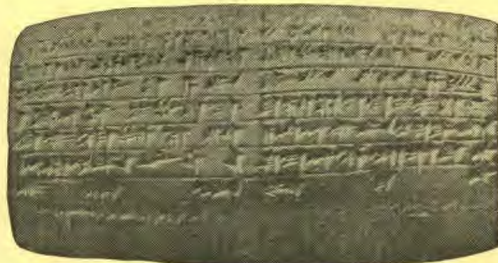
In No. 6, the "confounding" is surely not in Daniel. It is in the mind of those who wish to make Xerxes the last ruler of the kingdom. The record in Dan. 11:2 does not even hint at anything of the kind.

For No. 7 we offer two statements: First, as one author suggests, "Where was the account of the reign of Antiochus to end, if not in the year of his death?" (Anderson, page 14.) Second, the "critics' den" is here opened to admit a large company who wish to make the "little horn" of Dan. 8:9-12 apply to Antiochus Epiphanes. This question is purely a theological one, and lies outside the province of this article. We simply add that it has nothing to do with the question under consideration—the accuracy of Daniel.

WAS THERE A DEPORTATION?

Our first point is, 'Was there a deportation in Jehoiakim's third year? In the first sentence of his book, Daniel says there was; the critics think not. We have no monumental evidence, in the sense in which we have been using that term. Our material is gathered from ancient historians. From the canon of Ptolemy we learn that the first year of Nebuchadnezzar's sole reign was 604. Berosus says that when Nebuchadnezzar heard of his father's death, he arranged the affairs of the countries he was invading, turned over the captives from the Jews to his friends, and hurried over the desert to Babylon. The siege of Jerusalem is before the battle of Carchemish, when Necho came up to fight with him for entering what he claimed was his territory, according to the treaty made earlier.

Jer. 46:2 says that this battle with Necho took place in the fourth year of Jehoiakim. The siege of Jerusalem was in the third year. Dan. 1:1. In Jer. 25:1 we read, "The word that came to Jeremiah . . . in the fourth



Baked clay cylinder of Nabonidus, king of Babylon, inscribed with a prayer on behalf of his son Belshazzar (British Museum).

Belshazzar's existence was once disputed, and the book of Daniel was discredited because of its reference to this historical character, whose existence is proved by the tablets.

year of Jehoiakim, . . . that was the first year of Nebuchadnezzar." Here reference is made to the first year of his sole reign.

One more point: Daniel was in training three years; and in the second chapter, we read that Nebuchadnezzar's dream was in his second year. Daniel interpreted this dream after his three years' term in the palace school. Daniel speaks of Nebuchadnezzar's second year as sole monarch. Clinton, in his "Fasti Hellenici," confirms the statement that Nebuchadnezzar made his first expedition in the summer of 606 B. C. These facts must suffice for this section.

WAS THERE A BELSHAZZAR?

The second point of attack is, There was no King Belshazzar. Here are really two points to be proved—the existence of such a person, and that it was proper to speak of him as king. The ancient historians made no mention of Belshazzar at all, but of course spoke of Nabonidus as being the last king of Babylon. Some scholars who wish to vindicate Daniel tried to identify Belshazzar with Evil-Merodach or Nabonidus. But these kindly efforts, as well as the claims of more radical scholars, may now be dispensed with; for archæology comes along, and the question is forever settled.

In 1854, Sir Henry Rawlinson found a cylinder in the ruins of Mukayyar, the Ur of Abraham's day, in the temple of the moon god, Sin, the translation of which appeared in 1861. Later one was found at each corner of the building. We here give the selections necessary to meet the argument:

Column I. "Nabonidus, the king of Babylon, the beautifier of Bit-Saggil and Bit-Zida, the worshiper of the great gods am I."

The remainder of this section tells of the kings of ancient Babylon, and their buildings, which he learned of from cylinders written by them.

Column II. After addressing the god Sin, he says further: "As for me, Nabonidus, the king of Babylon, preserve me from sinning against thy great divinity, and grant me the gift of a life of long days; and plant in the heart of Bilu-sarra-utsur (Belshazzar), the eldest son, the offspring of my heart, reverence for thy great divinity, and never may he incline to sin; with fullness of life may he be satisfied."

It is thus shown that Nabonidus had more than one son, and the eldest is here mentioned by name. The latter point is now to be noticed. Why should Daniel call him king? From the "Annalistic Tablet," to be mentioned later, we know something of the affairs outside the city before and during the fatal night of the overthrow of Babylon. Nabonidus is outside the city, with the army. Ancient history shows that in other nations, some one was left at home when the ruler went on a campaign, or when old age made the selection of a successor necessary. Jehoshaphat and Jehoram, Uzziah and Jotham, are instances in Hebrew history. In medieval and modern history, we have cases of this kind. As will be shown in the discussion of Darius, there are a number of Assyrio-Babylonian words that in Aramaic mean *king*. For the time, Belshazzar was acting as king, or as we would say now, regent; and it was proper to address him at that time as king.

DARIUS THE MEDE

A number of quotations will be given on this point, with little comment. "That Cyrus would have subordinate rulers in the provinces is a certainty. Prof. R. D. Wilson has shown that there are five Assyrio-Babylonian [words] meaning, in the Aramaic, *king*. Three of these denote *subordinate* rulers. Any of these words might be rendered into the Hebrew by 'king.'"—Kyle, "Deciding Voice of the Monuments," page 289.

"Peace to the city did Cyrus establish, peace to all the provinces of Babylon did Gobryas his governor proclaim."—From the Annalistic Tablet.

"Not improbably also, the Gobryas of the inscriptions, whom, we are told, Cyrus made governor, and who 'appointed governors in Babylonia,' is the long-sought-for 'Darius the Mede,' who received the kingdom, and reigned for two years."—Orr, "Problems of the Old Testament," page 430.

"Many scholars maintain that 'Gabaru,' the original form of 'Gobryas,' is to be identified with 'Darius.' This is at least not impossible."—Price, "Monuments and the Old Testament," page 245.

"Darius the Mede was sixty years old at the time he became sovereign of Babylon, and reigned two years only, when he died, and was succeeded by Cyrus."—"Hales's



From "Light on the Old Testament," by Clay

Inscribed cylinder of Nebuchadnezzar, referring to his restoration of the Tower of Babel, and the building of the edifices in Babylon.

Chronology," volume 2, page 508. Quoted in Bliss's "Sacred Chronology," page 149.

From Ezra 6:2, we learn that the original copy of Cyrus's decree was not found in Babylon or Susa, but in Ecbatana, a city of Media. Some one must have taken it there. Why not Gobryas, who was formerly governor in that section of the empire? It is not maintained that we have all the proof necessary, but all information thus far is in favor of Daniel. "Let those who have a more credible theory produce it."

THE JERUSALEM SIEGE AND THE BOOK OF KINGS

The next topic is the charge that the siege of Jerusalem is not mentioned in the book of Kings. If this charge were true—which it is not—the long record in 2 Chronicles 36 ought to be sufficient to satisfy any one desirous for the truth of the matter. In 2 Kings 24:1 we read, "In his [Jehoiakim's] days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him." It is true that the word "siege" is not found in this verse, but the event is plainly specified. In the section on the invasion of Shishak, the record in Chronicles has been proved true. Why not here, even if Kings did not mention it?

NEBUCHADNEZZAR AND BELSHAZZAR

The next point concerns calling Belshazzar the son of Nebuchadnezzar.

"By the well-known Oriental usage of those times, and of all times down to the present, the words 'father' and 'son' both may denote less immediate relationships among us, and may even be used of *official precedence or succession*. The Bedouins of the desert call young men of a party 'sons,' and an older man the 'father.' . . . There is much evidence which points to a daughter of Nebuchadnezzar as the wife of Nabonidus and mother of Belshazzar. There is here no impossibility or even improbability in Daniel's account of Belshazzar's descent."—Kyle, "Deciding Voice of the Monuments," pages 287 and 288.

In the inscription of Shalmaneser II, he calls Jehu the "son of Omri." This phrase "has no more significance than to designate

Jehu as Omri's successor on the throne of Israel."—Price, "Monuments," page 155.

As Daniel spells "Nebuchadnezzar" with an n, it is said that it must have been written about 370 years later than his time. Ezra spells it with an n, so do Kings and Chronicles. Jeremiah spells it that way seven times out of sixteen. Ezra was written before the time that the critics claim Daniel was written. But Jeremiah preceded Daniel, and his n's give the point away.

