

# SIGNS OF THE TIMES

Vol. 30, No. 9

Melbourne, Victoria, March 1, 1915


ONE PENNY

Fear God and

give glory to Him. Rev. 14: 7

## The Work of Christ for Humanity

THE Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified.—*Isaiah 61:1-3.*



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# How Do You Read the Bible?

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ONE may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets, you may read a passage, and meditate upon it, thus fixing it in the mind."

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# Signs of the Times

March 1, 1915

## A Modern Missionary Enterprise

LECTURING at the Warburton Mission Tent, on Wednesday, Feb. 10, Pastor A. W. Anderson gave an interesting discourse on the rise and development of the great missionary movement represented by the Seventh-day people.

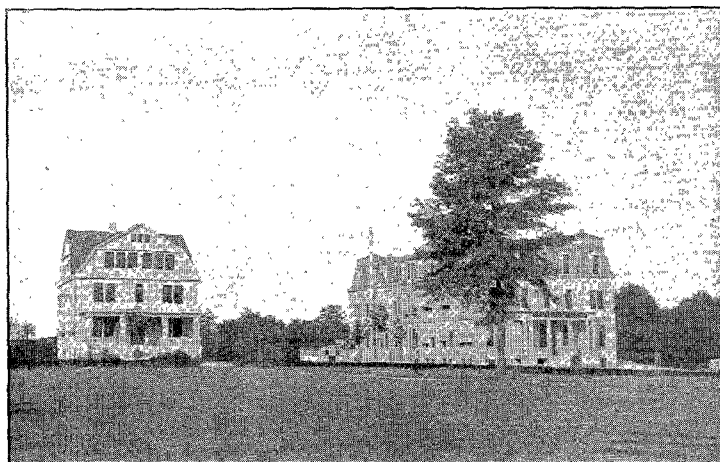
Like all features of the Lord's work this movement had a small beginning. It was so with Methodism and all other reforms. There was a time when Luther stood alone in the cause of Protestantism.

The printing press had formed a very important factor in the world-wide work of announcing the second coming of Christ. Beginning with a small two-leaved tract and an edition of only 250, this part of the work now required thirty-seven publishing houses with 734 employees. The first paper was published in 1850 with an outfit, for press and all, that cost only £130. Now £330,000 were represented in this department, with 128 periodicals, 1,200 tracts, 350 pamphlets, and 360 bound books, giving an aggregate of 2,013 publications bearing on the one objective.

Printing was now done in eighty languages, and their missionaries were operating in eighty-five mission fields and preaching in 107 languages. Their mission extensions give them fourth place in the list of 179 missionary organiza-

tions which have their headquarters in America. To this work £200,000 is contributed annually, the Sabbath-schools donating £65,000 of this amount.

Forty-two years ago they had but one school with three teachers, ninety scholars, and school property to the value of £100. Now 786 schools, colleges and seminaries, 1,511 teachers, 27,397 stud-



General Conference Office and Building of Review and Herald Publishing Company, Takoma Park, Washington, D.C., U.S.A.

The Review and Herald Office (on the right) is one of the thirty-seven publishing houses of the Seventh-Day Adventist denomination.

ents, and school property to the amount of £462,630 were listed.

Their first sanitarium was established in 1866 with two physicians, fourteen employees, and £5,000 worth of property. That branch of the work had now grown to number 104 sanitariums and medical institutions, 129 doctors, 2,359 employees, and property to the value of £853,000.

The Scripture declared that "the gospel of the kingdom" must go to "every

nation, kindred, tongue and people." The national boundaries had almost been reached as their missionaries were operating in every country except Thibet and

### The Great Hope of the Ages

THE people of God, coming down through the ages, have had the hope of Christ's coming before them "as an anchor of the soul, both sure and steadfast." Though often mid sorrows and afflictions they in anguish cry out, "How long, O Lord, before deliverance will come?" yet have they pressed forward, and like Paul have said and still say, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

Paul spoke freely of that hope in his letter to Titus: "For the grace of God that

two or three other sections of the East.

The Sabbath-school department consisted of 4,732 schools with a membership of 123,068. This had been attained in less than fifty years, the Sabbath-schools not being organised till 1863. Evangelistic colporteurs to the number of 2,060 were carrying the gospel in type, while thousands of missionaries were speaking in 107 languages to the people. The total contributions for evangelistic work last year had amounted to £573,348.

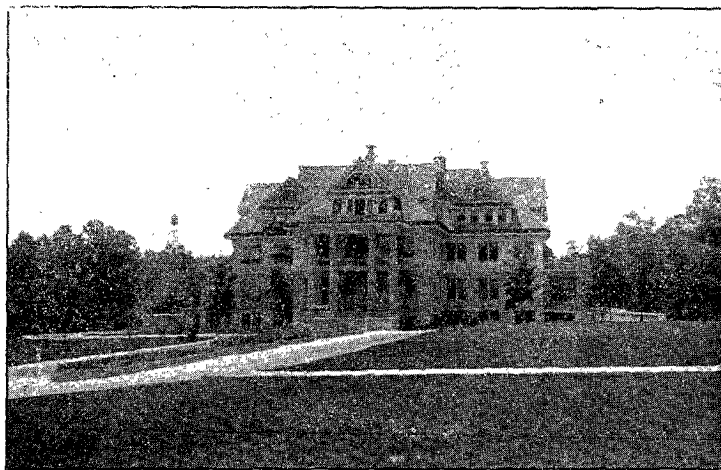
Church membership had now reached 122,386. Their objective, however, was not church members or the securing of numbers, but the spreading of the gospel as pledged by Christ to every nation and people. There were already operating 126 conferences and 101 organised missions, with 9,322 workers and missionaries in the field and home countries. R. H.

bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should

live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Peter also speaks of the same hope in his first epistle, first chapter, verses three to seven.—*Selected.*



The Foreign Missionary Training College, Takoma Park, Washington, D.C.



Sanitarium, Takoma Park, Washington, D.C.

## Seeking the Favour of the Vatican

"It is an ill wind," a well-known adage runs, "that blows nobody good." And by all appearances the Great War, though it is working much ill to others, is certain to result in good to at least one Power. We refer to the Papacy. Judging by the way events are turning, the close of this war is sure to see the prestige and influence of the Vatican greatly increased. Indeed, it is far from unlikely that the Pope will play a great part in arranging the terms of peace.

