

# Signs of the Times

## The World or God

1 John 2:15 to 17

**L**OVE not the World,  
Neither the things that are in the  
World.

If any man Love the World,  
The Love of the Father is not in him.  
For all that is in the World,  
The Lust of the Flesh,  
And the Lust of the Eyes,  
And the Pride of Life,  
Is not of the Father,  
But is of the World.  
And the World passeth away,  
And the Lust thereof:  
But he that Doeth the Will of God  
ABIDETH FOREVER.



# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3719—Numbering of Chapters and Verses

Have other letters besides the Roman been used in numbering the chapters and verses of the Bible? If so, please give some account of them. J. N. M.

The Bible was not divided into chapters and verses until later than Roman times. In the days when the Bible was written, there was no numbering of chapters or verses. As stated in our little Bible Band Booklet, on page 9, the Bible was divided into chapters by Hugo de Sancto Caro, about 1236. The Old Testament was divided into verses by Rabbi Mordecai Nathan; and the New Testament, in 1544, by R. Stephens, a French printer. This was adopted by the Latin Vulgate to facilitate reference to the text; and in the sixteenth century the Massoretic division into verses made by the Jews was combined with this division of chapters, and it passed from the Latin Vulgate to the English translation at Geneva in 1560. Of course if the Bible were translated into Hebrew for Hebrews, Hebrew letters would be used in numbering the chapters, and doubtless the verses. But none of the original Scriptures were divided into chapters and verses.

## 3720—Traditions

Please explain 2 Thess. 3:6. What traditions? J. W. H.

The traditions which that church had received of the apostle is what is meant, such as are referred to in the 15th verse of the previous chapter: "Stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle;" that is, the things which God had Himself given, and had handed down through the past, giving them from time to time through inspired prophets and apostles, stamping them with the authority of God. It does not mean simply traditions handed down from mouth to mouth, from men who had no authority to give them, but those traditions which came down by men who spoke as moved by the Holy Spirit.

## 3721—Climate of Bethlehem

What is the climate of Bethlehem? and could they be out in the fields at the Christmas season? R. R. T.

The climate of Bethlehem, we are told by those who have been there, is somewhat similar to the climate in California—a little colder, perhaps, than in some sections of California, because a little higher, but similar to the same elevations in California. In the winter, we are told, it is quite cool on the hills and mountains surrounding Bethlehem, and quite frequently snow falls, tho it does not remain a long time. There might be times when the shepherds could watch their flocks in the field, but probably not at the last of December. It would seem, then, that the sheep would be folded at night. There are two seasons, as in California, also—the wet and the dry; and this would be at the very middle of the wet season.

## 3722—Is It Wrong?

Is it wrong to play games such as flinch, authors, checkers, dominoes, and the like? A Subscriber.

We do not think the question is put right. Really the question which the Christian ought to ask is not generally a question that pertains to the negative side. The divine admonition is, "Whether . . . ye eat, or drink, or whatsoever ye do, do all to the glory of God." And the question which the Christian asks ought to pertain to the positive side of the thing he does: Is it to the glory of God that I do this or do that? "Lord, what wilt Thou have me to do?" Some of these games would be quite harmless if properly played, and with the right spirit; such as authors, for there is something to be learned—that is, as to who said this, or who said that, or who is the author of this or that book. Of course the knowledge is merely superficial, but the time is not wholly lost. But in such games as flinch, what earthly good is there in playing it? Exciting?—O, yes, so much so that it ministers to late hours frequently, and uses much precious time which could be employed in other things. It is the pleasure which is "but for a season;" it is not that which endures; whereas the Christian ought to seek not that which is temporal, but that which is eternal. Is it worth while to spend precious time—the little that is given us by our weak, human nature at the most

—in playing games that profit absolutely nothing, sometimes which bring envy, strife, and unpleasant quarrels and hard feelings? It needs wisdom, however, in dealing with these things. Children or young people can not be driven away from them without great danger. They should be taught to feel that there is something better, something higher, something more profitable, and the higher and more profitable things should be supplied. If not, the time may be spent in foolish things which are worse than the games. These are questions that should be carefully considered by godly fathers and mothers, as well as church officers.

## 3723—Apostles

What class of workers in our ranks may be called apostles, and what class evangelists? J. W. H.

An apostle means one who is sent, an evangelist one who proclaims the Gospel. The gift of apostleship includes that of evangelism, for he is sent in order that he may proclaim the glad tidings. The evangelist may be only a preacher; the apostle is one who has large-heartedness, and can take charge of a mission, lead out in it, and inspire others with the same spirit. This, of course, is in a measure true of the evangelist, but the apostle is more of a builder than the evangelist. His work is broader and more stable. He is more than a recruiting officer for the King's ranks.

## 3724—Tithe and Wages

Is a person who does not own any property, who works for wages only, under obligation to pay tithe? C.

Surely he is. God's cause would suffer greatly if the wage-earners refused their tithe. They are usually the most faithful tithe-payers there are. They consider that their strength and vitality and powers of being are that upon which they receive an income, just as truly as a man does from a farm. And the devoted, earnest Christian wage-earner deducts his tithe the first thing he does, from his entire wage, and lives from the nine tenths; thanks God that he can do that; believes that the Lord will make the nine tenths, with His blessing, go farther than the ten tenths without it.

## 3725—Will We Know?

Will we know when the message of God reaches all people? And if you believe the righteous will have to suffer the plagues the same as the wicked, how are we to know we are His people? R. H. G.

We do not know whether God's children will know when His message is given, or not. However, when the time of probation closes, God's message will have been given. There will be no burden on the part of His people to give the message longer. His Spirit has stopped striving with men, and has therefore stopped striving for men. Men will have rejected every overture of mercy. They will have no response to the appeals of the Spirit of God on their own hearts, or through humanity. Of course that time of probation will close for some before it does for others; but it will meet its very climax at one time, when the great world chooses the laws of men instead of the laws of God, and chooses the ways of men which are set in opposition to the ways of God. Men, according to God's prophecy, will frame iniquity by a law; and when men decide for that law against God's law, they will have passed judgment upon themselves, and the fiat of Rev. 22:11, 12 will go forth. What we believe regarding the righteous suffering will not affect anything. It is what the Bible teaches; and the Bible teaches that while the righteous may suffer incidentally from heat or cold, privation and hunger, the plagues of the last days will not fall upon them. This is abundantly taught in the 91st Psalm, as well as in other scriptures. This we learn from Revelation 7,—that when Christ comes and His children are gathered home, it is said that the sun shall not light on them any more, nor any heat. All sufferings are past. But these sufferings will be merely physical sufferings, just the same as His people suffer from sun heat at the present time. The plagues which come upon the earth on account of wickedness, God's children will not suffer. After that condition is upon us, surely His people will know it and see it.

## 3726—Cain's Wife

Who was Cain's wife? and was the land of Nod inhabited at the time when Cain went there? or was there any other woman on earth at that time excepting Eve? C. S. and Others.

There is compressed in the book of Genesis 2,500 years of human history, and therefore a little story covers a great period of time. Men lived at a great age at that time. We read in Gen. 5:4 that Adam lived eight hundred years, and begot sons and daughters. We would see by this that Seth was probably about eight hundred years older than Adam's youngest children. These children, of course (and at this time there must have been children also of Seth and Enos and Cainan, descendants of Adam), were scattered all around the early settlement near Eden, and the earth around its center was becoming populated. This we gather must be so, from the record itself; and while this is told after the story is told of Cain, some of the events must have taken place long before. Having begun the story of Cain, the record carries it clear through to the end. So we read, in Gen. 4:16, after Cain's crime he went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden. The word "Nod" means "wandering." Cain said, "And I shall be a fugitive and a vagabond [or a wanderer] in the earth." He went out into the land of wandering. How long he wandered there alone we do not know; but as Adam's posterity increased, of course others came in connection with him, and in this land of wandering he found some of Adam's children—Cain's own sister, or his more remote relatives—and there he married. If we will but keep this in mind,—that hundreds of years passed, perhaps, before Cain had even taken to himself a wife,—there will be no difficulty in understanding the record. Cain married either his sister, or one of his brothers' or sisters' children.

## 3727—Is It Spurious?

My attention has been called to a note regarding 1 John 5:7, 8. The Danish copy of the Scriptures omits from the word "record," verse 7, to the word "earth," verse 8; so it would read: "For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one." This was used as an argument against the personality of the Holy Spirit. Can you give me any light on the question? H.

We believe that all scholars agree that these words are an interpolation. They are in none of the early Greek copies of the Scriptures, and some writers tell us that they did not appear until after the Arian controversy. Then they were inserted, perhaps, in the margin by some strong Trinitarian, and afterward by mistake copied into the text. The fact that that text is spurious would not necessarily bear against the personality of the Spirit, as the Bible reveals it, because it does not reveal the personality of the Spirit in the way that it does the personality of our Lord.



## Schedule for Week Ending April 27, 1912

	April 21	1 Chronicles 10, 11
Sunday	" 22	" 12, 13
Monday	" 23	" 14, 15
Tuesday	" 24	" 16
Wednesday	" 25	" 17, 18
Thursday	" 26	" 19, 20
Friday	" 27	Psalms 30, 31, 32
Sabbath		

We omit from our readings the last book of Samuel entire; and the first and second books of Kings; also the first nine chapters of 1 Chronicles, filled as they are almost wholly with genealogies. The books of Chronicles and Kings are parallel books. Chronicles, however, gives more of the details of Judah, while Kings deals with the tribe division of the kingdom. It would be impossible, in the brief space at our disposal, to dwell with detail upon the readings of the week. These readings begin with the death of Saul and his noble son Jonathan, at the battle of Mount Gilboa, and close in the middle of the reign of David.