PRESENCE OF GREEK WORDS

Another reason assigned by the critics for the late writing of the book was the presence of Greek words. Under this topic we give Professor Driver's argument:

"The verdict of the language of Daniel is thus clear. The Persian words presuppose a period after the Persian empire had been well established; the Greek words demand, the Hebrew supports, and the Aramaic permits a date after the conquest of Palestine by Alexander the Great, B. C. 332." See his introduction, page 476, and "The Book of Daniel," page 63, quoted in Anderson's "Daniel in the Critics' Den," page 343.

These Greek words are names of musical instruments, mentioned in chapter 3. On this point, Dr. Pusey says, "It is now conceded that there are neither Greek words nor Grecisms, beyond the names of two or three musical instruments." He then explains how the mistake was made of the finding of other supposed Greek words, which he says was due to the lack of knowledge of philology. He also gives proof necessary for the dropping of those words. We quote again from him:

"There is nothing stranger in our finding Greek instruments of music in Nebuchadnezzar's time of Babylon than names of Indian animals and of an Indian tree reaching Jerusalem under Solomon."—"Lectures on Daniel the Prophet," pages 23-35, edition 1869.

There is an abundance of evidence from the monuments that Greek culture and traders were found in these countries in the days of Sargon and Sennacherib, in the eighth century before Christ.

NEBUCHADNEZZAR TELLS OF HIS ABSENCE

We here give Nebuchadnezzar's own account of his absence from attendance to royal affairs, as found in his Standard Inscription:

"Four years . . . the seat of my kingdom in the city . . . which . . . did not rejoice my heart. In all my dominions I did not build a high place of power; treasures I did not lay up. In Babylon buildings for myself I did not lay out. In the worship of Merodach, my lord, I did not sing praises. I did not furnish his altars nor clear canals."—"New Schaff-Herzog Encyclopedia," volume 3, article "Daniel."

What is known as the "Annalistic Tablet" of Cyrus was mentioned earlier in the article. It was found by Mr. Pinches in 1880. It gives a summary of the reign of Nabonidus and his defeat by Cyrus. Much useful and interesting information is derived from this source. Here we learn the month and even the day of the month that Gobryas entered Babylon, and also of the death of the king's son. Cyrus did not enter the city until a few months later.

In addition to this tablet, Cyrus wrote on a cylinder an account of the capture of the city, which record corresponds in a general way to the one written by Nabonidus, dealing with the same event.

HOPE TO AWAKEN INQUIRY

The monuments do not make every point of Daniel plain beyond the shadow of a
(Continued on page 15)

Physical Culture and Efficiency

The Influence of Physical Habits on Health and Mental Development—What May Result from Proper Breathing, Eating, and Voice Training

By the late MRS. E. G. WHITE

SINCE the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity. Whatever promotes physical health, promotes the development of a strong mind and a well balanced character. Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.

INDIFFERENCE TO HEALTH

Though the facts of physiology are now so generally understood, there is an alarming indifference in regard to the principles of health. Even of those who have a knowledge of these principles, there are few who put them in practice. Inclination or impulse is followed as blindly as if life were controlled by mere chance rather than by definite and unvarying laws.

The youth, in the freshness and vigor of life, little realize the value of their abounding energy. A treasure more precious than gold, more essential to advancement than learning or rank or riches, how lightly it is held! how rashly squandered!

PHYSICAL ENERGY AND EDUCATION

In the study of physiology, pupils should be led to see the value of physical energy, and how it can be so preserved and developed as to contribute in the highest degree to success in life's great struggle.

Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home, and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued, until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ, and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body.

There are matters not usually included in the study of physiology that should be considered,—matters of far greater value to the student than are many of the technicalities commonly taught under this head.

As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.

The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The power of the will, and the importance of self-control, both in the pres-

ervation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity, and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown. There is a physiological truth—truth that we need to consider—in the scripture, "A merry [rejoicing] heart doeth good like a medicine."

INFLUENCE OF PHYSICAL CULTURE

As the mechanism of the body is studied, attention should be directed to its wonderful adaptation of means to ends, the harmonious action and dependence of the various organs. As the interest of the student is thus awakened, and he is led to see the importance of physical culture, much can be done by the teacher to secure proper development and right habits.

Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote.

DEEP BREATHING AND VOCAL CULTURE BENEFICIAL TO HEALTH

Next in importance are respiration and vocal culture. Let exercises be given that will promote deep breathing, and see that the habit becomes established. The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. See that the abdominal muscles have full play in breathing, and that the re-



THE TREASURES OF THE FIELD

spiratory organs are unrestricted. Careful attention should be given to securing distinct articulation, smooth, well modulated tones, and a not too rapid delivery.

CLEANLINESS, SUNLIGHT, AND AIR

The earnest teacher will improve every opportunity to show the necessity of perfect cleanliness both in personal habits and in all one's surroundings. The value of the daily bath in promoting health and in stimulating mental action, should be emphasized. Attention should be given also to sunlight and ventilation, the hygiene of the sleeping room and the kitchen. That "the life is more than meat, and the body than raiment," is a lesson no less needed now than when given by the divine Teacher eighteen hundred years ago.

The great requisite in teaching these principles is to impress the pupil with their importance, so that he will conscientiously put them in practice.

ALCOHOL, TOBACCO, AND LIKE POISONS

Intemperance is a foe against which all need to be guarded. The rapid increase of this terrible evil should arouse every lover of his race to warfare against it. The practice of giving instruction on temperance topics in the schools is a move in the right direction. Instruction in this line should be given in every school and in every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons, in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties.

But in order to reach the root of intemperance, we must go deeper than the use of alcohol or tobacco. Idleness, lack of aim, or evil associations, may be the predisposing cause. Often it is found at the home table, in families that account themselves strictly temperate. Anything that disorders digestion, that creates undue mental excitement, or in any way enfeebles the system, disturbing the balance of the mental and the physical powers, weakens the control of the mind over the body, and thus tends toward intemperance. The downfall of many a promising youth might be traced to unnatural appetites created by an unwholesome diet.

DIET AND INTELLECTUAL DEVELOPMENT

The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dullness are often the result of errors in diet.

Students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain. Grains, fruits, nuts, and vegetables, in proper combination, contain all the elements of nutrition; and when properly prepared, they constitute the diet that best promotes both physical and mental strength. By brain workers and others of sedentary pursuits, but few kinds should be taken at a meal.

And overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system. Many a student is supposed to have broken down from overstudy, when the real cause was overeating.

The importance of regularity in the time for eating and sleeping should not be overlooked.

So far as possible, we should avoid hurried eating. The shorter the time for a meal, the less should be eaten. It is better to omit a meal than to eat without proper mastication.

TIME FOR CHEERFUL CONVERSATION

Mealtime should be a season for social intercourse and refreshment. Everything that can burden or irritate should be banished. Let trust and kindness and gratitude to the Giver of all good be cherished, and the conversation will be cheerful, a pleasant flow of thought that will uplift without wearying.

THE TEMPLE OF THE BODY

Let pupils be impressed with the thought that the body is a temple in which God desires to dwell; that it must be kept pure, the

abiding place of high and noble thoughts. As in the study of physiology they see that they are indeed "fearfully and wonderfully made," they will be inspired with reverence. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfill the Creator's glorious plan. Thus they will come to regard obedience to the laws of health, not as a matter of sacrifice or self-denial, but as it really is, an inestimable privilege and blessing.

A Literal, Eternal Home

(Continued from page 2)

manded us to keep any other; consequently the Sabbath to be observed in that new earth will be the seventh day. All who pass through those gates will be willing to obey God and join heartily in worshiping Him upon the day He Himself chose in Eden for the Sabbath. There will be no policemen in that city to enforce Sunday laws. All this will be done away with the passing of the old earth, and of the old heaven encircling it.

The Bible makes plain that had the Sabbath been observed as God intended that it should be, the Jerusalem of David's time, with the temple erected by Solomon within it, need not have been destroyed, but could have been built up to be the capital of the whole earth, and that it might have stood forever. See Jer. 17:19-27.

A BEAUTIFUL COUNTRY ROUND ABOUT THE ROYAL CITY

Moreover, outside this wonderful city there will be homes — real homes — in which the redeemed of the Lord will peacefully dwell. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [evidently the tree of life is here meant] are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65:21, 22.

NO LAND SET OFF FOR HOSPITALS OR GRAVEYARDS

There will be no hospitals there. The services of the physician and the nurse will not be needed any more; for no inhabitant will say, "I am sick." Death, sorrow, crying, and pain will have been destroyed in the day of the burning up of the old earth and her evil works.