Recently considerable surprise was occasioned by the appointment of Sir Henry Howard, formerly British minister to the Hague and Luxemburg, as British representative at the Vatican. When it is remembered that for four hundred years—or since the time of Henry VIII—England has not been so represented, the appointment is most significant. It is really striking how the Powers are at present courting the Vatican. It is only recently, too, that Russia, which for the last few years has had no ambassador at the Vatican, responded with alacrity to the invitation of Pope Benedict that the vacancy be filled, and appointed Baron Nelidow to act for his country at the papal court. Germany and Austria have been well represented at the Vatican, which is probably the reason—in view of the part that the Papacy may yet be asked to act in the arranging of peace—of the British and Russian appointments. It is interesting to note, also, that the sending of a British mission to the Vatican prompted Germany to urge upon the Pope the acceptance of a Turkish ambassador! Even little Servia has no desire to be left out, and has made diplomatic representations to the Pope with a view to the appointment of a Servian representative.

Of the great Powers engaged in the war France alone has no envoy at the Vatican. But Frenchmen are beginning to agitate the matter, and recently M. Gabriel Hanotaux, the eminent French statesman, wrote to the Paris *Figaro* in regard to the question. To quote from the *Literary Digest* for January 2, 1915:—

He [Gabriel Hanotaux] pleads for French representation on the ground that all the belligerent

European Powers have their envoys at the Holy See excepting only France, and they are all engaged in "a war of diplomacy." How great the influence of the German-Austrian Alliance is in Rome, he says, everybody knows. Meanwhile France is "without a defender."

All this is doubtless very comforting and flattering to the Papacy, which, always quick to see opportunities and seize upon them, will undoubtedly manipulate matters to its own advantage. The satisfaction and hopes that the recent turn of events has given to the Church of Rome can be seen in the following utterance by a Roman Catholic journal of the United States:—

The announcement that England has accredited Sir Henry Howard as envoy to the Holy See is a matter of more than ordinary interest to all Catholics. . . . This world-wide recognition of the important part which the Holy See plays in international affairs is a matter of deep interest to Catholics in all countries. It shows that the Holy See is gradually coming into its own.—*The Catholic Bulletin*, Dec. 19, 1914.

### The Papacy in Prophecy

Some of our readers may be surprised to hear of the Papacy rising again to power, but this the Bible has foretold. The Word of God in fact foretold the rise of the Papacy, and has also given in brief, sharp outline the whole history of this Power till the time when—at the second coming of Christ—it is destroyed.

Prophecies concerning the Papacy—of its rise and work and end—are contained in various parts of the Bible, for instance in the seventh chapter of Daniel, the second chapter of Second Thessalonians, and the thirteenth and seventeenth chapters of Revelation.

In Daniel 7 the Papacy, under the symbol of the "little horn" (verses 8, 19-27), is most accurately portrayed. A "horn" in Bible prophecy symbolises a kingdom, or power. "Beast" also symbolises an earthly government. Daniel, in the seventh chapter of his book, sees the rise of four great kingdoms under the symbols of four great beasts succeeding one another. These beasts appeared in this order: a lion, a bear, a leopard, and a nondescript beast described as "great and terrible, and strong exceedingly." These beasts represented Babylon, Medo-

Persia, Grecia, and the "iron monarchy" of Rome, which succeeded one another as dominant empires. The fourth beast—Rome—is seen by Daniel in the vision to have ten horns, signifying the ten kingdoms into which Rome divided when its day of glory was past.

Among these ten horns, or kingdoms, Daniel saw another or little horn rising, which was "diverse," or of a different order from the others. Verse 24. The ten were secular powers, this "stout" "little" one is of a different kind—ecclesiastical. It has the "eyes of a man, and a mouth speaking great things" (verses 8, 20, 25), well representing the shrewdness and cunning and pompous arrogance of the Papacy. He quickly rises to power, and in doing this overthrows three of the secular horns, or kingdoms. This the Papacy actually did, overthrowing the antagonistic kingdoms of the Heruli, Vandals, and Ostrogoths between the years A.D. 493 and A.D. 538, when it became firmly established.

Then in verse 25 its arrogant words against the Most High—the many extravagant claims of Rome—are again mentioned; as well as its terrible work of persecuting the saints of God—"wearing out the saints of the Most High," the prophet puts it. The blood of from fifty million to a hundred million martyrs slain by the Church of Rome testifies to the accuracy of the prophecy.

We are even given the length of time in which the Papacy was to have power over the people of God—"a time and times and the dividing of time." A "time" represents a year; "times" two years; "dividing of time" half a year: total, three and a half prophetic years.

A Scripture prophetic year, as is universally agreed, contains twelve months of thirty days each, or 360 prophetic days. Three and a half prophetic years ( $360 \times 3\frac{1}{2}$ ) would therefore contain 1260 prophetic days. Now a prophetic day represents a literal year. Twelve hundred and sixty prophetic days therefore represent 1260 literal or solar years. Counting from A.D. 538, when the Papacy had overthrown the last of the three kingdoms that opposed it, and was firmly established, 1260 years brings us to 1798. Here a remarkable thing happened. The close of the 1260 years of papal power

was marked by the French under General Berthier taking the Pope—Pius VI—prisoner at Rome in that very year, 1798, and sending him as a prisoner to France. He died at the citadel of Valence, France, in August of the following year, 1799. Pope Pius VII was elected in 1800.

We cannot, however, leave the subject here without turning to another prophecy, which lets in additional light upon the question.

#### Healing the Deadly Wound

Revelation 12 speaks of Rome under its pagan form, symbolised by a great red dragon. Revelation 13 deals with Rome mainly in its papal form, symbolised by a leopard beast, having seven heads and ten horns. This beast continues forty-two months, or 1260 year-days (thirty year-days to the month as already stated), speaks arrogant blasphemies against God, and makes war on the saints and overcomes them. See verses 5-7. This power is, in fact, identical with the "little horn" of Daniel 7, existing the same time and doing the same terrible work.