The last day of the week has for its reading Psalms 30, 31, and 32, all of them devotional and helpful.



# Sings of the Times

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

For Terms, See Page 15  
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## "Take My Yoke upon You"

By Mrs. E. G. White

Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

**T**HERE is a condition to the rest and peace here offered us by Christ. It is that of yoking up with Him. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the ear of duty, the burdens of life may all be lightly carried. And just as a man acts in willing obedience to the requirements of God, will come his peace of mind. He will give evidence of clear judgment and a steadfastness of character in coöperating with God to redeem himself through faith in Christ.

### Submission of Faith in Christ

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these graces will bring the desirable result of peace in the service of Christ. In learning Christ's meekness and lowliness, we shall submit the entire being to His control. Then the transforming grace of Christ will work upon heart and character, making human beings, fallen in sin, complete in Him.

Christ would teach this lesson to all who will follow Him. As our Substitute and Surety, standing at the head of humanity, He is our example.

He was obedient to all the requirements of God. He, the Majesty of Heaven, the King of Glory, laid aside His royalty, His position as Commander in the heavenly courts, came to our world as a man, and became subject to the law. And all this that man might become like his Master, obedient, not to the enemy of God, but obedient to his Father in heaven, that he might engage in the service that God requires of each of His obedient children.

This constitutes the condition of salvation. And God enjoins this condition upon every human being just as verily as He enjoined it

upon Adam and Eve in the Garden of Eden. Our first parents fell because, when tempted by Satan, they disobeyed God. With few exceptions the human family has since been in service to Satan, doing his work, wearing his yoke, and bearing his burdens. But they have found his yoke uncomfortable and galling, his burdens heavy and grievous to be borne.

But Christ pledged His own life in order that the transgressor might be spared, that man might have another trial. He would Himself stand in man's place; He would clothe Himself in the garb of humanity, and live the life of man from the very beginning. He would pass through the stages of infancy, childhood, youth, and manhood, that He might show man how to live, how to employ his hours of probation.

### Obedience of Faith in Christ

Christ acknowledged Himself subject to the law. If this were not so, He could not be our Saviour. And God designs that man shall live up to every specification of the law, that he may reveal a character after the pattern given him by Christ. He desires that while in the world, His followers shall not be of the world. Their experience may find expression in the words, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

In His Son, God has placed before man the life he is to live. It is not for him to be constantly branching out in lines of his own choosing, and placing his will in opposition to the will of God. Yet many are expending their powers in hopeless pursuit of things they can never attain. How different are the lives of such when compared with that of their Example, the



"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest"



Son of God, who for their sake pledged Himself to a life of self-denial, of poverty, and of suffering, unappreciated, unacknowledged, despised, and rejected! He was "a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . . He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Christ was often weary and hungry and filled with sorrow in the consciousness of unrequited love. The nation whom He came to save and bless did not realize His mission. They had departed from God, and were constantly misunderstanding and misinterpreting Him. "He came unto His own, and His own received Him not."

#### Willing Obedience in Christ

In view of the abundant evidence God has given of His love, His sympathy, and His benevolence, He requires our willing obedience. His love will prove a safeguard to every soul. It will bar the path to sin and selfish indulgence. In looking unto Jesus, the Author and Finisher of our faith, in studying His life of self-denial and self-sacrifice, we are armed with the same mind to do the same service. "Whosoever will come after Me," says Christ, "let him deny himself, and take up his cross, and follow Me." To the true follower of Christ there is a pleasure in doing the things that Christ has done in his behalf. He does not regard the Lord's requirement as an arbitrary exaction, but a clear specification of his only safety from the advances of the wily foe, who is ever seeking to entangle his feet and make his path difficult.

God knows that if we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's ranks and become possessors of his attributes. Therefore the law of God confines us to His will, which is high and noble and elevating. He desires that we shall patiently and wisely take up the duties of service. It is for our present and eternal good to work the works of God. If His will is cheerfully and gratefully accepted, the results will be seen in the service rendered and in the character developed.

#### Result of Sullen Submission

A sullen submission to the will of the Father will develop the character of a rebel. By such a one service is looked upon as drudgery. It is not rendered cheerfully, and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul.

Christ assumed humanity, with all its humiliation and service, that He might set men free from the bondage of Satan. He knew that the service of Satan can bring only wretchedness and misery in its train. The sinner is a stranger to repose. He says, "I want my freedom." He hopes to get rid of all restraint by casting aside the law of God. But it is this desire that has made the world what it is to-day, corrupt as in the days of Noah, and polluted as the cities of Sodom and Gomorrah.

Law and service are a part of every true life. Idleness is sin. Money is supposed to carry its possessor above service. Because a man has money, he is allowed to spend his time in idleness. But Satan engages all such in the meanest kind of work. It is the Lord who has a right to our service. The more an individual lives to himself, and the less for the good of others, the less noble and pure will be his life. His moral power degenerates while he is living for himself. Compare the idle life with that of one who looks his responsibilities in the face, and takes up his life service for God and for his fellow men.

#### The Work of Faith with Christ

All who have a sense of their duty to their fellow men will accept the invitation to work in copartnership with Jesus Christ, by a life of obedience and service. In this way alone can they give the divine credentials to the world. These will entertain a high conception of life. It is not to them a round of worldly pleasure and amusement. This can never satisfy the hungry soul. The truth is noble, elevating, and sacred, and the wisdom and knowledge given us in it are as a tree of life to all who will accept them.

In the fifty-eighth chapter of Isaiah God has placed before us the work He would have us do for Him and for our fellow men. He says: "Is not this the fast that I have chosen? to loose the bands of wickedness,

to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Then why not try this kind of service? The Lord calls His yoke easy, and His burden light. Yet that yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-sacrifice and self-denial at every step; and with consistent, Christlike tenderness and love, His true follower will walk in the footsteps of the Master; and as he advances in this life, he will become more and more inspired with the Spirit and life of Christ.

## Man in Death

By Charles L. Taylor



IN Adam all die." 1 Cor. 15:22. "Death passed upon all men." Rom. 5:12.

We are all deeply and sadly conscious that death reigns. In every land, in every clime, among every people, and in every home, it does its ruthless work of destruction, proving itself the master of all conditions, and finding none who can for long stay its progress.

By the human race as a whole it has ever been regarded as an enemy. Its visits have been and are to-day unwelcome, even as they are often unexpected. It robs man of his dearest and best. The old and the young, the rich and the poor, the wise and the ignorant, the stoic and the epicurean, all alike are made to feel its iron hand.

To the most of mankind, death has been a tremendous mystery. The grave has given back no word of reply to the tearful inquiries of earth's multitudes of mourners. The realm of death has proved, indeed, a land of "silence" (Ps. 115:17), a place of "forgetfulness." Ps. 88:12. Its inhabitants have never returned to declare its secrets to those who shall come after.

#### Not a Mystery

To him, however, who has learned of God's beautiful system and plan of life as revealed in the Book of books, the grave has no mystery, and King Death has no terrors. God's Word makes all plain.

Let the reader once more step back and consider God's plan of life as that plan was revealed in creation; for an understanding of life is the only and true understanding of death, which is the absence of life.

Man was made from the dust (Gen. 2:7),

made "upright" (Ecc. 7:29), made "in the image of God" (Gen. 1:27), made a "son of God," to have dominion over all God's earthly works. His life was simply "the breath of life" from God (Gen. 2:7), not inherent, but only borrowed, and held in trust during his time of character-building, and subject to loss in case of disobedience. Gen. 2:16, 17. He could continue to live only through an unbroken connection with God, who *alone* is the Possessor of everlasting life and immortality.

The story shows, also, and shows conclusively, that the Tree of Life was absolutely essential to man's existence; for when he had sinned, and was shut away from the tree, then death came. Gen. 3:22, 24. The everlasting life which he was permitted to enjoy was perpetuated through the blessed life of the tree.

#### What Is Death?

Such was life. Now what is death? No argument is needed, dear reader, to enable one to see that death is simply a withdrawing from man, by the Creator, of the life-giving power which comes from Him. Like Adam, all men are of the dust. Ecc. 3:20. By the gift of "the breath [or power] of life" from God they became "living souls." The power of God keeps them alive. Ps. 66:9. Their life is only a leased life, subject to God's recall. It is God's life current flowing through them, but never as an inherent, absolute quantity, nor as a conscious, independent entity.

Man is a great mechanism, the masterpiece of God's creation, "fearfully and wonderfully made." In a sense, he is like the mighty engine of man's invention, which is made "alive" and operated by the power of



steam, but which is utterly helpless and "dead" so soon as the fire is extinguished and the water cooled. The throbbing, the pulsating, the action of various parts, are all the result of power applied, but they cease when the power is withdrawn. So with the man. God's great life force, spoken into his being, causes him to live and to move, to love and to serve, to operate all the various organs of his person. The heart throbs, the brain thinks, the tongue speaks, the hands act, so long as God's quickening power is applied. But when that power is withdrawn, then all activity ceases, and man is dead.

### The Source of Life

Note that this is exactly the thought which the inspired Word brings to us. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4. But "if He [the Almighty] set His heart upon man, if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:14, 15. The bestowal of the power of God, in the breath of life, causes man to live; the withdrawal of the power, the breath of life, causes him to die.