Think, dear reader, of the infinite pains God is taking for us. How thoughtful to prepare such a home as this — a real home, as much so as this one in which we now live; like it, with only that left out which annoys and causes us sorrow; a place not so different that we should feel strange in it, but our old home fixed up; the same sun to shine upon it, although its light will not then be needed in the city, for the Son of God Himself shall furnish the light thereof; the same moon we now behold to shine on eternally; rivers and fields, gardens and vineyards, of our own; friends long lost, restored to each other. Surely our loving Father has omitted nothing that might contribute to the happiness of the nations of the saved, who shall bring their "glory and honor" into it.

Shall we cling to the perishable things we now see, thinking thus to retain our habitations here? Can we not believe what God says of His purpose concerning this old sin-cursed, blood-soaked earth, and also believe Him when He tells us of His purpose to create a new home for us? Within the reach of such an inheritance as this, shall we, like Esau, despise our heirship to it, and sell our birthright in it for a mess of pottage? Let us not be so foolish as this, but count

all else loss, that we may win Christ, and so become joint heirs with Him to this eternal home.

"We have heard from the bright, the holy land —
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

"They say green fields are waving there,
That never a blight shall know,
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green;
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

"The King of that country, He is fair;
He's the joy and light of the place;
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there in a little while.
We'll join the pure and the blest.
We'll have the palm, the robe, the crown,
And forever be at rest."

The Moral Law, and Man Made in His Maker's Image

THE Ten Commandments, spoken by God, and written with His own finger upon tables of stone, have received the appellation of "moral law," because of their very nature. They demand morality in the superlative degree, and positively prohibit everything that is immoral. They are the epitome of all righteousness. Every soul on earth should exclaim with the psalmist, "All Thy commandments are righteousness." "O how love I Thy law! it is my meditation all the day." Ps. 119:172, 97. These ten immutable precepts are the very elements of God's character.

God created man in His own image. Therefore the law of God is a transcript of the Adamic character in its original perfection. That is, God formed dust into bodily parts, and infused the breath of life, for man to act on the principles contained in the moral law. Man acted upon these principles as naturally as he inhaled and exhaled the atmosphere of his Eden home. He needed only to heed the injunction not to touch the forbidden fruit. He needed no further command nor any written law, for the elements of the law were inherent within him.

HE MARRED THE IMAGE OF GOD

When he yielded to the tempter, and partook of the tree of knowledge, he not only transgressed the law of his being, but marred the image of God in which he was formed. Adam could not restore this, for lack of creative power. Even angels were powerless to remedy the defect. After the sin was committed, according to the decree of the Creator, it must accomplish its work of dissolution upon the physical man. "Dust thou art, and unto dust shalt thou return." His fate would have been eternal death had not Heaven interposed in man's behalf. The promise that the seed of the woman should bruise the serpent's head was a gleam of light that brightened the dark valley of death. Man had placed himself in a helpless, hopeless condition. He had marred the image of God beyond reproduction, except by the power of his Creator. Our loving Redeemer, who was Co-creator with His Father, offered Himself for man's redemption. In the garb of humanity, He kept inviolate the principles of the moral law. Ps. 40:7, 8. Otherwise He would have marred His own character beyond recovery. Oh, what a risk He encountered to reproduce His image in fallen, sinful men!

He who declares the law abolished, denies the character of God — the image in which

he was made — and makes his own redemption null and void. During the time of the plan of redemption, countless millions have accepted God's terms of deliverance from sin. Such will reënter Eden, where no intruding foe will ever enter. All who coöperate with Christ in re-forming the principles of the moral law as elements of their characters, will finally have access to the tree of life, and the freedom of the city of God. Happy inhabitants of the royal city, clothed in the spotless robes of Christ's righteousness! "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."

E. HILLIARD.

The One Who Cares for Us

THE Creator has a watch care over all the works of His hands, animate and inanimate. Nothing is too small or insignificant to require His attention. The busy little sparrow, so often in our way, is an object of special mention by our heavenly Father as worthy of His notice.

The grass that carpets the earth for the pleasure of man, is decked with myriads of flowers, in varied hues and designs, by an almighty hand, which bears a burden for our comfort and joy.

In all the perplexities that try the soul, there may be found the sustaining grace that flows from Him who asks us to cast all our care upon Him, for He cares for us. 1 Peter 5:7.

He knows the feelings of the disappointed heart. He hears the plaintive cry for help. He enters the home of poverty. He stoops beside the bed of sickness. Yes, in all the contradictory experiences of life, He is present to help; for we have not a Saviour who "cannot be touched with the feeling of our infirmities." He was "in all points" tempted and tested as we are to-day. But He rose above these "infirmities," and gained the victory which gave Him the preëminent position He now occupies in our behalf. The victory He achieved, He offers to us. Heb. 4:15, 16; 1 John 5:4.

God is leading the way, though it be through the pathless forest of difficulty. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

Two boys were conversing about Elijah's ascending to heaven in a chariot of fire. Said one, "Wouldn't you be afraid to ride in such a chariot?"—"No," was the reply; "not if God drove." In these troublesome days, more childlike faith and confidence in God is needed.

A. C. GILBERT.

Blessed

CONCERNING Jesus, the record in the fifth chapter of Matthew says: "And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, *Blessed*." This word, which begins the Sermon on the Mount, holds the same place in the book of Psalms. Although it is one of the common words in the Bible, yet we may not say it is the one best understood. It has varied meanings. It may mean to pronounce holy, as when God blessed the seventh day. It may mean to praise, as the psalmist says, "Bless ye the Lord." It may mean to make happy or joyous, also to grant divine favor and to consecrate. It is the opposite of all that is sorrowful, discouraging, and hopeless; the opposite of all that is evil, false, hateful, and detestable.

M. G. CONGER.

A STIRRING WARNING

The Most Solemn Divine Judgment Ever Pronounced—The "Beast" and His "Image"—"Come Out of Her, My People"—Patience and Commandment Keeping Distinguishing Signs

By A. R. BELL

This seventh article by A. R. Bell, on some of the interesting prophecies of Revelation, continues the study of the fourteenth chapter of this prophecy. This is the third article on chapter fourteen. The two previous articles presented that portion of the prophecy that announces the hour of God's Judgment, and that tells of the great apostasy that produces the religious despotism against which the warning, as shown in the article this week, is sent.

His article next week will be a study of chapter fifteen of Revelation, and will depict the triumphant deliverance of those who stand with God through this great crisis of the world's history. EDITOR.

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. 14: 9, 10.

GREATEST JUDGMENT EVER PRONOUNCED

Here is a judgment pronounced, the most awful in the experience of the human race. The time foretold is that beyond which the impudence of man cannot pass. Every overture of mercy will have been spurned. A race will have done despite to the Spirit of grace. In an age and generation of education and enlightenment without a parallel, in a time when never were there so many Bibles, nor such a flood of light shining from heaven upon the pages of Holy Writ, men again, "professing themselves to be wise"—and that, mark you, in the things of God—will have become "fools," and "changed the truth of God for a lie," and will be found worshipping and serving a creature in the place of their Creator.

Men are worshipping the beast, and they are worshipping the image of the beast, and are receiving the mark of the beast.

The papacy received the Sunday institution from paganism; and she sets herself forth as having authority to change the law of God, and to command men under sin to obey her.

PAPACY RISING TO POWER

She is surging to power and world supremacy, and to such an extent that it seems, from the prophecy, that every influence of earth has been harnessed to compel men to yield obedience to her commands.

To meet this issue, the third angel's message is sent, the most startling ever given to lips to speak, or to ears to hear. Each effort is world-wide in its scope. One is to "every nation, and kindred, and tongue, and people" (verse 6), in a last supreme effort to save men. Of the other we read, "All that dwell upon the earth shall worship him." Rev. 13: 8. The worship consists in receiving the mark, or in other words, yielding to the demands, of the beast, and of the image of the beast, in the matter of Sunday observance.

HEALING OF DEADLY PAPAL WOUND

In the Old World will come about the healing of the "deadly wound," as recorded in Rev. 13: 3; and in the New World the image of the beast will be made; life will be given to it; it will speak; and when it speaks, its voice will be heard demanding obedience under penalty of death; for "as many as would not worship the image of the beast should be killed." Verse 15.