The "seven heads" of the beast represent the seven forms or phases of government under which Rome passed, the last of which was papal. Five forms of government had already passed away by John's day, and he was living under the sixth, or imperial head. Looking into the future, however, he sees one of the heads—the seventh, or papal—wounded to death. The Papacy sustained this deadly wound when the Pope was taken prisoner in 1798, as already narrated.

But notice that John saw this deadly wound healed (verse 3), and that further "all the world wondered after the beast," same verse. The Papacy is now in the days when the thorough healing of the wound is fast drawing near. The eyes of the world are already being turned to Rome, and the Powers of earth are courting her and bidding for her favour.

Revelation 13 further deals with the religious intolerance and persecution that will again fall to the lot of the people of God when Rome and Romish influences become once more dominant. We are, therefore, reader, rapidly nearing solemn and terrible times. All need to under-

stand the Bible prophecies concerning these matters, that they may take an intelligent stand in the great controversy, and not be found warring against God and His people.

At the coming of Christ the saints are finally victorious, the "beast" is taken and destroyed (Rev. 19:19, 20), the Papacy and its supporters being destroyed by the flaming brightness of the Lord's coming. See 2 Thess. 2:7, 8.

Surely it is well for all to learn now God's will from His Word, and to stand upon the Lord's side in every matter.

A. H.

## A Significant Appointment

F. M. Wilcox

FOR many years, we believe since the days of Henry VIII, the British Government has had no official envoy at the Vatican court. There has been for the most part an unbroken line of representatives from the Catholic Powers of Europe, and one by one the Protestant States have come to recognise the "political necessity" of having their interests represented at the Holy See. Great Britain has resisted this pressure for many years, but now comes the report that she has joined with the other nations of Europe in the appointment of a duly accredited representative to the papal court. According to the *Washington Times*, Sir Henry Howard, at one time an attaché of the British legation in Washington, D. C., has been assigned to this post. Regarding this appointment the *Brooklyn Eagle* says:—

The reported determination of the British Government to send a properly accredited envoy to the Holy See will, we imagine, give no offence to the house of Savoy, though Britain's former neglect to be represented at the Vatican was regarded as a courtesy to Italy. The Quirinal will realise that in the present war, relations with the pontiff of the Roman Catholic Church are virtually based on his spiritual primacy over a large part of Christendom, not on his remaining temporal powers, or his function as a temporal ruler. Germany has an envoy. Austria has an envoy. Great Britain seeks to have her views represented and understood.

The Pope is still a temporal sovereign in the eyes of the Italian monarchy, sovereign of the Vatican, the Lateran, and the Castel Gandolfo, with their gardens. Italy offers tribute to him, 3,225,000 francs a year, which no Pope has accepted. Italian administration and policing power stop with the borders of the pontiff's small domain. Within that domain he is an absolute monarch.

No reasons are assigned for the appointment of this envoy. Doubtless motives of expediency and political interests prompted the appointment at this time. It is possible that the Government saw that in the settlement of the terms of final peace between the belligerents in the great European conflict the Pope of Rome would play no unimportant part. Benedict XV has already indicated his determination to bring the contending nations to some basis of settlement if possible. This motive is suggested by the editor of the *Eagle*, who adds to the quotation above:—

It is entirely possible that when the time comes for a move toward ending the war, the Pope may be induced to make it. That is, perhaps, the main reason why English policy seeks representation at the Vatican at the present time.

By Catholic writers England and the United States have been recognised as the great pillars of the Protestant cause, and Romanists have felt that if they succeeded in their efforts to make Catholicism dominant throughout the world, these main supports of the opposition must be taken away. This accounts for their active propaganda in both these countries during the last few years. The *Missionary* (Roman Catholic), published in Washington, D. C., in its issue for May 1910, quotes with approval this extract from a letter from one of its correspondents:—

It seems to me that the main support of Protestantism comes from the United States and England. If we put an end to this effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the [Protestant] sects will be a study for the historian and antiquarian, along with Arrianism.

That the Roman pontiff will not be slow to turn to his own account this concession on the part of this great Protestant nation of Europe we may be assured. The propaganda which has been carried on for years to bring England back to the fold of the mother church will increase its activity. Rome stands ready to turn every occasion of political necessity to her own advantage.

That the nations of earth will seek in



the midst of their political difficulties counsel and relief from the papal power the Scriptures of Truth clearly indicate. One has only to read the thirteenth and seventeenth chapters of the Revelation to realise that the Papacy will be a dominating influence in the political affairs of the nations in the last days.

The shaping of conditions in the world which make for the restoration of papal domination are significant signs of fulfilling prophecy. Let us heed their portent, and prepare for the things which are soon coming upon the earth.

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### The Krupp Gun Works in Germany

AN account of a recent visit to Krupp's works at Essen appears in the *World's Work*. Among other marvels described is the famous steam hammer Fritz, the giant of the 160 steam hammers at work in the establishment. Fritz was constructed in 1860 by Alfred Krupp at a cost of £100,000. At that time Krupp's competitors regarded his intention to set up the giant hammer, which possesses a falling weight of fifty tons, as a sign of incipient madness. Undeterred, Krupp continued, and to-day, after Fritz has been at work for fifty years, it is as useful as ever. Breaking nuts without injuring their kernels is a popular method of demonstrating the marvellous delicacy of its adjustment.

In the armour plate department are huge hydraulic presses, of which there are no fewer than eighty-one in the works, and under which steel blocks are pressed and squeezed until compelled to assume the desired shape, no matter how large they may be. A huge crucible steel block, weighing eighty tons, is placed under a 5,000-ton hydraulic press; after being coaxed, handled, and formed for half an hour, it emerges in the shape of the gigantic shaft of an ocean steamship, 150 feet long. By the aid of a special mechanical apparatus, the shaft is bored, the kernel being extracted in one piece.

Other equally famous machines are the hydraulic shears, which cut through three inches of solid armour plate as if it were cheese. Enormous bending presses of

10,000-ton pressure bend armour plates to any shape desired, with infinite ease.