This is stated, in a brief word, by the wise man. He says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. The man, the whole man, goes back to dust, when the life power, the spirit, the breath, goes back to God.

Death, then, is simply inaction. The life force having been withdrawn by the Creator, taken back to Himself, man's faculties all are gone. The great Player has left the organ forever, and its music has been stilled. The brain no longer responds to the dictation of the will. Thought has ceased. Likewise love and hate, joy and sorrow, interest and indifference, have perished.

### When the Breath Is Gone

Ah, this is so plain that even a child can comprehend. And turning again to the blessed Word, we find the same truth iterated and reiterated. Says the psalmist, speaking of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. And the wise man adds, "The living know that they shall die: but the dead know not anything. . . . Their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. Yes; and this, too, he would have us know,—that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.

The grave is the resting-place of our dead. Said Job, "If I wait, the grave is mine house." Job 17:13. It was not dreaded by that child of God, because he understood the work of the Christ. He regarded it as a place where for a little while—not for long—he would be hidden away from the troubles and distresses of time. "There the wicked cease from troubling," said he; "and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." Job 3:17, 18. In the grave he expected to wait till the final day of Jesus' coming, the day of the trumpet-call to immortality. Job 14:14, 15; 19:25-27.

The grave is, indeed, all that could be inferred. It is a place of darkness (Job 10:21, 22); a land of forgetfulness (Ps. 88:12); a place where there is no remem-

brance (Ps. 6:5), no praise (Ps. 115:17), no hope (Isa. 38:18).

### An Open Door from the Grave

We should not forget, however, that the grave has an open door. Jesus has passed through its portals. And while it opens not to us—while the door of its tent "never outward swings"—it *does* open into the great beyond. The day will surely come when upon the sea of glass, before God's throne, the redeemed host of all ages will celebrate a final and complete triumph over its power. "O grave, where is thy victory?" will be the great *finale* to the blessed Gospel song of victory which, under the

### Progress of the Gospel

By Henrietta Burdick

Yes, the Gospel work is onward,  
It is spreading far and wide.  
We can see it on the mainland,  
We can feel it on the tide.

It has traveled through the tropics,  
It has reached the frigid zone,  
It has scattered through the islands,  
And claimed many for its own.

It has climbed the lofty mountains,  
It has found the lowest vale,  
And wherever it has traveled,  
Converts follow in its trail.

It has crossed the burning desert,  
Made its way through forests wild.  
It has conquered cruel monarchs,  
It has won the shy and mild.

There is none too poor and lowly  
By the Gospel to be sought.  
Likewise, there are none too learned  
By the Gospel to be taught.

In the wild it finds the savage,  
On the throne it finds the kings.  
It is not abashed at learning,  
Nor too high for humble things.

In the home land of our dark man  
It has shed its welcome light,  
And has found there hearts as loyal  
As are those whose skins are white.

In the ancient Chinese Empire,  
With its prejudice and pride,  
It has found abundant entrance,  
Now the gates are open wide.

Now we see the work is onward,  
So we scarce can keep apace,  
But more rapid would it travel  
If each man were in his place.

For it calls for human effort,  
For our good God made it so;  
Thus our interest is awakened,  
And we care to see it go.

Let us listen while God speaketh,  
That His message we may know;  
Answer quickly, when He calleth,  
"God is calling, and I go."

tutorship of angel beings, they have learned in part and begun to sing here on earth.

### No Gloom Attached

No gloom attaches to truth. The thought that our dead must go to the grave may appear gloomy, but only to him who has not by faith followed the Master closely, and who has not yet discovered the light of Him whose presence shines through it from portal to portal, and whose hand has fully unlocked and opened the door on the other side.

Thank God that we may know the truth that death's mystery is solved and the grave's power broken.

—★—

"THE highest independence comes from dependence upon Christ."

## The One Lost Sheep

By Augusta W. Heald



OME have said: "Does it not seem hard that our small planet should be the *one lost sheep*? Do we not suffer injustice in that Satan, when cast out from heaven, is permitted to reign here on earth, as prince of evil?"

Such thoughts may indeed arise, but we need not harbor them. Is it not rather in mercy that the all-wise Father has limited the operations of the great deceiver to the area of one small world? And is not our earth highly honored in being chosen as the arena where sin is permitted to develop for a time, until its true nature is manifested, and where the glorious plan of redemption is wrought out in the presence of the universe?

Into our humble sphere the divine Son of God came in the likeness of sinful flesh. He has borne our griefs, and carried our sorrows. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15), and has tasted death for every man. To all who receive Him, and believe in His name, He has given power to become the "sons of God." He has called us friend and brother, sister and mother, and has offered for us the matchless prayer, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17:24.

Great is the mystery of salvation. The angels desire to look into these things. It is God's purpose that the ransomed of earth, once "dead in trespasses and sins," shall tell the story of redeeming love to other worlds on high, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:7.

None but the children of earth, saved by grace, can ever know the utter depths of woe which the Saviour has shared with us. Nor can the inhabitants of unfallen worlds sense the joys of pardoned sin. The company redeemed from among men sing a new song before the throne, which no others can learn,—the song of redeeming love. "These are they which follow the Lamb whithersoever He goeth." Rev. 14:4.

While our once fair earth is yet ravaged by sin, we may not indulge a thought of bitterness; for in the blessed light of revelation, we know that this earth, with its sin and curse, will pass away, and our God will create "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The new earth will be the home of the "saved," where shall be no sorrow, pain, nor death. Here will be the holy city, the New Jerusalem, lighted with the glory of God; and—

This unfaithful star, so scarred by sin,  
The object of the awful withering curse,  
In the grand purpose of Divinity,  
When evil be as tho it had not been,  
The capital of all the universe,  
And center of God's rainbow throne will be.

—★—

I FIRMLY believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.—*Lecture before the Harvard Medical School.*





# Studies in Daniel



## The Last Vision of the Prophet —Daniel 10-12

Daniel 11:2-19

**T**HE reader is earnestly requested to bear in mind the suggestions, facts, and principles set forth in previous studies, especially the last. By all means, read that before this. It is as important as it is to read Daniel 10 before Daniel 11 and 12. The three chapters are parts of one vision, and these are a further explanation of Daniel 8. The last article is a part of the attempted explanation of this great prophecy. In the present chapter the story is ever straightforward. Sometimes it lingers, sometimes there are great leaps, but there is no breaking up, telescoping, or overlapping.

The scripture considered in this article is as follows:

Daniel 11:2-19

(2) And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and when he is waxed strong through his riches, he shall stir up all against the realm of Greece. (3) And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. (4) And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others besides these.

(5) And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. (6) And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement; but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times.

(7) But out of a shoot from her roots shall one stand up in his place, who shall come unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail. (8) And also their gods, with their molten images [margin, "princes"], and with their goodly vessels of silver and of gold, shall he carry captive into Egypt; and he shall refrain some years from the king of the north. (9) And he shall come into the realm of the king of the south, but he shall return into his own land.

(10) And his sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his fortress. (11) And the king of the south shall be moved with anger, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, and the multitude shall be given into his hand. (12) And the multitude shall be lifted up, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not prevail. (13) And the king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, even of years, with a great army and with much substance. (14) And in those times there shall many stand up against the king of the south; also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall fall. (15) So the king of the north shall come, and cast up a mound, and take a well-fortified city; and the forces of the south shall not stand, neither his chosen people, neither shall there be any strength to stand. (16) But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, and in his hand shall be destruction. (17) And he shall set his face to come with the strength of his whole kingdom, and with him equitable conditions; and he shall perform them; and he shall give him the daughter of women, to corrupt her; but she shall not stand, neither be for him. (18) After this shall he turn his face unto the isles, and shall take many; but a prince shall cause the reproach offered by him to cease; yea, moreover, he shall cause his reproach to turn upon him. (19) Then he shall turn his face toward the fortresses of his own land; but he shall stumble and fall, and shall not be found.

## Note and Comment

Verse 2—Kingdom of Persia

After announcing his work in the beginning of the Medo-Persian kingdom, the angel proceeds, keeping to the fore all that affects world empire and its connection with the people of God, especially touching upon portions omitted in the last vision, not yet explained to Daniel. Remember that this vision was given in the third year of Cyrus. He is not therefore counted among the kings to come. The expression "stand up," so frequently occurring in the chapter, means to reign.

Following Cyrus came Cambyses, his son, who lacked the wisdom and moderation of his father. He was passionate and cruel in disposition, tyrannous in his rule. He conquered Egypt, which was already planned at the death of Cyrus. He ordered secretly the death of his young brother Bardes, called by Herodotus "Smerdis," and in a fit of passion slew his sister Merve, whom he had, after Egyptian custom, made his wife. Remaining long in Egypt, two brothers of the Magi formed a conspiracy against him. One of them, Gomates,

## Behold, He Cometh!

By Delwin Rees Buckner

At midnight sounds the trumpet's piercing blast,  
That rends the glassy sea and flint-ribbed land,  
While swaying cities crash on every hand,  
And, buried in the brine, each flag-topped mast,  
Capsized, lies lost. Meanwhile, descending fast,  
Appears a war-cloud in Orion, manned  
By angel cohorts under the command  
Of King Immanuel, called First and Last,  
With Vengeance' sword, in battle garb arrayed,  
His vesture dipped in blood, His eyes like flames,  
As brass that burns in furnace fire His feet.  
He comes to punish those who've disobeyed  
God's law, but save the loyal ones whose names  
Have been accepted at the judgment-seat.

bearing also the name Smerdis, and greatly resembling the murdered Smerdis, whose death had been kept secret, was placed upon the throne by his brother, and the people and army were ordered to obey him rather than Cambyses. Cambyses, hastening to suppress the revolt, died by an accidental self-inflicted wound in Ecbatana in Syria.