In proof of the foregoing, we look over to poor, war-stricken Europe, and we see the strenuous efforts put forth by the papacy, to the end that Pope Benedict shall be regarded as the only one to whom all the belligerents and noncombatants can look for settlement of the trouble. The sending of a representative from the court of St. James to the papal court,—a thing not done by England for centuries,—and the fact that other nations who have not been represented at the Vatican are seriously considering following England's example, are straws showing which way the wind is blowing. All signs point to the great European cataclysm of war as the road over which Rome will ride again to world supremacy.

FEDERATED PROTESTANTISM MAKES AN IMAGE

Here in America, a Protestantism that has ceased to protest, is surging to the front, seeking power. There is such a mingling of the church with the world, and such a growth of the church in numbers, as is causing the church to become popular and very powerful. Religion seems to be touching everything. Church membership is sought as the path toward success in the business world; and men are seeking office in the political world on the strength of their religious connections, and are selling themselves to the church in return for her votes.

Forms of religion are on the increase everywhere, and everything is pointing to the day that the church fondly hopes for, when she shall have power to command the state. That hope is expressed as follows by one of the self-styled "God's spokesmen" to the state in regard to "Sunday laws well enforced by men in local authority":

"A mighty combination of the churches of the United States could win from Congress, the state legislatures, and municipal councils, all legislation essential to this splendid result."

Here is a picture of the church intrenched in power, the state simply the tool in her hands to do her bidding—the enforcement of the mark of the beast.

Verse 16 shows that the point of obedience—the matter of worship—will be in receiving the mark of the beast. The image of the beast, in forcing obedience in Sunday observance, and in thus being worshiped, is itself, with all its worshipers, through the very thing done, an acknowledgment of Rome's authority and power. The image of the beast, from the standpoint of its very formation, thus becomes an act of worship.

A MESSAGE SENT TO HEAL

Let us look for a moment at the message. It is the third message. Two have gone before it. At the conclusion of the 2,300-day prophecy of Dan. 8: 14, the first message, proclaiming the hour of God's Judgment come, sounded everywhere. But that message, which would have healed a falling church, and would have caused her to be robed again in her beautiful garments of righteousness, prepared to meet her Lord, was rejected, and the whole machinery of her organization was set in operation against it.

Then followed the second message, declaring, "Babylon is fallen." In her falling, she could have been helped; but now she is declared fallen. The message is not only the

stating of a fact, but it is the testimony of Heaven to the fact.

The message under consideration in this study follows the second message; and as the second message is the testimony of Heaven to the fact of the fall of professed Protestantism, this third message is the revelation from heaven of the depth of her fall.

THE UNION THAT MAKES THE IMAGE

In her union with the state, she is to become "an image of the beast," and she is to enforce "the mark of the beast." She proves herself in this to be a worshiper of the beast, and stands forth in the prophecy as a power set to compel men to obey her in her apostasy, even to the last extreme.

The message of the third angel, therefore, while it is the warning of Heaven against the worship of the beast and his image, and against the receiving of his mark, is, besides this, the testimony of Heaven in regard to the extent of the fall of professed Protestantism in her apostasy.

"Babylon is fallen." Her fall is complete. She has fallen. And she has fallen back into the lap of Rome. She has turned from the word of the living God, and is following after the traditions of men. She gives obedience to the commandments of men, and is living in transgression of the commandments of God. Like Israel of old, she has put the word of God away from her, and judged herself unworthy of everlasting life.

"COME OUT OF HER, MY PEOPLE"

But while, as an institution, the daughters, like the mother, are fallen, the God of heaven still pleads. The heart of the Infinite One is wrung with anguish, and the cry is heard, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

As it was in the days of the apostles, "even so . . . at this present time"—in these last days, when God's unmixed wrath is about to be poured out upon an apostasy that has turned a world away from God—"there is a remnant according to the election of grace." Rom. 11: 5. There was a remnant saved from the wreck and ruin of apostasy into which Israel cast herself when she rejected the Lord of glory, and turned her back upon the Prince of peace; and there will be a remnant saved from the wreck and ruin into which Rome and an unfaithful Protestantism have sunk the world in these last days. They will get the victory over the beast and his image, and over his mark. See Rev. 15: 2.

PATIENCE AND COMMANDMENT KEEPING

The view given in the prophecy is that the message of the Judgment has done its work for them. They have yielded to the molding and fashioning of Heaven, and the obedience of faith is seen in their lives. They have turned from the rubbish of tradition to the word of the living God, and from the commandments of men to the commandments of God. The Sabbath of the fourth commandment—the seventh day of the week—has become the sign or seal between them and God, and the finger of Jehovah points them out as the trophies of the grace of Christ, saying: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

They have stood the test of the Judgment, and they have not flinched in the trial of their faith before the powers of earth. In patience they have waited their Lord's return. Now their patience and faith are to be rewarded.

SPECIAL BLESSING PRONOUNCED

Verse 13 inseparably connects "the dead who die in the Lord from henceforth" with the messages and the movement. It would

seem that this scripture can only have reference to those who have identified themselves with the message and the movement, but to whom is given "rest from their labors." Their works follow them. Being dead, yet they speak, and their lives and work are an inspiration to those who follow after them.

A SPECIAL RESURRECTION

The prophecy of Dan. 12:2 reveals a company who are raised from their graves when Michael stands up—when Christ receives His kingdom from His Father in heaven, and begins to reign. See also Dan. 7:13, 14. Part of this company are raised to "everlasting life," part to "shame and everlasting contempt."

This must be a resurrection separate and distinct from the resurrection of the right-

eous, that day, right which has been upon the scaffold all down through the centuries, will occupy the throne, and wrong will come to its end "with terrific events."

The Exchange in the Atonement

By J. N. LOUGHBOROUGH

DID the offering of Christ upon the cross pay the debt of all mankind, so that none will be called upon to suffer for their own personal transgressions of God's law?

Of that offering we read, "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25.

Webster defines "propitiation" as "an

Christ, he is a new creature ["new creation," R. V.]: old things are passed away; behold, all things are become new." 2 Cor. 5:17. As expressed by another:

"In Christ we are as if we had suffered the penalty we have incurred. In Christ we are as if we had obeyed, and rendered perfect obedience to the law, which we cannot obey without Christ imparts to us His merits and His righteousness."

Again: "Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. The only way he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, and justifies the penitent, believing soul, and loves



A suburb of Cape Town, Table Mountain in the background



Photo H. S. Beckner

View in Johannesburg, the mining city of the Transvaal

eous and the resurrection of the wicked; for in the one, only the righteous come forth, and in the other, the wicked, and that not until a thousand years afterward. See 1 Thess. 4:16, 17; and Rev. 20:5, 6.

In Rev. 1:7 it is told us that when Jesus comes in glory, "they also which pierced Him" shall see Him. It was told Caiaphas the high priest, who was the leading spirit of the movement that had for its object the death of the Son of God, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. And then we read of those who "crucify . . . the Son of God afresh" (Heb. 6:6), and further, of those who have "trodden underfoot the Son of God" (Heb. 10:29). It would seem that men who, down through the centuries, have been guilty, as above noted, of the blood of the Christ of God, are in a class by themselves, and that they will in shame be permitted to behold Him whom they pierced, seated in majesty, upon the throne of His glory.

The other special class who at the same time are raised to "everlasting life," evidently fit the prophetic mold of Rev. 14:13, being privileged, because of their faithfulness in the proclamation of the solemn message ordained of Heaven to prepare men for the Judgment and for the coming of the Lord, to come forth from their beds of dust, to share with those who followed them the glory that shall be theirs at the revelation of Jesus Christ.

The next event brought to the prophet's attention is the Lord's coming, and the reaping of the harvest of the earth. Verses 14-16.

The end of the world is then reached. See Matt. 13:39. And what a day! The Judgment is then finished, and the unmixed wrath of God is poured out upon a world from which the Spirit of God has been withdrawn. In

atoning sacrifice." Christ's death upon the cross was an atoning sacrifice for all who, in God's appointed way, avail themselves of its benefits.

GAVE HIMSELF FOR OUR SINS

Paul's manner of presenting this theme was, "Christ . . . gave Himself for our sins, that He might deliver us from this present evil world." Gal. 1:3, 4. Paul does not say that Christ gave Himself and thus delivered us, but that He "gave Himself that He might deliver us."

The beloved John stated it thus: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. To the Corinthians Paul said, "Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

In Christ's explanation of His being offered, He "opened . . . the Scriptures" to the two on their way to Emmaus. The Scriptures He used were Moses, the prophets, and the Psalms. In Moses' writings was the offering of blood, which was a "figure," "example," and "shadow" of the work Christ would perform for repentant sinners. Heb. 8:5. In Moses' writings, we learn that before the offering could avail, there must be confession of sins, with the hands on the head of the animal that was to be slain, and his blood offered.