The firm has its own waterworks, makes its own gas, and generates its own electricity. The gas works supply more gas for the factory town than is used annually in Munich; namely, 25,000,000 cubic metres. And yet the 40,000 gas jets distributed all over the establishment do not suffice for illuminating purposes, and electricity in the shape of 3,000 arc lamps and 30,000 incandescent lights has to be pressed into service. Over 400 steam boilers generate the steam for the 8,000 different machines and the 2,500 electric motors at work. More than 600 miles of cable and wire and over 800 telephone stations and twenty telegraph stations are required to facilitate communication throughout the works.—*Selected*.

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### A Living Gospel

THE gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God would have His servants bear testimony to the fact that through His grace men may possess Christlikeness of character, and may rejoice in the assurance of His great love. He would have us bear testimony to the fact that He cannot be satisfied until all who will accept salvation are reclaimed, and reinstated in their holy privileges as His sons and daughters.

Even those whose course has been most offensive to Him He freely accepts. When they repent, He imparts to them His divine Spirit, and sends them forth into the camp of the disloyal to proclaim His mercy. Souls that have been degraded into instruments of Satan are still, through the power of Christ, transformed into messengers of righteousness, and are sent forth to tell how great things the Lord hath done for them, and hath had compassion on them.—*Mrs. E. G. White*.

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"OF those who receive His grace the Lord says: 'I will make them and the places round about My hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing.'"



## The Red Horse of War



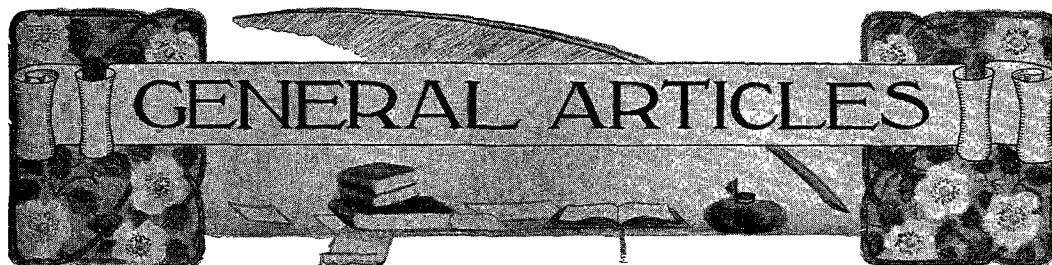
OH hark to the tumult of nations, to the impact of armies and men !  
 Europe is roused like a tiger ; the earth is a barbarous den.  
 Dynamite, lyddite and bombshells explode in the light of the day,  
 Humanity hides its perfection, Lucifer leads in the way.  
 The angels of death are around us ; pestilence spreads on the breeze ;  
 The soldier falls in the battle ; the dreadnought awakens the seas.  
 The airship is seen in the heavens ; the aeroplane, too, in the clouds ;  
 The cry of the world is, " Soldiers ! " the cry of the devil is, " Shrouds ! "  
 Thousands are dead in the trenches ; thousands are dead on the plain ;  
 Death is reaping its harvest, and men are its golden grain !

The Red Horse of war is prancing ; the rider, too, has a sword ;  
 The hoofs of the latest Atilla are heard again on the sward.  
 Belgium has felt his anger, and the cities where Marlboro' trod  
 Have lifted their hands unto heaven, their voices of vengeance to God.  
 Oh ! where is Louvain in its beauty, and Rheims with its ancient lore !  
 Charleroi has again seen battle, and Mons is painted in gore.  
 The wave of the Meuse is crimson ; dyed is its purple flood ;  
 The crest of its past was crystal, the foam of its present—blood.  
 The siege gun plays on the fortress ; the machine gun speaks on the plain ;  
 Death is reaping its harvest, and men are its golden grain !

The Russian is seen in the arena ; the Austrian lifteth the spear :  
 The Marseillaise breaks with its music, loud on the Frenchman's ear.  
 Europe is playing at soldiers ; the cannon of the nations tell :  
 The alto is heard of the rifle ; the bass of the cannon is hell.  
 The groan is heard in the trenches as the bomb bursts overhead ;  
 The aspect around is lurid ; the skies are a thunderous red.  
 Great Britain assembles her soldiers ; Tarshish comes as a flood ;  
 Germany fights for her Kaiser, the pall of her future is blood.  
 Australia responds to the bugles ; Canada hears their refrain ;  
 Death is out for its harvest, and men are its golden grain !

Men are its human harvest ; men are its golden grain :  
 Peace departs like a vision—will she ever come back again ?  
 Oh ! look at the beauteous temple, that temple of peaceful pride,  
 As it sits with its polished marble amid Europe's crimson tide !  
 As it rests amid the regiments of the nations' marshalled men—  
 Has the world gone mad forever ? If not, what ails it then ?  
 Armageddon must be nearer than it ever was before,  
 And the nations must be nearing its red and crimson shore ;  
 For the Red Horse prances wildly upon mountain and on plain,  
 And Death still reaps the harvest in sheaves of human grain !

Juan



### THE HEART THAT TRUSTS

"THE heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within it springs,  
Come good or ill,  
Whate'er to-day, to-morrow, brings,  
It is His will."

### The Comforter

AMONG the many names applied to the Holy Spirit in the Book of God the term "Comforter" occupies a prominent place. Jehovah Himself is called "the God of all comfort," and it is surely most fitting that His Spirit should be known as the "Comforter."

There is much need of comfort in this world. Since his foot first pressed the sod outside of Eden, man's path has been hedged by thorns and set with briars. Floods of tears have made his eyes a fountain of weeping, and his heart a well of sorrow. Often has he stumbled blindly over the way only to fall into a grave hidden in darkness at the ending.

With funeral trains passing every day, and broken hearts all around sobbing out their griefs; with the world on which he dwells a land of sepulchres, and the sea hiding a million unburied dead; with decay touching every blossom, mantling every landscape, and dimming every prospect, surely man needs a comforter—a holy and a heavenly Comforter.

But God cannot comfort all men, neither can the Holy Spirit whisper sweetness to all the sons of men. Sin has filled life's cup with bitterness, and sin is the only thing that prevents the Holy Spirit comforting men. Jehovah has planned that His Holy Spirit will be a "teacher" of life, a "reminder" of duty, a "convincer" of sin, a "guide" into all truth, and a "comforter" of all sorrow.