The second reign was that of the pseudo Smerdis, of less than a year—seven months, in fact—and therefore not mentioned in the canon of Ptolemy. He it was who issued the decree against the Jews as recorded in Ezra 4:7-22, where he is called Artaxerxes, a name which he may have borne. Doubtless because of this action he is noted in the prophecy.

In the eighth month of Smerdis' reign the fraud he perpetrated was discovered, and he and his brother were slain by the Persian nobles, and Darius the son of Hystaspes was placed on the throne B.C. 521. He is called "the second founder of the Persian empire." He extended the great empire both east and west. Under him tributes from every nation became regular. He was therefore called by his people a "tradesman," while Cambyses was called a "master," and Cyrus a "father." Babylon, which had revolted, was deprived, under his reign, of her walls and gates. Also under this king the decree of Cyrus for the rebuilding of Jerusalem was renewed. He was

a great king. He died B.C. 486, and was succeeded by his son, Xerxes.

Morally and politically, Xerxes was a very weak king; but he was noted for his wealth, and the great army which he sent against Greece, nearly six millions, according to Herodotus,—a fearfully exaggerated number. This expedition was the beginning of the downfall of the Persian empire. He gathered his forces from every part of his vast realm. We are told that seven days and nights were spent in crossing the Hellespont; and Herodotus describes the divisions of the army and the various armor and dress of its divisions in wearisome detail. Xerxes was utterly defeated; and abandoning all thoughts of conquering Greece, he gave himself up to luxury and ease. This king was the Ahasuerus of the book of Esther, who held the first great world's fair. He was slain by Artabanus, the captain of his guard, B.C. 465, and was succeeded by Artaxerxes I, his youngest son, who reigned for nearly forty years, and who is mentioned in Ezra and Nehemiah. The decline of the empire, however, begun under Xerxes, continued rapidly under his successors. Therefore, tho it was yet to persist for more than a century, it had lost its power as a universal empire, a world-molding dynasty, and is not counted as worthy of note by the angel.

Verse 3—Alexander the Great

A new power was rising in the west, and the declining empire of Persia, rent, torn, broken in power, is set aside in the prophecy. More than one hundred years is passed over without a line from the time of Persia's disastrous defeat by Greece until that little European power furnishes the conqueror of the world, who wipes from the face of the earth the great Persian empire. Alexander began his remarkable career in B.C. 336. Three battles gave him the rulership of the world,—Granicus, Issus, and Arbela. The decisive battle for world empire was fought at Arbela in 331. When his deeds exceeded those of the deified heroes like Hercules, Achilles, and Theseus, why should he not think himself divine? Poor mortal! He was worshiped as a god, but died of fever after a drunken debauch in B.C. 323, at the age of thirty-two.

Verse 4—The "Diadochi"

There were a score or more of Alexander's chief satraps and generals left after his death, and the map of the empire was constantly changing from that time to the battle of Ipsus (B.C. 301), and even later. In the first division the various parts were satrapies only, not kingdoms, held ostensibly loyal to the seed of Alexander the son of Roxane, born three months after Alexander's death, and called Alexander Aegus, or Alexander IV. After referring to the heir by Roxane, A. H. L. Heeren, "Manual of Ancient History" (quoted in "Larned's History of Ready Reference"), says:

He left likewise an illegitimate son, Hercules; a bastard half-brother, Arrhidæus; his mother, the haughty and cruel Olympias, and a sister, Cleopatra, both widows; the artful Eurydice (daughter to Cyane, one of Philip's sisters), subsequently married to the king, Arrhidæus; and Thessalonica, Philip's daughter, afterwards united to Cassander of Macedonia. The weak Arrhidæus, under the name of Philip, and the infant Alexander, were at last proclaimed kings, the regency being placed in the hands of Perdiccas, Leonnatus, and Meleager; the last of whom was quickly cut off at the instigation of Perdiccas. The provinces of the empire which Alexander had conquered were now divided between the generals of his army, who are known in history as the "Diadochi," that is, the Successors. The division was as follows: Ptolemy, son of Lagus, received Egypt; Leonnatus, Mysia; Antigonus, Phrygia, Lycia, and Pamphylia; Lysimachus, Mace-



donian Thrace; Antipater and Craterus remained in possession of Macedonia. . . . The remaining provinces either did not come under the new division, or else their governors are unworthy of notice.—Page 2060.

It is not a pleasant study, that of the kings and their relationships among the successors of Alexander, and among the rulers of the kingdoms which grew out of the great Macedonian's empire. There are Seleucuses, and Antiochuses, and Ptolemies, and Cleopatras galore, and the multiplication of many other names. There were also multiplied and much mixed marriages. Take for instance the following, copied from "Alexander's Empire," by Mahaffy (page 71):

- |   |  |
|---|--|
| Ptolemy I (Soter) born 367, king 306, died 283  |  |
| MARRIED —   | MARRIED —  |
| Eurydice, sister of Casander.   | Berenice, daughter of Magas (prince of Cyrene).  |
| HER CHILDREN —  | HER CHILDREN —   |
| 1. Ptolemy Keraunos.  | 4. Arsinoe, married—(1) King Lysimachus; (2) her half brother (Ptolemy Keraunos); (3) her full brother (Ptolemy Philadelphus).             |
| 2. Ptolemais, married King Demetrius.   | 5. Ptolemy II (Philadelphus, born 309, king 285, died 246) married—(1) Arsinoe (daughter of Lysimachus); (2) Arsinoe, his own full sister. |
| 3. Lysandra, married—(1) Alexander (son of Casander); (2) Agathocles (son of Lysimachus). |  |

Arrhidæus reigned in all under regents a little more than six years, and was slain with his queen Eurydice by the command of Olympias, mother of Alexander the Great. The most powerful of Alexander's successors was Antigonus. He had for his associate his son Demetrius, an able general. After the death of Antipater the regent, Cassander the son of Polyperchon, who married Thessalonica, the youngest daughter of Alexander the Great, became satrap of Macedonia. By Cassander, largely, the legitimate successors to the throne of Alexander perished. There were at this time (B.C. 306) five divisions of the empire, under Seleucus, Antigonus, Ptolemy, Cassander, Lysimachus. The power of Antigonus, and his son Demetrius, increasing so rapidly, the other four joined in a league against him, executed by Seleucus and Lysimachus, who met Antigonus at the battle of Ipsus, B.C. 301, completely conquered him, and divided his dominion between themselves. The four, Seleucus, Lysimachus, Cassander, and Ptolemy, assumed the title of kings, and from this date (B.C. 301) the fourfold division must begin. The division (see map from Larned) is as follows: Seleucus possessed all the eastern part of the empire and Syria on the Mediterranean, with capital finally fixed at Antioch; Ptolemy had Egypt; Cassander possessed Macedon in Greece, and Cilicia in Asia Minor. Lysimachus ruled over lower, or Macedonian Thrace, and a large part of Asia Minor. His seat of authority was never, even as a satrap, at Byzantium, or Constantinople; but first at Lysimachia, west of Byzantium, and afterward, it is thought, at Ephesus; for his Asia Minor possessions were the larger and more important part of his dominion.

But this division, the first real independent political division, lasted but a short time. Cassander died of disease in 297 B.C., "a rare end," as Mahaffy remarks, "among this seed of dragons' teeth." His kingdom was divided

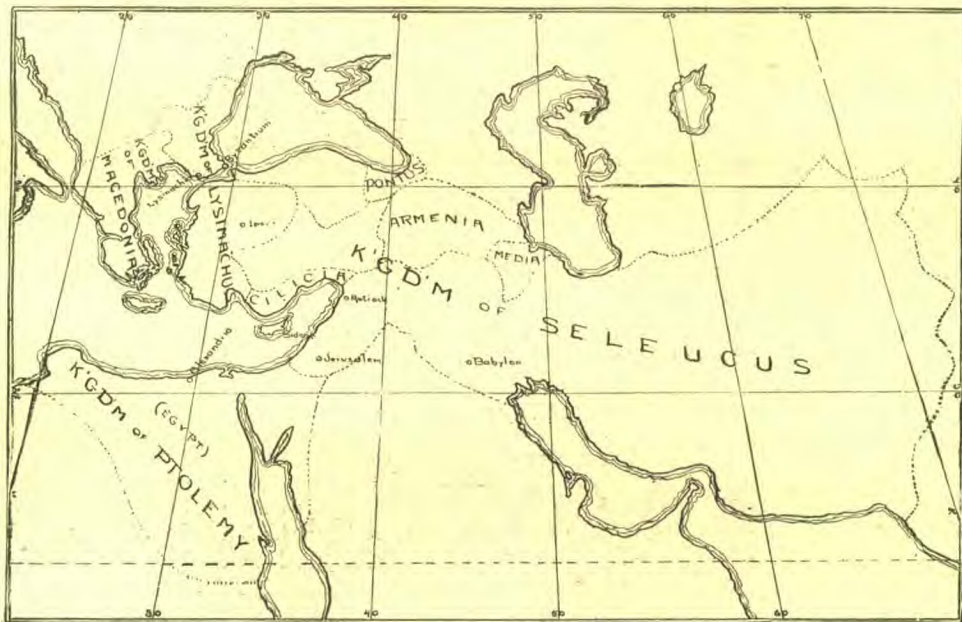
between his two sons. Various intrigues, plots, counterplots, and wars followed, resulting in Macedon's finally coming under the rule of Lysimachus. Lysimachus possessed a very able, and for those times a righteous son, Agathocles; but Lysimachus had married Arsinoe, the daughter of Ptolemy. "To seal the alliance after Ipsus, old King Ptolemy sent his daughter Arsinoe to marry his rival and friend, Lysimachus, who on his side had sent his daughter, another Arsinoe, in marriage to the younger Ptolemy (Philadelphus). This was the second son of the great Ptolemy, who had chosen him for the throne in preference to his oldest son, Ceraunus ["The Thunderbolt"], a man of violent and reckless character, who accordingly left the country and went to seek his fortune at foreign courts." The old Ptolemy abdicated the throne of Egypt at the age of eighty-three (B.C. 283), and placed thereon Ptolemy Philadelphus. Ceraunus visited, first of all, the court of Lysimachus, where his half-sister Arsinoe was queen, but where his full sister, Lysandra, was married to the crown prince, the deservedly popular Agathocles; but Ceraunus and the queen conspired against the prince, persuaded Lysimachus that his son was a traitor, and Ceraunus was directed to put him to death. This so enraged the people of the country that Seleucus was called on to avenge him, and so another battle (Corpu-dion) for world empire was fought not far from the field of Ipsus, on the plain of Coron, B.C. 281, where Lysimachus was killed at the age of eighty, and