"SAVED BY HIS LIFE"

Of those conforming to God's plan of reconciliation, the apostle said: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:10, 11. Having had such experience, we are said to be "in Christ." "If any man be in

him as He loves His own Son. This is how faith is counted for righteousness; and the pardoned soul goes on from grace to grace, from light to greater light."

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. To the unbelieving the Saviour said, "Ye will not come to Me, that ye might have life." John 5:40. May we each so yield ourselves to God as to receive in full the atonement provided for our acceptance!

A Mason's Emblem

AFTER engaging a new salesman recently, I started to introduce him to the other salesmen. As I presented him to the first one, expressing the hope that they would get along harmoniously, he replied, "I'm sure we will, for I know he's all right." "Why, do you know him?" I asked. "Never met him," he answered, with a knowing smile; and raising his coat lapel, which carried the Masonic emblem, he added, "But I know he's all right."

The thought flashed through my mind, that I have often experienced a similar fellow feeling when meeting a person who had accepted the Sabbath truth, and in spite of sacrifice, had decided to obey God's law. I too had "never met him," but knew he was "all right," for we both carried the same emblem, though inwardly—the emblem which God calls the sign between Him and His people, as defined in Ex. 31:17 and elsewhere in the Scriptures.

J. H. HARTOG.

SELFISHNESS is the making a man's self his own center, the beginning and end of all he doeth.—John Owen.

A WORD TO OUR READERS

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SCRIPTURE QUOTATIONS

Our authority for the doctrines we teach is the Bible. Quotations are usually from the King James Version or the American Standard Revised.

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OVERRULING POWER IN SOUTH AFRICA

When the Portuguese Held Sway There—Why Were They Set Aside?—People of the Book—The Country and Missionary Activities There

This is the second of some twelve articles by Elder Spicer descriptive of what he saw and heard during his recent trip to South Africa. Next week he will tell of the aboriginal tribes. EDITOR.

IT is interesting to watch the hand of Providence in this world's ever shifting scenes and history. We can see an overruling Providence in the course of events that has given



UNION COLLEGE, CLAREMONT, CAPE TOWN, SOUTH AFRICA

the missionary movement a strong base of operation in the dominion of South Africa.

FAILED THROUGH NEGLECTING THE BOOK

The Portuguese were the discoverers. While we recognize the debt of civilization to this enterprising people, it is nevertheless a fact that the Portuguese—and particularly the Portuguese of the old time—were not themselves possessed of the open Bible, and could never have done the work that Providence evidently was to make sure of being done in the most favored part of Africa for European colonization.

WHY THIS VITAL OVERSIGHT?

In his book "The Opening Up of Africa," Sir H. H. Johnston remarks upon the singular fact that while "for three quarters of the sixteenth century Portugal had it all her own way in Africa," she never established herself in the one region that was really the choice of all. He says:

"In the subsequent development of a Portuguese empire over Africa, a fatal blunder was made. The Portuguese neglected to occupy the Cape of Good Hope, or any other stronghold on the southern extremity of West Africa. . . . To any power that aspired, as did the Portuguese, to occupy and rule East Africa and India from the west of Europe and by means of the cape route, it was an oversight difficult to understand that prevented their garrisoning the necessary places of call. . . . at the southern extremity of Africa."—Page 166.

But thus it came to pass; and into this region, so necessary as a base for missionary extension among the tribes of the interior, there came the Dutch and the English, with the word of God, and the freer institutions of Protestant lands.

Colonial South Africa had its Pilgrim Fathers, as well as our New England colonies. In the days

of persecution in France, following the revocation of the edict of Nantes, in 1685, thousands of the best culture of France fled to England and to Holland. Holland had fought its battle for freedom and religious liberty against all the power of Spain and the Spanish Inquisition. From among these Huguenot refugees in the Netherlands, several hundreds took ship for South Africa, joining with the Dutch colonists in making the new state below the equator.

"Then came men, our Pilgrim Fathers, noblest blood of sunny France—

Broad-browed men of free-born spirit, lighted with the eagle glance;

Spoiled, by bigot priest and despot, of the broad lands of their line,

Rich yet in the glorious freedom that dares know itself divine.

Hither came they—welcomed hither by the gallant northern race Whom they well might own for brethren, breast to breast in close embrace,

Those stanch darters of the waters who first broke the giant force That would rule man's free convictions as the rider guides his horse;

Struggling, and despairing never, till at length they gained the war;

Spain, the hope of priest-led tyrants; Holland, freedom's polar star."

Thus the foundations were laid by a people of the Open Book, and the liberal institutions of the British dominion have fostered the spirit that makes for liberty and progress and enlightenment.

BAKED HER BIBLE TO HIDE IT

One of our aged members, descended from one of the Huguenot families, told me how her great-great-grandmother managed to get her treasured Bible out of France in the days of her flight. Even when Protestants were allowed to cross the border, their luggage was searched for Bibles, which were seized and burned. Our sister's worthy ancestor wrapped her Bible in a mass of dough, and baked the dough into a generous sized loaf of bread. Thus with the "staff of life" concealing the "bread of life" indeed, she made her way out to liberty, and carried her treasure to the new world of Africa.



WORKERS AND DELEGATES FROM THE DUTCH CHURCHES ATTENDING THE CAMP MEETING IN DURBAN, SOUTH AFRICA

I had many times good evidence that our fellow believers in Africa are lovers of the Book. One pleasing experience I must tell. I was traveling alone northward through the Orange Free State. In the early gray of morning, we in the train were rolling out of our rugs and settling down for the day's run over the veldt, dotted here and there with sheep and cattle ranches.

SIGNALED THE BIBLE READER

I noticed in the car a passenger who had come aboard during the night. The first thing, after rolling up his rugs, he opened a bag, and took from it a Bible, which he sat reading, while all about, men smoked and talked.

"I wonder," I said to myself, "if that man who opens his Bible the first thing in the morning, no matter where he may be, is a Seventh-day Adventist."

"But no," I thought; "there are multitudes of people in South Africa besides ourselves, who love God's book."

After all, I determined to signal the Bible reader. So I took out of my bag a copy of our South African paper, the *Sentinel*, published in Cape Town. Holding it up, I began to read. At once the stranger sprang up and came to me.

"Do you know the people who publish that paper?" he asked.

"Yes; I am one of them."

"So am I," he said; and I found I was talking with one of our Dutch evangelists, Brother Baren de Beer.

And we ought to be a people of the Book — we who stand for the last step in the Reformation, and are preaching the return to the New Testament standard of "the commandments of God, and the faith of Jesus."

A PHRASE BURDENED WITH POWER

It is really wonderful, the power there is in this phrase of inspiration that is used in the Revelation to describe the remnant church just before the second coming of Christ. We hear of it in all lands; and in South Africa it bears its witness also.

One lady, attending a camp meeting in the Cape Province, heard sermons, but went away with no particular impression. One phrase, however, kept with her. She had heard it at the meeting.

"Those words," she said, "'the commandments of God, and the faith of Jesus,' kept ringing like a voice in my ears, until I surrendered to keep the commandments of God, and the faith of Jesus."

Again on this visit, I met a lady, bearing one of the old Huguenot family names, who told me that she had rather decided against this way.

Illness, however, brought her to one of our sanitariums. Here she heard again of these truths. "I am too ill," she said to herself, "to think about it; God Himself will have to teach me the right way."

She was too ill to read, and no one discussed religious things with her.

WORDS THAT SPOKE TO HER HEART

"But these words kept speaking to my heart," she said, — "'the commandments of God, and the faith of Jesus'; and they brought me into this light and truth, which have been the greatest blessing and joy of my life."

Yes, the words of God are living words, and the Holy Spirit is speaking to hearts and minds in all the earth.

THE CALL THAT TOOK US TO AFRICA

We Seventh-day Adventists were called to South Africa thirty years ago. Two men in the region of the diamond fields had been led independently to inquire after the truth concerning the Sabbath, knowing nothing of any people keeping the seventh day of the fourth commandment. Providence had the agent ready just at that moment to direct their attention to this advent movement growing up in America and Europe. The agent was an old miner, who himself had first heard of this message in the early days of California. This miner carried the truth in his heart and life to Australia, and then to the new diamond fields of the Kimberley district.

Thus two Dutch brethren, — Messrs. E. van Druten and

P. J. D. Wessels, whom I found rejoicing in the truth, — learned of Seventh-day Adventists, and sent the invitation to our General Conference, in 1886, which led to the sending of Elders C. L. Boyd and D. A. Robinson and associates to open our evangelistic work in South Africa.