But all this depends upon man's willingness. That Spirit cannot comfort unless man will first receive it as a reprover or convincer of sin. John 16:8. Then, when sin is acknowledged and forgiven there will be peace with God, and the Spirit will comfort with the comfort that God gives. 1 John 1:9.

While Jehovah loves the sinner, sin is the one defiling element that renders man unfit for the presence of a holy God, unfit for association with the Divine. "Your sins have hid His face from you," is the message sent through Isaiah to Israel in their rebellion. Even yet it is so, and the "glory" departs when sin comes near, or else the sinner himself must be destroyed. When man is willing to part with the sin, willing to turn from disobedience, God is willing to forgive—to cleanse and receive as righteous for Christ's sake. Then the Comforter can comfort, but it must first have the sin revealed, confessed, and removed.

The man who stands in rebellion against his government cannot be entrusted with its responsibilities, neither can he expect to receive its favours. But if his rebellion is removed and loyalty rules his life and spirit, responsibility and favour might justly be extended. So with God. Man in sin is in rebellion against the government of heaven. He is really an outlaw without hope in the world. Eph. 2:12. But let the sin be removed and loyalty of heart take the place of rebellion, then there is peace with God, and the comfort of the Holy Spirit is bestowed.

Sometimes in sickness opiates are taken to produce sleep. But it is not the healing, restful sleep of nature. It is artificial and even worse, because of future consequences. There is also an artificial peace and an artificial comfort

that comes from a spirit other than the divine. But its effects cannot be lasting, or its results other than disastrous. Satan will give his peace and satisfaction in sin, but God's comfort must come when sin is forgiven and removed.

On the summit of the Andes, 14,000 feet above the sea, on the boundary line between Chili and Argentine, there stands a gigantic monument. It is twenty-six feet high, and it rests on a granite pedestal representing the world. Upon this is engraven the inscription: "These mountains shall crumble to dust ere Argentine and Chili break the peace which, at the feet of Christ, the Redeemer, they have sworn to keep."

That figure is called "The Christ of the Andes." Whence came it?—It is made of the weapons once used in warfare between the two States. For nearly a century these States had been at war, but when they agreed to destroy their weapons the monument of peace took enduring form. And if the sinner is willing to place his weapons of rebellion under the feet of the Christ of God, a peace more lasting than that indicated by the "Christ of the Andes" may be secured, —a peace that will measure both through this life and that which is to come.

Then let the Holy Spirit come with its convincing power. It seeks to comfort, but the heart cannot know the peace and comfort of God until sin has been removed.

R. H.

### Our Privilege

HE whose mind is enlightened by the opening of God's Word to His understanding, will realise his responsibility to God and to the world, and he will feel that his talents must be developed in a way that will produce the very best results; for he is to "show forth the praises of Him who has called him out of darkness into His marvellous light."—*Counsels to Teachers*.

"JESUS spake as never man spake. He poured out to men the whole treasure of heaven in wisdom and knowledge. He had not come to utter uncertain sentiments and opinions, but to speak truth established on eternal principles."

### The Soul Life—No. 9

#### The Spirit

W. Howard James, M. B., B. S.

SOME will naturally ask the question, "Is man but life moulded in a body, living character developed in matter? Does not Scripture deal with man as a tripartite being, a union of body, spirit and soul?" Our answer, if we believe in the statements of Scripture, must be in the affirmative. There is a spirit in man in addition to the body and soul. However closely soul and spirit may be connected they are not identical. "The Word of God," says the writer to the Hebrews, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." The soul and spirit can be as sharply differentiated as the joints and marrow; not from a merely scientific standpoint, but by the statements of Scripture itself.

Undoubtedly the term "spirit" is used with many significations in Scripture. Cruden gives no less than nineteen separate definitions of the term. We only wish to draw attention to two of these definitions, two which, when properly understood, embrace most of the other meanings of the term. One of these definitions reads: "Spirit signifies the reasonable soul, which continues in being even after the death of the body; the spiritual, reasoning, and choosing substance, capable of eternal happiness." With this definition we have no fault to find excepting, perhaps, we would hesitate in calling it "a substance." As with life, however, substance is essential for its identity and activity. Apart from substance (body) life or soul can have no apparent existence; and similarly spirit, apart from its own peculiar substance, can have no active conscious existence.

Cruden gives a very similar definition of the term soul, which he defines as follows: "For that spiritual, reasonable and immortal substance in man, which is the origin of our thoughts, of our desires, of our reasonings; which distinguishes us from the brute creation, and which bears some resemblance to its divine Maker." With this definition we

cannot fully agree, for the very examples given to illustrate it prove that its immortality is dependent on its Creator—"Fear Him which is able to destroy both soul and body." These definitions, however, are practically definitions of mind. "The spiritual, reasoning and choosing substance," "The origin of our thoughts, of our desires, of our reasonings," "that which distinguishes us from the brute creation."

#### Spirit (Mind)

Undoubtedly the term spirit is very frequently used in Scripture for the mind. In Zech. 12:1 we read that God "formeth the spirit of man within him." The newly born child has only the potentialities of a mind, its brain cells are like the sensitized plates of the photographer ready to fix impressions; it is the fixing of the impressions that enables the child to have consciousness, to acquire knowledge, to think, to reason and to choose. All this work is done by the power of God, or as some would put it, "by Natural Law." The fact remains, God forms the "spirit," the mind, within man. In the formation of the mind, however, man has his part to perform; he co-operates with God in this important work. If he submits to God, if he be a child of faith, God will work in him "to will and to do of His good pleasure." Thus a mind with a divine, a perfect, character will be formed. If he chooses to live by sight, to walk in the ways of his own planning, a carnal mind will be formed. The formation of the mind is in accord with the food supplied and assimilated. The mind of the child quickly develops the power of choice, and the mind grows accordingly. "Train up a child in the way he should go: and when he is old, he will not depart from it."

We will show from a few passages that the terms "spirit" and "mind" in Scripture are practically synonymous. David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. This is the transformation that takes place in the new birth, or conversion, and describes the same condition urged by the apostle in his epistle to the Romans: "And be not conformed to this world: but be ye transformed by the renewing of your

mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. "The renewing of the mind" is evidently exactly the same condition as the creation of a "right spirit." By the divine cleansing the spirit, the mind, is made right and true, or in other words, is brought into harmony with the divine mind.