while, in the meantime, constant war and change fill Europe.

## Verse 5—A Conflict of Kings

Ptolemy Philadelphus, the second son of Ptolemy Soter, seems to be this king of the south. He was indeed a great king, with a great dominion. But Antiochus Soter, the son and successor of Seleucus Nicator, was a stronger king, with greater dominion. The kingdom of the Seleucids was stronger than that of the Ptolemies. But if it be contended that Ptolemy Soter (or Lagus), the founder of the Egyptian dynasty, is this king of the south, and Seleucus Nicator, the founder of the Seleucid monarchy, is this king of the north, who was "strong above him," it is well to remember that Ptolemy Soter died in B.C. 283. Seleucus did not conquer Lysimachus, and so become possessed of his dominions in Asia Minor and Thrace and Macedonia, until B.C. 281, two years later. Yet he did not even then enter upon this immense possession as ruler. It is well expressed in the chronicle of Little's "Cyclopedia of Classified Dates," under "Greece," 281 B.C.: "The empire of Alexander for a few weeks SEEMS about to unite again under Seleucus after the battle of Corpu-dion" (in the plain of Coron, near Ipsus), but the next chronicle, 281 B.C., is, "Seleucus is assassinated by Ptolemy Ceraunus, who thereby gains Thrace and Macedonia." And European territory is never again possessed by the successors of Seleucus. He, its conqueror, expected to spend his last days in Maceonia, the land of his youth, but he never entered upon the fruits of his conquest.

Therefore, while nominally holding it for a few months, Seleucus was never in real possession, and NOT ONE OF HIS SUCCESSORS AMONG THE SELEUCIDS EVER RULED IN THRACE, OR WHAT IS NOW TURKEY. Antiochus Magnus claimed territory there, and thought to rebuild Lysimachia, but never did. Therefore, the possession of Thrace, or what is now Turkey in Europe, as an identification of the king of the north, has no bearing upon the prophecy. For if so, Ceraunus should be the next king of the north after Lysimachus, or following Seleucus Nicator, instead of Antiochus Soter, for CERAUNUS WAS RULER OF THRACE, followed by others, until the



Division of Alexander's empire in four parts, B.C. 301. Seleucus had the largest part, including old Assyria and Chaldea, and a portion of Asia Minor; Ptolemy had Egypt; Cassander, Macedonia, and Cilicia in Asia Minor; Lysimachus had a part of Thrace and the west parts of Asia Minor. This map is from "Larned's History of Ready Reference," volume 3.

his dominion passed to Seleucus. This king having given all of his Asiatic possessions east of the Euphrates to his son, Antiochus (B.C. 293), designed to spend his last days in Macedonia, the home of his fathers. He was murdered on the way, at Lysimachia, by the unholy Ceraunus, son of Ptolemy, who was with him (B.C. 280), and who for a little time came to the throne of Macedonia. This change left Antiochus king of the north parts of Alexander's empire in Asia; the Ptolemies rulers of the south, all of the European possessions having passed away from the house of the Seleucids.

We wish the reader especially to mark that there is no king of the north noted in the prophecy until we reach Antiochus, the son of the great Seleucus. But Antiochus held no dominion in Europe. There was no king of the south noted until we reach the reign of Ptolemy Philadelphus, the second son of the great Ptolemy. The holy land becomes a battle-ground between these forces,

Roman conquest of B.C. 168; but no one argues that Ceraunus became king of the north. The great fact is that the king of the north in this prophecy is the great dominant power, whatever its nation or king, north of Palestine, successors to Babylon, of the "north country," and so prophecy regards it. See Jer. 1: 14; 10: 22; 46: 6, 10, 20, 24; 51: 48; 50: 9, 41; Eze. 38: 6, et al.

## Verse 6

An interval of time passes since the two figures of the kings of the north and south step out so prominently on the world stage. Ptolemy Philadelphus is still king of Egypt; Antiochus Theos, son of Antiochus Soter, is king of the north. After years of warring, Ptolemy, to end the trouble, concluded a treaty of peace on the following terms:

That Antiochus should divorce his former wife Laodice, who was his own sister by the father, marry Berenice, the daughter of Ptolemy, and settle the crown upon the male issue of that marriage. Two years after this marriage Ptolemy Philadel-



phus died—an event which Antiochus Theos, his son-in-law, no sooner understood than he removed Berenice from his bed, and recalled Laodice, with her children Seleucus Callinicus, and Antiochus Hierax; but Laodice, being well acquainted with his fickle temper, and fearing lest he might again abandon her and receive Berenice, resolved to improve the present opportunity and secure the succession to her son, for by the late treaty with Ptolemy, her children were disinherited and the crown settled on the son of Berenice. To effect this design, she caused Antiochus to be poisoned; when she saw him expiring, she ordered him to be privately conveyed away, and one Artemon, who greatly resembled him, as well in features as in the tone of his voice, to be placed in his bed. Artemon acted his part with great dexterity, and personating Antiochus, tenderly recommended his dear Laodice and her children to the lords that visited him. In the name of Antiochus, whom the people believed still alive, orders were issued, enjoining all his subjects to obey his beloved son Seleucus Callinicus, and acknowledge him for their lawful sovereign. The crown being by this infamous contrivance secured to Callinicus, the death of the king was publicly declared, and Callinicus without any opposition ascended the throne.—“*Historians’ History of the World*,” volume 4, page 557.

“He that begat her” may refer to the death of her father. “He whom she brought forth,” as in the margin of our Common Version, would refer to her son promised the throne, who was also slain; “they that brought her,” to her Egyptian attendants who sought to defend her; and “he that strengthened her,” Antiochus.

#### Verses 7-9—A War of Revenge

“A shoot from her roots,” a brother of Berenice, Ptolemy Euergetes (the Benefactor), who made energetic war to avenge his sister. He marched in triumph even to the Euphrates, and prevailed. If he had not been recalled, he would have taken the whole of Syria. He brought back captives, great treasures of gold and silver, and a multitude of gods, some of which had been taken from Egypt. It was for this reason he was called “the Benefactor.” At Jerusalem he thanked the God of Israel for his victories, and made gifts. “Shall refrain some years;” margin, “continue more years than the king of the north.” He survived Seleucus Callinicus about four years.

The best versions of verse 9 read as does the American Revised Version. The Common Version adds no fact, but is a general statement covering all the career of Euergetes; but the Revised Version states that Callinicus sought to retrieve his fortunes, and this seems to be the case.

According to Justin (Lib. XXVII. 2), Seleucus II, after Ptolemy’s return to Egypt, collected a large fleet to subdue the cities which had joined the Egyptians. The fleet, however, was utterly destroyed by a tempest, and the king himself escaped with only a few followers. The disaster, however, proved beneficial to the Syrian monarch, for it aroused popular sympathy, which owing to his former crimes, had been sorely lacking. Hence he was able in a short time after his catastrophe to collect a large army for the invasion of Egypt. That army was, however, totally defeated in the first engagement, and Seleucus again escaped with a few adherents.—“*Daniel and His Prophecies*,” by Wright, page 256.

#### Verses 10-12—The Last Great King of Syria

Seleucus Callinicus had two sons, Seleucus Ceraunus (“the Thunderbolt”) and Antiochus Magnus (the Great), known also as Antiochus III. Ceraunus reigned but three years. He may have had strong designs against Egypt, as the prophecy implies, but he was largely employed in war with Attalus, king of Pergamos. In this war he was slain by one of his own officers, and the army made Antiochus king, at the age of fifteen years. He came to the throne, subdued insurrections in Media and Persia, added a new province in the Far East, and turned his attention to Egypt, now ruled

by Ptolemy IV. Antiochus declared war in B.C. 218, gaining in the beginning some victories of worth. Seleucia, on the Orontes, Tyre, Ptolemais, and other cities were captured. Like a mighty flood he swept on over Phenice and Southern Palestine, but for some reason he ceased operations. Internal troubles may have persuaded him to wait. But the next year he marched forth with a great army against Egypt.