Our first church building in Africa was erected in Beaconsfield, near Kimberley; and I was glad, as I visited it, to find that notwithstanding the shifts and changes that time brings in a new country, there is still a company of believers worshipping here, one or two being charter members.

It was at Cape Town, however, that most of the early evangelistic work was done by our pioneer laborers. There are several churches now in and about the city. The educational center for our work is Claremont, a beautiful suburb around the eastern base of Table Mountain. The Union College here has sent numbers of our youth into the missionary and evangelistic fields. Further on is the Plumstead Sanitarium, the headquarters for our health and temperance work, and a training school for nurses.

CHARACTER OF THE COUNTRY

What kind of country is it around this cape region? — Well, it is much like one of the grape-growing valleys of California, a beautiful countryside, now grown up with suburban villas, with here and there some genuine specimens of the real old Dutch colonial type. Simon van der Stel, one of Riebeeck's early successors in the governorship, started the grape industry around this part — now the famous Constantia vineyards. He was really the most progressive of the early governors in pushing back the wilderness, developing the resources of the soil, and making a beautiful home country for the European settler.

"Not as the rest, for greed of spoil,
He ruled by Table Bay;
In new-built barn and seeded soil
His little kingdom lay.
Cornfield and garden, oak and vine,
He loved and tended well.
'Who plants a tree is a friend of mine,'
Quoth Simon van der Stel."

Between the mountain ranges, which begin a little way to the northward of the cape, is fine, well watered farming and fruit country. In northern Cape Province, and then on up through the Orange Free State and the Transvaal, is the rolling veldt, or prairie, the land of the sheep and cattle farmer, and of the great mealie or Indian corn industry. The province of Natal is part veldt, and part hilly country, where subtropical fruits of all kinds abound.

FOUND OUR PEOPLE EVERYWHERE

Through all the states, I found Seventh-day Adventist churches here and there, little companies, from Johannesburg, the mining center and metropolis of South Africa, to the cape, where first I met our South African colonial people. The work is carried on in the Dutch and English languages. The union conference issues two general religious journals, the *Sentinel*, in English, and the *Wachter* (Watchman), in Dutch, the latter paper being a translation of the former.

The war situation led many to ask what these things mean that are coming on the earth, and the spirit of inquiry abroad had enabled our brethren to give some special numbers of their paper a circulation as high as thirty thousand and even more. By post, these papers are sent to addresses of farmers scattered in the remote country districts, in regions that it is difficult for the living evangelist to visit. So up and down colonial South Africa I found the message spreading. W. A. S.

By means of a galvanic battery, a corpse can be made to move its fingers, and there can be nothing more uncanny. Of certain ones the Scripture says, "Thou hast a name that thou livest, and art dead." Many who have unconverted hearts, profess the name of Christ; many who are "dead in trespasses and sin," pass for those who are alive. They have "a form of godliness," but deny "the power thereof." J. E. F.

Our Exhibit at the Recent Exposition

By H. H. HALL

THE exhibit of the Pacific Press Publishing Association in the Liberal Arts section of the Palace of Machinery, at the recent Panama-Pacific Exposition, San Francisco, California, attracted much favorable attention.

lications in forty-four of the ninety-two languages in which this house and its associated plants are printing. Hundreds of large volumes in English

belief, and filled with photographs of our institutions, had been prepared for those sufficiently interested to leave their names and addresses. About 3,500 have been sent out in response to such requests. There are a few copies remaining, which will be sent out on receipt of ten cents in stamps.

The Pacific Press was fortunate in securing Elder and Mrs. Snyder to attend to the exhibit work. As they speak Spanish and German as well as English, and can converse to some extent in Italian and French, the booth had an international atmosphere that was quite in harmony with the work it represented. They distributed over 11,000 periodicals and 12,000 tracts, the influence of which no one can measure.

The open grate, the library table and reading lamp, the easy chairs and abundance of reading matter, have all contributed to give the exhibit a quiet, restful effect, which has been greatly enjoyed by thousands of visitors.



Question Corner

Conducted by M. C. Wilcox

212 — OLD AND NEW DISPENSATIONS

A number of our readers seem to be troubled over what they call "old and new dispensations." They seem to think that some things were obligatory in one dispensation that were not in another dispensation. This question is often raised over the matter of the Sabbath, meats, drinks, etc. First, let it be noted that God is the same always. He declares, "I am the Lord, I change not." Mal. 3: 6. "With whom can be no variation, neither shadow that is cast by turning." James 1: 17, A. R. V.

God's plan has always been to do His children good and nothing but good. His character is always the same. It cannot change. His requirements of His people are always the same. In the nature of the case, He cannot change, for He desires that their character shall be like

His own. The only difference between the dispensations, so called, is that one is a fuller development and manifestation of God's character and love than the previous.

Our Lord had not come in Old Testament times. Men showed their faith by the offering of a clean beast, and that clean beast typified our Lord Jesus Christ. In those days, the transgression of the law was sin, just as it is now; and the only way by which sin could be taken away was faith in God, and faith was called to express itself by the offerings prescribed in the books of Moses. Of course, the people in that time got to depending upon the offerings, and upon the giving of them, for their salvation, rather than upon what the offerings symbolized; but that did not change God's plan. Faith in God justified in those days just as now. When our Lord came, the symbols ended. When the cross was erected on Calvary, all the shadows passed away. Since that time, faith expresses itself in a simpler form. In a concrete way, it does this in baptism and in the ordinances of God's house; but it is the same faith, and the same faith justifies from the same sin, transgression of God's law. There is no change on the part of God. In God's requirements, all the change there is at all is in the development and the fuller manifestation of God's great plan of salvation. If we will bear this in mind, it will make the Bible a new book to us, and will throw light upon passages that otherwise may prove mystifying and uncertain. We will see more clearly His wisdom, and His love will lead to loving, unquestioning obedience to His law.

"DIFFICULTIES unsolved will not keep you out of heaven, but duties neglected will."

The central feature of this exhibit was an enormous world globe, accurately marked and colored, and driven slowly by an electric motor. The surface of this globe was studded with tiny electric lights, in four different colors, which lighted up almost every country in the world. They represented our branches and affiliated houses, together with some of the leading mission stations and other institutions using our publications,—red for

and the leading European languages were grouped in sectional cases at the rear. Among those which have had phenomenal sales are "Bible Readings for the Home Circle," published in six different languages, with a sale of more than a million and a quarter copies; "Great Controversy" and "Christ Our Saviour," devotional books, nearly half a million each; "Daniel and the Revelation," a 900-page exposition of Bible

SIGNS OF THE TIMES	English	(Published at Mountain View, California)
"	English	(Published at Warburton, Vict., Australia)
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"	Chinese	Shi Djao Yeh Bao
"	French	Les Signes des Temps
"	German	Die Zeichen der Zeit
"	Hindu	(No English equivalent)
"	Holland	Teekenen des Tijds
"	Polish	Znaki Czasu
"	Roumanian	Semnele Timupului
"	Servian	Snazi Wremena
"	Spanish	Las Señales de los Tiempos
"	Urdu	(No English equivalent)

publishing houses, blue for sanitariums, green for colleges and academies, and white for mission stations and headquarters in foreign lands. Photographs of these institutions were conveniently arranged on swinging leaves at the rear of the globe, and were a source of special interest to visitors from other countries.

At the other end of this booth a large ten-wing display fixture carried samples of pub-

prophecies, more than two hundred thousand; while "Heralds of the Morning" and "Practical Guide to Health" have each had a sale of more than one hundred thousand.

The leading periodical of this institution, the SIGNS OF THE TIMES in English, was grouped with its associate periodicals published in different countries and languages, as given above.

A beautiful booklet telling of our work and

The Conscientious Stomach

It Should Be a Faithful Sentinel to Warn Against Disease-Producing Habits—How It May Be Trusted if Treated Right

By DANIEL H. KRESS, M. D.

A PATIENT once said to his physician, "Doctor, I believe there is something wrong with my stomach." "Not a bit of it," replied the doctor. "God made your stomach, and He knows how to make stomachs. There may be something wrong with the stuff you put into it, or there may be something wrong with the way you cram the stuff down; but your stomach is all right."

THE STOMACH IS FAITHFUL

The stomach is not the unfaithful organ it is supposed to be. It will do its work without pain or inconvenience, provided it is properly treated.

The function of the stomach is to aid in converting food into such condition that it can be absorbed and appropriated in building tissue, repairing waste, and supplying heat and energy to the body.