Glance for a moment at the attributes given by Scripture to the term "spirit" when used with the signification of mind. The spirit is frequently spoken of as having knowledge and understanding: "For what man knoweth the things of a man save the spirit of man which is in him." 1 Cor. 2:11. The spirit perceives. "And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?" Mark 2:8. Here, that which corresponds to "spirit" is by Christ spoken of as "the heart." The spirit possesses will power. "The spirit indeed is willing, but the flesh is weak." Matt. 26:41. The spirit may be sad, troubled or joyful. "Pharaoh's spirit was troubled." Gen. 41:8. "They hearkened not to Moses for anguish of spirit." Ex. 6:9. "And He sighed deeply in spirit." Matt. 8:12. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Col. 2:5. Thus the term "spirit" is very frequently employed in Scripture to designate that part of the man which "has knowledge," which "perceives," has "will power," and which can be "troubled," "suffer anguish" and experience "joy," and consequently when so employed it is synonymous with mind.

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RIDICULE is a weak weapon when levelled at a strong mind; but common men are cowards, and dread an empty laugh.—*Tupper.*

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It is estimated that if the forests of the earth were completely stocked and scientifically worked they would yield annually the full equivalent to from thirty to one hundred and twenty times the present consumption of coal.

## Two Signs

T. E. Bowen

WHEN Jesus answered the double question put to Him by the disciples on the Mount of Olives, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" He purposely mingled the two events concerning which they asked, the destruction of Jerusalem and the end of the world. Evidently they thought at that time that these events were synonymous. Jesus had a purpose in thus answering them. It was a benefit to His followers in those days, who were to witness the destruction of Jerusalem, to study signs and events preceding the end of the world; and evidently those who should be living at the time of the end were to learn lessons from the destruction of Jerusalem. The disciples did not comprehend then that so many centuries would pass, so many purposes of God unfold; but we who look back upon it all, can see that it was all in God's plan, and that Jesus' prophetic eye comprehended it all.

He gave those believers there a definite sign that they, who had learned to value the worth of every word falling from His lips, might *know* when their beloved city was to be destroyed. "Ye shall hear of wars and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom," said Jesus. These things were not to trouble them. "But when ye see Jerusalem compassed [surrounded] with armies, then know that her desolation is at hand. Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled." Luke 21: 20-22.

We are told that not one Christian perished in the siege of Jerusalem. Why not?—They watched for the sign Jesus gave them. They had their eyes on that Roman army.

"After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favourable for an immediate attack. The besieged, despairing of suc-

cessful resistance, were on the point of surrender, when the Roman general withdrew his forces without the least apparent reason. But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was afforded *for all who would*, to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. . . . Without delay they fled to a place of safety." —"*Great Controversy*," pp. 30, 31.

A short time after this the Roman armies returned under Titus, and the beloved city of Israel was "compassed" and the successful siege begun, in which thousands upon thousands miserably perished.

Coming down to the time of the end, sure signs are given. The darkening of the sun and of the moon and the falling of the stars are general signs. These tell the end is nearing. And as the Lord through the prophet Daniel foretold a political event which was to be to His people a sign of the fall of Jerusalem (see Matt. 24:15), so, through the same prophet, God has given us a sign in the political world by which we are to know when the end is at hand. This sign is to be found in the kingdom of the north—Turkey—as outlined by the angel Gabriel to Daniel. One of the last *political events*, or movements among *nations*, before the work of God shall close in the earth and the door of mercy be shut (as it was shut when God shut Noah and his family into the ark and a disbelieving world out), will be the removal of that government's palace to Jerusalem. For forty years and more Seventh-day Adventists have believed this, and taught it to the world.

During this time in one way and another the capital of Turkey has been held just across the strait in Europe; this, too, while strong nations have coveted this strategical spot. For years it has seemed very apparent that the Turk would be forced to remove his palace from where it is now in Europe, quite probably to some place in Palestine, which is spoken of as the "holy land."

Two years ago it was thought that the Turk *must go*. This was even the Balkan

war slogan, yet he remained by the slender holding of a thread, so to speak. A little time has elapsed, a golden opportunity has been granted, apparently much like the falling back of the Roman armies headed for Jerusalem.

But now with the terrible clash of the great nations of Europe, with Russia demanding a passage of her warships out through the Bosphorus, with Turkey apparently aligning with the foe of both Russia and England, the outlook certainly portends that the long-delayed event is near at hand when the Turk must seek headquarters elsewhere.

It should be emphasised that even when this last-foretold event occurs, and the Turk removes to Jerusalem, even then it remains true that no one knows the exact time when Jesus receives *in heaven* His kingdom (see Dan. 7 : 9-14) from His Father, who hath kept within His own power the time of this particular event. See Acts 1:4-7. But evidently, as in the time of Jerusalem's siege, there will be no time to lose in escaping the things that are to come when this last sign shall have taken place among nations. The word now is, and then will be, "Be ye also *ready*: for in such an hour as ye think not the Son of man cometh."

The time for earnestly seeking God in secret, for putting away sin, and for improving every opportunity of giving the light to others, is now here. May God's people keenly observe the tokens the Lord has given, and faithfully perform the part He directs at this time for the finishing of His work.

### Witnesses for God

AFTER the woman of Capernaum had been healed by the touch of faith, Jesus desired her to acknowledge the blessing she had received. The gifts which the gospel offers are not to be secured by stealth or enjoyed in secret.

"Ye are My witnesses, saith the Lord,  
That I am God."

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will

be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls.—*Mrs. E. G. White.*

### Remembering God's Mercies

"It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him."

### Studying the Word

THE student of the Word should not make his opinions a centre around which truth is to revolve. He should not search for the purpose of finding texts of Scripture that he can construe to prove his theories; for this is wresting the Scriptures to his own destruction. The Bible student must empty himself of every prejudice, lay his own ideas at the door of investigation, and with humble, subdued heart, with self hid in Christ, with earnest prayer, he should seek wisdom from God. He should seek to know the revealed will of God because it concerns his present and eternal welfare. This Word is the directory by which he must learn the way to eternal life.—*Selected.*

"WHOSO offereth praise glorifieth Me: and to him that ordereth his conversation aright will I show the salvation of God."