Succeeding Ptolemy Euergetes was his son, Ptolemy Philopator (“Father-lover”). As a demonstration of the unfitness of names, it may be remarked, by the way, that he was suspected of poisoning his father. He was cruelly wicked, licentious, ease-loving. But the victory of Antiochus Magnus and his second march against Egypt aroused Philopator to great fury, and he joined issue with Antiochus at Raphia, near Gaza, and utterly defeated him; and the multitude of the king of the north was given into the hand of the king of the south. Cœle-Syria and Palestine were confirmed to Egypt. On his return to Egypt he visited Jerusalem, but, prevented from entering the holy of holies, he vowed vengeance. This vengeance was carried out in excluding the Jews from the gate of his palace, because they did not sacrifice to his gods, thus depriving them of suing for justice, or claiming his protection. By another decree he reduced them from the first rank as citizens, where Alexander had placed them, to the third rank, and in the end his vengeance resulted in the massacre, Jerome declares, of sixty thousand Jews; but he was not by this strengthened, nor did he by this prevail.

Verses 13 to 19 continue the history of Antiochus Magnus. Having put an end to eastern wars (B.C. 212-205), he turns again to Egypt, against its infant king Ptolemy Epiphanes, now upon the throne. Where he ought to have sustained the weak king, he, with Philip of Macedon, plotted to divide his dominions. “Many” of the violent men among the Jews joined the “many” of Antiochus and Philip against the king of the south. “The robbers of thy people” in our Common Version, is “the children of the violent among thy people,” A.R.V.; “the sons of the violent of thy people,” Wright; “the perverse sons of thy people,” Wintle and Boothroyd; “the children of prevaricators of thy people,” Douay Version. Wright says:

By the “sons of violent men” may be understood the more disaffected or turbulent part of the people. The Jews at that crisis were in subjection under the yoke of their old oppressors, and that subjection was peculiarly galling. The Hebrew prophets, like Haggai, Zechariah, and even Daniel, had all predicted their deliverance, and the advent of a day when the yoke of the stranger should be broken from off their shoulders. Hence the text may mean that certain violent persons, filled with patriotic zeal, would at such a crisis take up arms for the purpose of regaining national liberty, and of fulfilling the vision or prophecy of the seers of old, altho they were destined to fail in their attempt. This view of the passage has been adopted by divers commentators. It is the most natural interpretation of the expression “to establish the vision.”—“*Daniel and His Prophecies*,” pages 262, 263.

On the fullest study, we see no reason why it should be applied to the Romans, and every reason why it should be a part of a direct, consecutive narrative. In Egypt, in Macedon, in Syria, and among the Jews were many standing up against the king of the south. Antiochus, after settling matters in other parts of his empire, returns to war against Ptolemy. He defeats the Egyptian general Scopas, shuts him up in Sidon, casts up a mound, and besieges the city. Four chosen Egyptian generals were sent out to raise the siege, but could not, and Scopas surrendered with a large army. Antiochus did according to his will, and no power could withstand him. He entered into the “glorious land,” or as rendered by Wintle, “he shall land in

the land of glory which shall be finished by his hand.” In his note he says: “The words may rather be rendered, ‘And there shall be a completion by his hand,’ that is, the troubles of Judea should for a time at least have an end, and the land be restored to a more flourishing estate by his favor. And Josephus informs us that Antiochus made a decree that the Jews should enjoy many immunities, should live according to their own rites and laws, and that the work of the temple should be finished.”—“*Wintle on Daniel*.”

Professor Birks, on “The Two Later Visions of Daniel,” page 102, says, “The word ‘kalah’ translated here ‘to consume’ is very often used in the sense, to finish, or complete. This appears to be its constant meaning in connection with the tabernacle or temple of God, the completion of which is almost always described by this term. The following passages are examples of this usage: Ex. 39:32; 40:33; Num. 7:1; 1 Kings 6:9, 14, 38; 9:1; 1 Chron. 28:20; 2 Chron. 7:11; 8:16; 24:14; 31:1.” And then he cites history showing how Antiochus endeavored to help the Jews. “Some of them he moved to Mesopotamia and Babylon, counting them ‘well-disposed guardians of our possessions from their piety towards God.’” He recompensed them for damages, gave them a pension for their sacrifice, for cattle and wine and oil and incense, twenty thousand pieces of silver, fine flour and wheat in abundance, in order “that the work about the temple **SHOULD BE FINISHED**, both the pillars and whatsoever else needs to be built.” “Also in all the other things in which the furniture of the temple needs to be made more glorious.” He frees them from poll-tax and crown imposts and other tribute, also releases them from the third part of the tribute, so that their losses would be repaired. And therefore Birks renders it, “He shall stand in the country of the goodly ornament, and it shall be perfected by his hand.”

In the meantime, Rome crushes the ally of Antiochus, Philip of Macedon, in fact in B.C. 197, the very year Antiochus defeated the Egyptian general, Scopas. Antiochus gains some success in Europe. But when he thought of seizing Egypt he was told by Rome to desist, as Egypt was under Roman protection. Antiochus haughtily replied, told the Romans to attend to Europe, but not to inquire what Antiochus did in Asia. As to Ptolemy, he was friendly with him, and soon would be joined in affinity with him. B.C. 195 he gave his beautiful daughter Cleopatra to Ptolemy in marriage, with a dowry of Cœle-Syria, Samaria, Judea, and Phenice, the tribute to be divided between the two kings, “the conditions of equity” noted in the Scripture. It was no act of beneficence on the part of Antiochus, however. He thought through his daughter that he would gain Egypt, but she had ambitions also, and would not stand for her father’s devices. After this Antiochus turned his face to the isles, or coast lands. Wright says:

After concluding the alliance with Egypt, Antiochus turned his attention to the coast lands of Asia Minor. The Egyptian possessions along that coast had been by mutual agreement divided between Philip of Macedon and Antiochus. But the Romans, having overcome Philip, declared all the Greek cities of Asia Minor, which had belonged to that monarch, free. The Romans further required Antiochus not only to acknowledge the freedom of those cities, but also to surrender all his possessions in Europe. In the war which ensued Antiochus, through neglect of the advice given by Hannibal, was, after some successes in Asia Minor and in Greece, severely defeated on land at Thermopylae (B.C. 192), as well as in several naval engagements, especially in that at Ephesus, and after his return into Asia, in the decisive battle of Magnesia (B.C. 190), soon after which event he perished in an attempt to plunder the temple of Bel at Elymais.

These latter events are generally supposed to be glanced at in verse 19: “And he shall turn his



face toward the fortresses of his own land; and shall stumble and fall, and shall not be found."

The sketch of the history of Antiochus the Great given in Daniel 11 closes with verse 19. The tremendous defeat which the Romans inflicted on that monarch at Magnesia, towards the close of the year B.C. 190, is but slightly alluded to. In consequence, however, of that defeat, Antiochus was obliged to relinquish all his conquests in Greece, and a considerable part of his possessions in Asia Minor. He was further compelled to surrender his fleet to the Romans, to pay within twelve years 15,000 talents as an indemnity for the costs of the war, and to send twenty hostages to Rome, among whom was his younger son, who became afterwards notorious as Antiochus Epiphanes. Arrangements were also made for such an exchange of hostages as might from time to time seem desirable.—*"Daniel and His Prophecies,"* pages 271, 272.

It [the battle of Magnesia] sealed the fate of the last of the great Oriental empires.—*P. Smith, in "Larned's History of Ready Reference."*

Thus faithfully has the pen of inspiration outlined the history of three and a half centuries. During this time God was caring for His people, who were still too far from Him. His care is shown in the decrees of the Persian monarchs for the building of the temple, and of the city of Jerusalem, and the rebuilding and repairing of the city. Punishment came upon them through the severity of Ptolemy Soter, who sent 100,000 of them captive into Africa, but afterward showed them many favors. Antigonos, one of the regents of Alexander, also behaved with intolerant cruelty toward the Jews. Ptolemy Philadelphus, however, was very favorable toward the people of God, and it was under his reign that the Septuagint translation was effected, and from this time on the Jewish Sanhedrin was formed, and out of these times came the Gemara and Talmuds, and the various sects of the Jews, — Sadducees, Pharisees, and Essenes.

The greatest suffering of the Jews noted in this prophecy still lies before us, and will be considered in our next article. To help the general reader, we append a liberal paraphrase of verses 2 to 19, embodying what we have just passed over:

#### Paraphrase of Dan. 11:2-19

2. And now I will show thee the truth. Behold, there shall reign yet three kings in Persia, Cambyses (B.C. 529-522), false Smerdis (521), and Darius Hystaspes (521-486); and the fourth, Xerxes (485-465), shall be far richer than all; and when he is waxed strong through his riches, he shall stir up all against the realm of Grecia.

3. And a mighty king, Alexander the Great, shall reign (336-323), that shall rule with great dominion, and do according to his will.

4. And when he shall stand up, that is, at the close of that reign, his kingdom shall be divided eventually (B.C. 301) into four parts, Syria, Egypt, Macedonia, Thrace and Asia Minor, but not to his posterity, Alexander IV or his descendants, nor will the divisions be according to his dominion wherewith he ruled; for his kingdom shall be plucked up for Seleucus, Ptolemy, Cassander, Lysimachus, and others besides his posterity.