In the army, faithful sentinels protect the camp from disaster by reporting the approach of the enemy. A normal stomach, like the sentinel, sounds the alarm when food is taken into it that is indigestible, and when other dietetic digressions occur.

WHEN THE CAMP IS NOT WARNED

When an enemy is allowed to enter camp without being molested, or without the camp's being notified, evidently something is wrong with the sentinel.

The man who boasts of being able to eat anything—pepper, mustard, pickles, vinegar, etc.—without stomach disturbance, may be certain that something is wrong with the sentinel. Gout, rheumatism, neuralgia, Bright's disease, diabetes mellitus, and other equally dangerous diseases, from which complete recovery may seldom be expected, are frequently found in persons who claim to have no difficulty with the stomach; yet the stomach, in nine cases out of ten, is the real seat of the disease.

THE STOMACH, AND NOT THE HEAD, WAS THE CAUSE

Patients have said to me, "Doctor, I have a bad headache," or, "I have nervous symptoms," or, "I have rheumatism," etc. When the question is asked, "Have you any difficulty with your digestion?" the reply is usually given: "Oh, no! My stomach is all right. I can eat anything." A physical examination may reveal foul breath and coated tongue. These conditions show that the real cause lies in the stomach.

WHY HIS STOMACH HURT

After being placed on a diet composed largely of well baked cereal foods, nuts, and fruits, the patient may say to the physician, "Doctor, I had no difficulty with my stomach before coming to you; but now everything I eat distresses me." When asked, "How are your other symptoms,—the headache, and the pains in your joints?" the usual reply is, "Oh, they are better, but my stomach bothers me." Now, what does this mean?—It means that the stomach is recovering from a state of chronic paralysis. The stomach nerves are assuming a more normal condition, and telegraphic communication is again established between it and headquarters. The real condition can be reported. The physician assures his patient that there is no need of alarm, that the stomach is being restored to a healthy condition,

and that in time good food, thoroughly masticated, and eaten at proper intervals, will create no feeling of uneasiness or pain. A man ought not to be conscious that he has a stomach, if he eats right. If he departs from this course, he ought to be warned by the faithful sentinel.

A SEARED CONSCIENCE AND A BAD STOMACH

By frequent violation of moral law, the conscience may become seared; and in time, sin may cease to appear sinful. This is a sad condition of mind to be in. Yet many persons welcome such a state. What conscience is to the soul, ill feelings are to the stomach.

The man who is able to eat anything, with no local disturbing symptoms, and who yet has headache, gout, etc., is in as sad a condition physically as is the man spiritually who can do wrong without remorse of conscience. The stomach should be quick to report when errors in eating are made. The men and women who have sensitive, conscientious stomachs are the ones who live to old age; while those who say, "I can eat anything," are the ones who die prematurely of degenerative diseases.

The use of narcotics, as alcohol, tea and coffee, tobacco, and stomach bitters, frequently keeps concealed the actual state of the stomach. Often not until these are abandoned does one become conscious of having a stomach. Men unwittingly use these narcotics in order to be kept in ignorance of their true condition. This practice is responsible for the prevalent use of such articles. No one can afford to feel better than he actually is. No one can afford to deceive himself. We must have wide-awake stomachs, that will report digressions in eating and drinking, if we would live long and useful lives.

What Will Answer in the Judgment?

THERE are those who make a high profession of godliness, who are religious leaders, who think they have done and will do many wonderful works in the name of Christ, who yet will be rejected by the Lord in the last great day as workers of iniquity.

We know this, because Christ Himself has told us so. He says: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 22, 23.

These zealous workers who have taught in Christ's name, and have done so many wonderful works, feel very confident that they will be saved for those good works which they have done. They persuade themselves that the Lord is not very particular, and that it does not matter whether they teach and do exactly as He has commanded them, or not, since it would be such a cross to keep the whole law literally. But Christ says that He Himself will profess to such, "I never knew you: depart from Me, ye that work iniquity."

Now, iniquity, or sin, is the transgression of the law (1 John 3: 4); so the Lord means just what He says, and He will not be satisfied with anything less than obedience to His law as a whole.

MRS. IVA F. CADY.

Page 14

Turkey's End Near

After showing the drying up of the Euphrates to be the weakening and ultimate loss of all power of Turkey, and drawing the reader's attention to the work of evil spirits in these last days, the author, in the above-entitled article in the February *Signs Magazine*, among other things says:

"It would be as well to expect the demons to declare a holiday and stop the work of deception for a few years, or for the nations to cease entirely the work of armament and war preparation for a like period of time, as to expect to see the Turkish empire revive, reestablished, and for a time prosper and advance."

This is one of the best articles on this much discussed topic that has ever appeared. Read it. Be thoroughly informed.



The aim of the *Signs of the Times Magazine* is, to study world conditions in the light of prophecy. Its experience of years is at the service of its thousands of readers.

The February Number

which is now ready, in addition to the above mentioned articles, contains the following:

- The Church and the Present Crisis
- Spiritism
- Studies on the Book of Revelation
- Christ's Second Coming
- Christ Triumphant
- The Great War Foretold
- The Old Moslem Power Must Go
- The Changed Aim and Message of the Church
- Scurvy and Spring Fever
- A dozen or more Current Topics

Many persons engage in the sale of this magazine; some to earn a living, others to improve their spare time, but all to extend a knowledge of the principles that it stands for. There is room for other agents in every state. Our representative in your state invites correspondence with you in case you have some spare time and would care to utilize it in this good way. See address in list on page 15.

Signs of the Times Magazine
Mountain View, California

Did Daniel Write His Book?

(Continued from page 6)

doubt. The remarkable thing is that there is as much evidence as there is. Many objections to the book have not been mentioned at all, and it is also true that there are facts not given from archæology that are in favor of Daniel.

These articles have dealt with archæological evidence that covers the period of Old Testament history from creation to the rise of the Medo-Persian empire, after which there is no need of such evidence. The claim is not made that all objections have been fully met, neither that all objections were mentioned, or all archæological evidence given. The field has been at least opened, and perhaps an interest has been aroused on the part of the reader to investigate the subject more fully for himself. The primary object of this series has been to increase our faith in the Bible as a revelation of God to man, an inspired record of all that is necessary for salvation.

"A RICH dress and a poor character make a bad combination."

Have You Read

MINISTRY OF ANGELS?

By ELDER I. H. EVANS

A New Book That Teaches—

That angels are not the souls of departed friends.

They are created beings of a higher order than man.

There are good angels and evil ones too.

Evil angels apostatized from their former sinless state.

The phenomena of modern spiritism are produced by these evil angels.

Satan himself was a good angel of high rank at one time.

Every member of the human family has a guardian angel.

There are recording angels who note and record every act and word of mankind.

The following chapter titles show how fully the author treats this important question:

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Above is a list of our authorized agencies and depositories, and we invite you to communicate with them if you wish to secure any books or periodicals advertised in this journal.

OUR foreign tracts are put up in envelopes, price 25c each. They are obtainable in Arabic, Armenian, Bohemian, Bulgarian, Chinese, Danish, French, German, Italian, Portuguese, Spanish, and many other languages. Address your Tract Society.

Ten Reasons — A Contrast

It is interesting to note, in connection with the seventh day of creation week, the Sabbath of our God, that there are at least five inspired reasons given, which may be taken as showing, in part, why we should observe the Lord's Sabbath.

It is also of interest to note that there have been given and tabulated five man-made reasons for observing the first day of the week as the Sabbath. In these, the advocates of Sunday sacredness have doubtless "produced" their "strong reasons," if they complied with Isa. 41:21. Now let us note the contrast in these ten reasons as they stand side by side.

FIVE INSPIRED REASONS FOR OBSERVING THE SEVENTH DAY OF THE WEEK	FIVE MAN-MADE REASONS FOR OBSERVING THE FIRST DAY OF THE WEEK
1. "On the seventh day God ended His work which He had made."	"1. Christ rose from the dead on this day."
2. "And He rested on the seventh day from all His work which He had made."	"2. He appeared in succession on this day."
3. "And God blessed the seventh day."	"3. He gave special evidence of His resurrection on this day."
4. "And sanctified it."	"4. He gave the earnest of the Spirit on this day."
5. "And hallowed it." He thus made it "honorable," "because that in it He had rested from all His work which God created and made." Gen. 2:2, 3; Ex. 20:8-11; Isa. 58:13, 14.	"5. He sent the full effusion of the Holy Ghost to His church [on this day]."—Prof. Henry Lummis, after Bishop Wordworth, in "Sabbath Essays," page 148, Boston, 1879.