### THE TRUER LIFE

R. Hare

WHAT if the hands are rough?  
If rough through honest toil;  
What if the cheeks are pale?  
That blushed with many a smile,  
If only some sad heart be cheered,  
Some soul made glad erstwhile.

What if the hair is grey?  
And touched with winter's frost,  
If but the heart is young  
Life's promise is not lost;  
Grey hairs may only tell the tale  
Of what success has cost.

What if the eyes are dim?  
Dim with the shading years,  
If so they see beyond  
Where heaven's land appears,  
Soon to be kindled with the light,  
Undimmed by earthly tears.

### Going to John

"GOING north, madam?" The words were addressed by a lady traveller to an old lady while waiting in a railway station in the States.

"No, ma'am."

"Going south, then?"

"I don't know, ma'am. I never was on the train. I'm waiting for the train to go to John."

"John?"

"Oh! John's my son. He's out in Kansas on a claim."

"I'm going to Kansas myself. You intend to visit?"

"No, ma'am."

She said it with a sigh so heart-burdened, the stranger was touched.

"John sick?"

"No."

The evasive tone, the look of pain in the furrowed face, were noticed by the lady who asked these questions as the grey head bowed upon the toil-marked

hand. She wanted to hear her story, and to help her,

"Excuse me—John in trouble?"

"No, no—I'm in trouble,—trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my cloak."

"You are kind. If my own were so, I shouldn't be in trouble."

"What is your trouble? May be I can help you."

"It's hard to tell it to strangers, but my heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't as bad as this—"

The stranger waited till she recovered her voice to go on.

"I had only the cottage and my hands. I toiled early and late all the years till John could help me. Then we kept the girls at school—John and I. They were married not long ago, married rich, too, as the world goes. John sold the cottage, sent me to the city to live with them, and he went West to begin for himself. He said he had provided for the girls, and they would provide for me now."

Her voice choked with emotion. The stranger waited in silence.

"I went to them in the city. I went to Mary's first. She lived in a great house with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me—"

The tears stood in the lines of her cheeks. The booking clerk came out softly, stirred the fire, and went back. After a pause she continued:—

"I went to Martha's—went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found they



were ashamed of my bent old body and my withered face—ashamed of my rough, wrinkled hands—made so toiling for them—”

The tears came thick and fast now. The stranger's hand rested caressingly on the grey head.

“At last they told me I must live at a boarding-house, and they'd keep me there. I couldn't say anything. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back, a long, kind letter for me to come right to him. I always had a home while he had a roof, he said; to come right there, and stay as long as I lived; that his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart—but there's room for his old mother—God bless—him—”

The stranger brushed a tear from her cheek, and waited the conclusion.

“Some day when I am gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them through many a weary night are closed forever; when the little old body, bent with the burdens it bore for them, is put away where it never can shame them—”

The clerk drew his hand quickly before his eyes, and went out as if to look for the train. The stranger's fingers stroked the grey locks, while the tears of sorrow and of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing for rest, and she fell asleep. The clerk went noiselessly about his duties, that he might not awake her. As the fair stranger watched, she saw a smile on the care-worn face. The lips moved. She bent down to hear.

“I'm doing it for Mary and Martha. They'll take care of me some time.”

She was dreaming of the days in the little cottage—of the fond hopes which inspired her, long before she had learned, with a broken heart, that some day she would, homeless in the world, go to John.  
—Selected.

### More Blessed to Give

A YOUNG man of eighteen or twenty, a student in a university, took a walk one day with a professor who was commonly called the students' friend, such was his kindness to the young men whom it was his office to instruct.

While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying, “Let us play the man a trick. We will hide his shoes, and conceal ourselves behind these bushes, and watch to see his perplexity when he cannot find them.”

“My dear friend,” answered the professor, “we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. If you have a couple of crown pieces, put one in each shoe, and then we will hide ourselves.”

The student, luckily having two crown pieces, did so, and then placed himself, with the professor, behind the bushes near by, through which they could easily watch the labourer, and see whatever wonder or joy he might express.

The good man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat, he slipped one foot into one of his shoes. Feeling something hard, he stooped down and found the crown. Astonishment and wonder were upon his countenance. He gazed upon the crown, turned it round, and looked again and again; then he looked round on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but what was his astonishment when he found the other crown! His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children, who by some unknown hand would be saved from perishing.

“SYMPATHY that begins and ends in lip-service is of little help to any of us.”

The young man stood there, deeply affected, and with tears in his eyes.

"Now," said the professor, "are you not better pleased than if you had played your intended trick?"

"Oh, dearest sir," answered the youth, "you have taught me a lesson now that I shall never forget. I feel now the truth of the words which I never before understood,—'It is more blessed to give than to receive.'"—*Selected.*

### Teaching a Man to Study

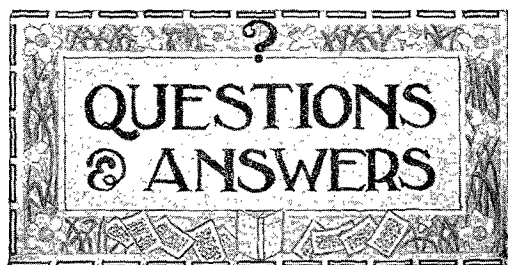
A STUDENT was enrolled in Louis Agassiz' class, and for several days Agassiz paid no attention to him whatever, says a writer in the *World's Work*. At length, tired of standing round idle, the student asked for something to do. Agassiz' reply was to hand him a herring, saying, "Study this." The student was bewildered, but set about "studying" it. The next day, Agassiz asked what he had learned about that herring. The student replied that it had two eyes, so many fins, and such and such markings. "No, no!" Agassiz cried. "Study it more! Those things are not important."

The next day, and the next, the experience was repeated. The fourth day, Agassiz again demanded information about the now decaying specimen. In a desperate attempt at humour, the student replied, "Well, it's the same on both sides."

"That's it!" exclaimed Agassiz. "That's it! A starfish isn't the same on both sides; an oyster isn't. Thousands of specimens of the sea are not."