5. And the king of the south, Ptolemy Philadelphus (285-247), son of Ptolemy Lagus, shall be strong, and of his princes, and Antiochus Soter (280-261), son of Seleucus Nicator, shall be strong above him, and have dominion; and his dominion shall be a great dominion.

6. And after a time Ptolemy Philadelphus and Antiochus Theos (261-246), son of Antiochus Soter, shall join themselves together, and the daughter of Ptolemy Philadelphus, Berenice, shall come to Antiochus Theos to make an agreement, or marry him, with the understanding that her issue shall be heir of the throne; but she shall not retain the support of her husband; neither shall he stand by her, nor his power; but she shall be given up, and her personal attendants from Egypt shall be slain, and her father shall die, and her husband Antiochus Theos also.

7. But Ptolemy Evergetes (247-222), brother of Berenice, and son of Ptolemy Philadelphus, shall stand up in his father's office, who shall come against the army, and enter into the fortress of Seleucus Callinicus, the king of the north, and shall deal against them (perhaps including Callinicus and his mother Laodice, who slew Berenice, but more likely the whole host of the Syrians), and shall prevail.

8. And Ptolemy Evergetes shall carry captive into Egypt many gods, with them molten images ("princes," margin), and goodly vessels of silver

and gold, and shall continue more years than the king of the north, Seleucus Callinicus.

9. And Seleucus Callinicus (246-226) shall come into the realm of the king of the south, Ptolemy Evergetes, but he shall return into his own land.

10. And the sons of Seleucus Callinicus, Seleucus Ceraunus (226-223) and Antiochus Magnus (223-187), shall assemble a great multitude of forces, which shall come on, and overflow, and pass through; and they, the multitude (or "he," margin, Antiochus Magnus) shall return and war, even to his fortress.

11. And Ptolemy Philopator (222-205), son of Evergetes, shall be moved with anger, and shall come forth and fight with him, even with Antiochus Magnus, the king of the north; and Antiochus Magnus shall set forth a great multitude, but the multitude shall be given into the hand of Ptolemy Philopator.

12. And the multitude shall be carried away (margin), and Philopator's heart shall be exalted with pride, and he shall cast down tens of thousands of the Jews, but he shall not prevail.

13. And Antiochus Magnus shall return, and shall come with an army stronger than before; and he shall come at the end of times, even of years, with a great army and much substance.

14. And in those times there shall many (in Macedonia and Syria) stand up against the king of the south, Ptolemy Epiphanes (204-181) (infant son of Philopator): also the children of the violent among thy people (the Jews) shall lift themselves up to establish the vision; but they shall fall.

15. So Antiochus Magnus shall come and cast up a mound, and take the well-fortified city of Sidon; and the forces of Ptolemy Epiphanes shall not stand, neither his general Scopas, nor those who endeavor to help him, neither shall there be any strength to stand.

16. But Antiochus Magnus, that cometh against Scopas, shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, and in his end shall be destruction (see note above).

17. And Antiochus Magnus shall set his face to come with the strength of his whole kingdom, and with him equitable conditions; and he shall give to Ptolemy to wife his daughter Cleopatra, to further his corrupt designs; but she shall not stand for such things, neither be for him.

18. After this Antiochus Magnus shall turn his face toward the coast lands, and shall take many; but a captain (margin) of the Romans shall cause the reproach offered to Ptolemy Epiphanes to cease (battle of Magnesia, B.C. 190); yea, moreover, he shall cause his reproach to turn upon him.

19. Then Antiochus Magnus shall turn his face toward the fortresses of his own land, but he shall stumble and fall, and not be found.

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## The Broad and the Narrow Path

By Mrs. D. W. Myers

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt. 7:13, 14.



THESE are words which Jesus Himself spoke. He pointed out plainly the two ways, one which leads to destruction, the other to life.

Dear reader, which path have you chosen? If you have lived a reckless and self-pleasing life, and sought to enjoy all of this world's pleasures, honor, praise, and exaltation, then remember that the majority of the people are seeking after these things, and therefore they are on the broad way, and you are also numbered with the millions traveling the way "that leadeth to destruction."

Will you turn and begin walking in "the narrow way" which leads you to the city of God, to life eternal? Will you join the "little flock," the few pilgrims? Will you bravely "fight the good fight of faith," regardless of the fact that the world scorns you, scoffs at you, and "knows you not"?

Jesus said that the world knew Him not, for if they had known Him, they would also have known the Father who sent Him. John 8:19. Then if the world knew not Jesus,

our Master and Saviour, how will they know His servants? But we know Him, and are willing to labor for our Redeemer, our King. And we know that our labor shall be richly repaid, for a crown of glory awaits us, and a home in the city of God, the New Jerusalem, where we shall live eternally.

Nevermore shall we know the bitterness of disappointment, the anguish of pain, the heart-breaking scenes which surround the death-bed. Rev. 21:4. O, no; the promise is sure and true. Rev. 22:6.

Let us read a verse which will seem to puzzle us: "But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23:13. What! Jesus calling the scribes and Pharisees hypocrites! people who were supposed to be doing God's work!

Are there any such scribes and Pharisees nowadays? — O, yes. There are many who profess to teach the Word of God, but are neither entering in themselves nor letting others enter into the kingdom. Strive to enter. Labor to enter. As Paul says, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

Let us not fall by the way of unbelief. Let us look steadfastly to the "Lamb of God, which taketh away the sin of the world." Let us take Jesus for our example, and not those who fell by reason of unbelief. Let us strengthen one another. Let us set a holy, godly life before our neighbors, those outside the ark of safety, that they may say, even against their own wish, "Behold an Israelite indeed, in whom is no guile."

And now which path would you rather pursue, the one to everlasting death, or destruction, or the one to life everlasting and glory? Every individual is to decide for himself.

May God help you to choose the narrow way. Even tho it seems hard at first, still it is the smoother and the happier even here in this life; and we will be recompensed with life eternal, joy, and everlasting happiness in the end, and a home in the kingdom of God throughout all the ages of eternity.

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## "Saying Prayers" Indeed

THERE is [some time since now] a peculiar suit in court at Springfield, Massachusetts. A certain man died, and a relative has brought a suit to recover compensation for time consumed and expenses incurred in saying suitable prayers for the deceased. The following is the itemized bill:

Fares and expenses of two trips to Springfield	\$ 40
Expenses for a five weeks' stay in Springfield	50
Loss of business at Buffalo	150
Time spent in saying prayers for the dying	13
Time spent each day for one year from the death in saying prayers for the dead at \$6 a week	300
Total	\$553

Under such circumstances the phrase "saying prayers" is most appropriate.—*Christian Advocate.*

— ★ ★ —

O, THERE are some who want to get away from all their past; who, if they could, would fain begin all over again. But you must learn; you must let God teach you that the only way to get rid of your past is to get a future out of it. God will waste nothing.—*Phillips Brooks.*





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## The Religious Aspects of Socialism and Their Significance

By George W. Rine

**I**N its beginnings, modern Socialism was essentially and even rabidly secular. It vehemently eschewed all religions. In season and out of season it proclaimed itself to be exclusively political and economic in its character and mission. This was especially true in France and Germany. As the years rolled by, however, this attitude of Socialism toward religion underwent so radical a change that to-day the majority of leading Socialists declare the movement to be essentially RELIGIOUS.

In 1889, "The Society of Christian Socialists" was organized, in Boston, largely under the lead of the Rev. W. D. Bliss. This society declared some of its objects to be, (1) "To show that the aim of Socialism is embodied in the aim of Christianity; (2) To awaken members of the Christian churches to the fact that the teachings of Jesus Christ lead directly to some specific form or forms of Socialism." Torn asunder by internal dissensions, this organization continued to exist less than ten years.

The religious sentiment of the movement, however, continued to expand and deepen. Accordingly, in 1906, there was organized in Louisville, Kentucky, the "Christian Socialist Fellowship"—a federation far more virile and aggressive than was its predecessor. This body avows its objects to be: "To permeate churches, denominations, and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life; to end the class struggle by establishing industrial democracy; and TO HASTEN THE REIGN OF JUSTICE AND BROTHERHOOD UPON THE EARTH." Its American organ is the "Christian Socialist," published in Chicago.

Alleging the Realization of the Aim of Socialism to Be the Realization of the Kingdom of God

In a circular recently issued by the "Christian Socialist Fellowship," the following citation is given from the last address of the late Miss Frances E. Willard: "What the Socialist desires is that the corporation of humanity shall control all production. Beloved comrades, this is the higher way. It eliminates

the motives for a selfish life; it enacts into our every-day life the ETHICS OF CHRIST'S GOSPEL. Nothing else can bring the glad day of UNIVERSAL BROTHERHOOD. It is Christianity applied." In this circular are offered the services of "a clergyman" to any gatherings that wish to hear addresses on the subject of Christian Socialism, naming several noted ministers, and offering "many others, including the leading denominations." Not long ago more than two hundred clergymen in the vicinity of New York City signed a paper committing themselves to the fundamentals of Socialism, "tho not ready as yet to avow themselves openly as Socialists, because of a lingering prejudice which still clings to the name." Almost daily we read of clergymen forsaking the pulpit to enter the arena of the Socialistic propaganda.