"What is the chaff ["straw," R. V.] to the wheat? saith the Lord." Jer. 23:28.

ARTHUR L. MANOUS.



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Signs of the Times

MOUNTAIN VIEW, CAL., JANUARY 11, 1916

A Great Issue Over Religious Dogma

IN last week's paper, we had an article by S. B. Horton, calling attention to the Sunday laws that have already been introduced at this session of Congress. Mr. Horton also spoke of the efforts that are continued to prohibit the use of the mails to publications that express disapproval of another man's religion.

On another page of this issue will be found an article from Elder Cottrell, telling of the efforts in Portland, and elsewhere in Oregon, and in Washington, to have a stricter Sunday, and to compel its observance by civil law, regardless of whether the individual chooses to observe that day or not.

A case is prominently before the court in Oklahoma of a man who was prosecuted for working on Sunday, and that notwithstanding the fact that he is a strict seventh-day observer. There is no reason why common labor may not be performed on Sunday as well as on any other day of the week, unless we take into account the religious sentiments that cluster around the day.

A CRISIS IN NEW YORK

The New York edition of the *American Issue* for December 11, 1915, states: "We are tending toward a Sunday crisis in New York City on the liquor question,—a crisis that, to a degree, involves the state. It is a crisis in which somebody will probably get hurt, politically, if the issue fail of an honest facing. The state law demands that saloons be closed on Sunday. The city administration nullifies that law in the face of all decency. Solemn oaths are thrown to the winds, police authorities usurp the office of legislation, and a statute is made a ridiculous travesty. Honest men know that this is anarchy. Thinking men know that it is breeding lawlessness of every kind. Intelligent men know that it lets riotously free the principal begetter of every sort of city hell. Patriots are determined that it must and shall stop."

All truly Christian people are in favor of closing the saloons every day in the week; and besides, there are also thousands of people who are not professing Christians, who are equally anxious to have the saloon nuisance blotted from the land. But there is no valid reason that can be offered as to why the saloons should be closed on Sunday any more than on other days of the week. The religious sentiment that clings to Sunday is the underlying cause for seeking the closing of saloons on that day. This last statement may be protested; but if the reader will carefully reflect upon the subject, he will doubtless reach the conclusion that the truth has been stated. The paper from which the foregoing is quoted shows this in the following statement:

"Neither law-flouting officials nor roaring tumults of rummies will count for anything when it comes to effort at changing the mind of saloon-hating, Sunday-observing up-state people on the question of Sunday saloons. There are so many districts which would politically tar and feather a representative who should vote to legalize Sunday saloons in New York City that such an outcome is impossible."

WHY ON SUNDAY ONLY?

Notice that it is the "Sunday-observing up-state people" who are determined that New York Sunday laws shall be enforced; and here let it be clearly stated and distinctly understood that the closing of the saloons ought not to be, with morally strong and Christian people, a debatable question. The saloons should be closed. They are evil and only evil. But when you single out Sunday as a day upon which they are to be closed out of deference to the "Sunday-observing up-state people," you begin to mingle the religious question of Sunday observance with a matter that should be purely a question of temperance and the closing of the saloons, not only on Sunday, but on all days of the week alike; for there is no dodging the fact that if the saloons are closed on Sunday only,

a sort of sanction is given to the idea that it is all right to drink on the other days of the week. Regardless of what they may think of Sunday, no temperance people can afford to make any such compromise as this.

SUNDAY MADE PROMINENT

Interwoven all through our national problems along reform lines, this Sunday question is continually made prominent; yet we search the Bible in vain from beginning to end for any evidence that Sunday is divinely ordained as a day of worship. On the other hand, we readily find, by studying the divine Book, that one of the plainest commandments in the Decalogue is the one that defines the Sabbath. Is it not evident, therefore, that the issue is fairly joined between a man-made institution and the divine commandment of Jehovah? The reader can see the clear, strong point that forms the great climax and conclusion given in the prophecy of the thirteenth and fourteenth chapters of Revelation, the reading of which is, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

God's commandments are thus made an issue in this increasingly strong controversy over the Sunday-law question. The human effort to substitute a man-made sabbath is directly confronted by the plain precept of Jehovah Himself. As was pointed out last week, the prophecy clearly announces that this controversy between Sunday and the Bible Sabbath will yet become a world-wide issue. The prophecy also makes it apparent that the commandments of God are the very center of the controversy. Study those commandments, and as the text suggests, permit the development of the patience of the saints; seek to gain the deep experiences of the faith of Jesus; and on this divinely appointed and sure foundation, we cannot possibly fail.

Typhoid Germs in Oysters

WARNING has been sent out by Dr. William Simpson, county health officer, residing at San Jose, California, that oysters and clams taken from the southern end of San Francisco Bay contain typhoid germs. One death has already resulted from eating these scavengers of the sea, and there are other cases in a serious condition. It would seem that if people would stop long enough to consider carefully what it means to swallow these little carcasses, stomachs and all, the thing would be so revolting that they would be surprised at themselves for ever having eaten such stuff. We are largely creatures of habit and style; and we too often do things just because it is the custom, without giving careful thought to what it is. The oyster and the clam are very popular dishes with many Americans; but these people are simply following the style, and not using their judgment, in eating such articles. Aside from the danger of contracting typhoid fever and other similar diseases, there are certainly many other much more toothsome and wholesome articles of food.

"Men's Hearts Failing"

WHEN the Master was here, He foretold that the conditions in the world just before His second coming, would be so terrifying that "men's hearts" would be "failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 26.

On every hand, we hear men say that the conditions of this time are unprecedented. Never before were such appalling things happening. Never before has the world witnessed so barbarous and destructive a war. Never was there such unrest, distress, and perplexity in the society that makes up the various nations. Men are looking into the future with forebodings. The Master said that such would be the case. He said that hearts would be failing through fear. But in the same connection, the Lord also said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

The fear that possesses the hearts of the men of the world will not enter into the life of the follower of the blessed Lord of glory. He has

provided a refuge for those who will seek it, and who can be induced to trust Him. Every one of the great promises of the sacred Word are applicable in this time; and although wars and rumors of wars, and storms and disasters of every kind and description, may be causing some men's hearts to quail, the Christian knows what these things mean. He knows that although the great storm is raging in this world of sin, yet He who can command the elements when He wills, has spoken the word into the soul of His follower, "Peace, be still." In such storm and stress as the world is now passing through, it is worth everything to know the calm, confident trust of a Christian heart. Indeed, there is nothing else in this world that is worth anything compared with this Christian experience. Christ is the All-powerful One, and the Christian knows Him personally. He knows, from personal experience, His saving grace and protection. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46: 2, 3.

D. S. Phelan as a Catholic and an Editor

THE *Western Watchman* of December 16, 1915, is a "Golden Jubilee Edition" in honor of its late editor and founder, the Rev. D. S. Phelan, LL. D., commonly known as "Father Phelan," who died a few weeks ago. The most of his life was given to his paper. He was no diplomat. You always knew where he stood,—for the papacy in all its traditions and work and history, and against Protestantism. He hated the latter with an unrelenting, implacable, intense, persistent hatred, and said so as strongly as his virile pen could write it. He was a fighter, and one priest said of him that in "his armory you will find everything from Krupp guns to sledge hammers." When he could not fight Protestants, he fought "some belligerent on his own side." He has been compared to a lion, a mad bull, an eagle, a fox, a tiger, a war horse. Yet it is declared that in all he said, he held no resentments. He seemed to love honest Protestants. He said recently that they were Catholics, but did not know it. We hope that Father Phelan was a better Christian than Roman Catholic. Some passages in his sermons were deeply spiritual, and at times he castigated his own people so severely that they must have sympathized with Protestants. He was a great editor, and he will be greatly missed.

M. C. W.

THE prince of Wales, as reported from London, declares that "a gigantic social and political upheaval will follow the war."

THE well-known banker, W. W. Spence, who died in Baltimore recently, aged over one hundred years, claimed that regular and temperate habits were the cause of his long life.

THE General Navy Board of the United States is ardently advocating that the United States at once adopt a program which by 1925 will complete a navy second to none in the world. What will be done, remains to be seen; but the persistent efforts, in this great liberty-loving and peace-loving nation, in favor of a greater army and navy, are truly significant.

Notice of Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 24th day of January, A. D. 1916, at 10 o'clock A. M.

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

By order of the directors.

C. H. Jones, President.
H. G. Childs, Secretary.