Obviously, that student learned more from that one lesson about the scientific method of study than he would have learned in a year's reading and lessons. The textbooks would have taught him the facts; Agassiz taught him the method of learning all facts.—*Selected.*

NEVER correct your child in anger. An exhibition of passion on your part will not cure your child's evil temper. That is the time of all times when you should act with humility and patience and prayer."



### 12. Who was Haman?

Who was Haman, the man hanged on his own gallows? G. W.

The story of Haman is found in the Book of Esther. In that remarkable historic recital he is known as "Haman the Jews' enemy," and also as "Haman the Agagite." Agag was king of the Amalekites, and Haman is regarded as a descendant of that royal family. Josephus speaks of him as by "birth an Amalekite."—*Antiquities XI*, chap 6, p. 5. This would account for the bitter hatred he held toward the Jews. Jehovah had promised to exterminate the Amalekites. Ex. 17:14-16. But Satan designed to overturn this sentence and through Amalek to exterminate Israel. His wicked plan was frustrated by an orphan girl from the tribe of Benjamin being called to the throne as queen of Persia.

### 13.—Books Mentioned in the Bible

What books are mentioned in the Bible that are not found in the sacred canon? J. S.

Quite a number of books are mentioned in the Old Testament that are not found in the Bible. Most of these are evidently historic writings, but they appear to have been lost. "Wars of the Lord" (Num. 21:14), "Jasher" (Josh. 10:13), "Order of the Kingdom" (1 Sam. 10:25), "Book of Nathan and Gad" (1 Chron. 29:29), "Iddo and Ahijah" (2 Chron. 9:29), "Acts of Solomon" (1 Kings 11:41), "Book of Shemaiah" (2 Chron. 12:15), "Book of Jehu" (2 Chron. 20:34), "Book of Uzziah" (2 Chron. 26:22), "Sayings of the Seers" (2 Chron. 33:19), "Prophecy of Enoch" (Jude 1:14).

Two of these, the Book of Jasher and the Book of Enoch, are now extant, but the others seem to have been lost in the overturnings of the kingdom. No doubt some of them would be of considerable value by way of historic reference.

Beside these there are the books not mentioned in the Bible but held by some to be authentic. Fourteen books belong to the Old Testament apocrypha and forty to the New, but none of them carry any internal evidence of inspiration. The Fathers of the first four centuries quoted from sixty-four books not now extant. But these could not have belonged to the sacred number, for they are never quoted by Bible writers. R. H.

"GOD often comes to visit us, but generally we are 'not in.'"



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AN American inventor has patented an invention in connection with safety pockets for trousers. The invention provides hip-pockets constructed in so novel a manner that their openings are practically invisible.

THE people of Holland have rendered noble assistance to Belgian refugees, hardly a home in that country being without its guest from across the border. Dr. van Dyke gives an instance of one family which took care of twelve Belgian families, even renting an additional house for the purpose of accommodating them.

DR. CHARLES MARTIN HALL, the pioneer in and inventor of processes for the production of aluminium, which made the practical, commercial use of this invaluable metal possible, died recently at Daytona, Florida. Dr. Hall was fifty-one years old, unmarried, and his home was at Niagara Falls, where the great aluminium plant with which he was identified is located.

[A 9-foot tunnel is about to be constructed in London for the conveyance of mail. It will contain two tracks with island platforms at the eight stations from Paddington to Whitechapel, inclusive. The trains will be run without operators from distant control stations at an average speed of twenty-five miles per hour. At the island platforms there will be electric elevators to transfer the mails to the sorting offices.

A VAPOUR-BATH train has been constructed by the Russian Government for its soldiers at the front. By this device two thousand men can bathe in twenty-four hours. While they are engaged in this healthful exercise, their clothes are taken from them and disinfected in drying vats. When the Czar inspected this bath train, he was interested to learn that two hundred and fifty pounds of soap would be consumed whenever it was used for twenty-four hours continuously.

THE French academician, Eugene Brioux, has been issuing letters to orphan soldiers fighting for their country. His mind pictured the loneliness which must be felt by such soldiers, when the post sergeant with his bundle of letters called out the names of many men, but omitted theirs. He directed that his letters should be distributed to the men in such a forlorn plight, and concluded them with the words: "Let me send you an embrace, I, who have no son, to you, who have no father." The replies which he has received are numerous and full of pathetic gratitude.

ACCORDING to a statement issued by the English Zionist Federation great interest has been aroused in Jewish circles by the latest developments in Egypt. There has always been a close association between Palestinian Jews and their brethren in Egypt, and the news that the land of the Pharaohs has now passed definitely under British rule is bound to arouse their liveliest interest and expectation. British ideas in regard to Palestine are the subject of keen discussion, and the hope is expressed that should the Egyptian Protectorate extend to the Holy Land, the Jewish settlement in Palestine may receive a new impetus under British rule. Any step in that direction would be received with enthusiasm by the Jews of England, who have proved their loyalty by flocking to the colours in large numbers.

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# How to Reduce the Cost of Living

**I**N these days when the price of almost everything seems to be on the increase, we are confident that our readers will appreciate any suggestions which will enable them to reduce the cost of living. We quote the following extract from an article entitled "Flesh Foods" by W. Howard James, M.B., B.S. in the

February-March Issue of

## LIFE & HEALTH

"The adoption of a non-flesh diet would not only increase very materially the population of our rural districts, and consequently the prosperity of our country, but it would reduce very considerably the cost of our food, and permit our wages to be devoted more largely to other comforts of life."

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# The Marshalling of the Nations

**W**ITH the exception of the United States, South American Republics, China, and a number of the smaller nations, the whole world is at present engaged in a most deadly combat. No one can tell just what will happen from day to day. Hundreds of thousands of precious lives have been lost, and hundreds of thousands of others will be sacrificed in the near future.

We feel confident that our large family of readers of the SIGNS OF THE TIMES are watching with interest the progress of the war from the standpoint of prophecy, and we are anxious to do all we can to enlighten those who wish information on this important subject. **That we are rapidly drawing towards the end of this world's history there can be no question.** For thousands of years the Lord has plainly foretold this in His Word, and to-day we see the fulfilment of these prophecies.

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of this world will also be dealt with, and the object of Christ's second coming and what effect it will have upon the world's future will be plainly stated.

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