Mr. Edmand Kelly, in his recent book, "Twentieth Century Socialism," pages 400, 401, says: "Socialism leaves the church free to proceed along the lines of its faith; but it furnishes the churches with the inestimable advantage of creating economic conditions THAT MAKE THE PRACTISE OF RELIGION FOR THE FIRST TIME POSSIBLE. . . . Socialism, by eliminating misery and injustice, WILL MAKE HIS PREPARATION [for a future world] EASIER. . . . It may be that the grace of God will help man to be noble and just. Let the church continue to teach this. But let science be heard also in the positive proof it furnishes THAT MAN WILL AND MUST BE WHAT ENVIRONMENT MAKES HIM; that if we continue to tolerate economic conditions that appeal to his selfishness, HE MUST AND WILL REMAIN SELFISH; whereas if wiser economic conditions appeal to his unselfishness, HE WILL AND MUST TEND TO BE UNSELFISH. And so in Socialism and IN SOCIALISM ALONE, DO WE FIND RECONCILED THE ETHICS OF THE CHURCH, THE NEEDS OF ECONOMICS, AND THE DEMANDS OF SCIENCE."

According to these astounding pronouncements, it is not the grace of God imparted to the soul of man by the Holy Spirit, that makes "the practise of religion . . . possible," but

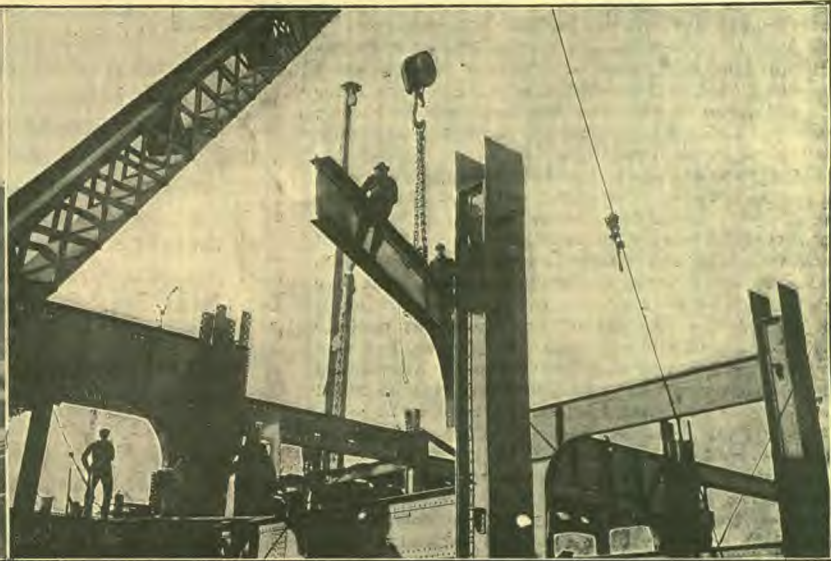
the environment furnished by the realized Socialistic régime! Man's salvation, then, is not dependent upon DIVINE POWER THROUGH CHRIST, but upon an ECONOMIC CONDITION. Now, we all know that environment is a potent factor in character-building; but that Christian or righteous living is contingent upon an outward condition instead of an inward power—the power of God in the soul—is a theory utterly hostile to the whole tenor of Scripture teaching and of Christian experience. "Without ME," said Jesus, "ye can do nothing." Again, that great teacher and exemplar of the Christian life, Paul, asserted, "I can do all things THROUGH CHRIST WHICH STRENGTHENETH ME." Mr. Kelly even avers that realized Socialism will make the practise of religion for the FIRST TIME possible. By implication he declares unmistakably that the practise of the Christian religion never has been possible. Such a conclusion is not only absurd, in the face of history, but it is puerile. We can not too often remind ourselves that the GOSPEL "is the POWER OF GOD unto SALVATION."

We see that Socialism would change the circumstances and conditions of men's lives, expecting the changed environment to transform morally their disposition and character. On the other hand, Jesus would change men's disposition and character, expecting that these in turn will work a change in environment. Socialism centers its hope of human well-being in society, the aggregate of all individuals; Jesus centers all such hope in Himself. Socialism seeks morally to renovate humanity from without, by means of a political and economic revolution; Jesus seeks morally to renovate the individual from within, by means of a moral revolution effected through His omnipotent Spirit. Jesus works for social reformation through individual regeneration. In society Jesus would bring about not merely a merger of economic interests, but a symphony of mutual affection and devotion. There is much truth in the contention that environment affects human character and conduct. Yet there is vastly more truth in the converse proposition, that environment results from human character and conduct. Fine feathers make a pretty bird; but fine clothes, a fine equipage, and a fine house can not make a fine man.

In his little book entitled "The Ethical Aspects of Socialism," Mr. John Spargo, a prolific writer on Socialism, argues in a vein similar



DRIVING IN RIVETS 400 FEET ABOVE THE STREET



PLACING STEEL BEAMS IN POSITION

The highest sky-scraper in the world is at present being constructed in New York by the Woolworth Company. The building will be fifty-one stories high, and its highest point 750 feet above the street. It has progressed to the thirtieth story, and thousands are daily watching the men putting up the steel construction, who do not seem to care for the danger to which they are exposed.



to that of Mr. Kelly, but at much greater length. A few of his most striking lucubrations follow:

The man of religious predilection and faith sees that the religious life is impossible under capitalism. Everywhere and at every turn the spirit of capitalism kills religion. . . . Brotherhood in a real sense is impossible under capitalism. . . . To live the Golden Rule is impossible. . . . There can be no religious life for the individual until it is possible for all. . . . Seeing that under capitalism the ethical heart of religion dies, and faith degenerates into a cold, barren, futile creed of formulas for vain and fruitless sermons, many a religious enthusiast turns to Socialism, and finds in its teachings inspiration, solace, and hope. To such a believer, Socialism appears as a great vital and vitalizing religious principle. . . .

The man who, because his soul rebels at the bondage of the mind, sees in Socialism mental and intellectual freedom, is right; and the man who, because his religious faith withers under the blight of capitalism, sees in Socialism the force which will make the religious life possible, is right. . . . The torch which all the prophets from Moses to Jesus bore aloft is to-day being borne onward by Socialist agitators. . . . I know of no satisfying, inspiring, and ennobling hope for the life that is, other than that which belongs to Socialism. In an age of unfaith and pessimism, Socialism is the only hope and anchorage for millions of souls. The spirit of Socialism cries out:

"I am religion; the church I build

Stands on the sacred flesh with passion packed;

In me the ancient Gospels are fulfilled —

In me the symbol rises into fact."

All Socialists bear witness that, economically, we are living under capitalism. Hence if the astonishing contentions of Mr. Spargo are true, then there is no genuine Christian living anywhere in Christendom, for it is there that the capitalistic régime is most pronounced. The Golden Rule is a beautiful but impossible ideal. The sorrowing, the sick, the oppressed, the dying, can find "solace and hope" in Socialism only. Is there power in Socialism to assuage the conscience smarting under a sense of sin, and to let the spiritually oppressed go free? Is there power in Socialism to break the chains of vicious habits, and to set at liberty those who are thus bound? These questions answer themselves. According to Mr. Spargo, **SOCIALISM IS THE POWER OF COLLECTIVE HUMANITY UNTO SALVATION TO EVERY ONE THAT BELIEVES** — in Socialism. That is certainly preaching "another gospel" with a sweep and swing that leaves no room for doubt.

#### A Religion of Humanism

The religion which Mr. Spargo and multitudes of others profess to find in Socialism, is, according to their own testimony, a distinctively HUMAN religion. It is based upon a complacent faith in the power of man to compass his own salvation, socially and spiritually. In short, it is based upon faith in man's essential divinity. It is a religion that exalts and apotheosizes man. In confirmation of these statements we cite the testimony.

Mr. Spargo: "In an age of unfaith, these Socialists, despised, reviled, hated, and feared, as they are, HAVE A MATCHLESS FAITH IN MANKIND AND THE FUTURE OF MANKIND. . . . Where is their faith in mankind, faith in the future of the race, IN THE CAPACITY OF MANKIND TO RISE HIGHER AND HIGHER, to complete the chain of evolution from brute to brother? ONLY IN THE SOCIALIST MOVEMENT DOES THIS FAITH ABOUND, only in the Socialist movement do we find the stirrings of the heart CAUSED BY THE DREAM OF A REVIVIFIED WORLD. . . . We are in the midst of a great SPIRITUAL REFORMATION unmatched in the history of the world. FAITH IN MAN, FAITH IN HIS POWER TO RISE, TO REALIZE HIS NOBLEST ASPIRATIONS AND DREAMS, IS THE DOMINANT SPIRITUAL

IMPULSE OF THIS WORLD-CIRCLING MOVEMENT. Labor, like another Prometheus, is bound to the rock of private profit and greed, and Socialism comes as the mighty Hercules to cut the cords and break the chains that bind the soul of man, SETTING IT FREE FOR ITS UPWARD AND GODWARD FLIGHT. . . . DEMOCRACY IS THE MOTOR POWER WHICH MAKES FOR BROTHERHOOD, the grand passion of all religion. . . . DEMOCRACY IS RELIGION." The Rev. J. Stitt Wilson, Socialist mayor of Berkeley, California, declares: "Socialism is a deeply religious question — it is divine, and is virtually the second coming of Christ. . . . At this hour of divine vision He [Jesus] perceived that WHAT HE WAS ALL MEN WERE. . . . He was divine; THEY WERE DIVINE. He was the Father incarnate; they were also. . . . He was not concerned about emphasizing



The New York sky-scraper as it will appear when completed

HIS divinity, but in disclosing to them [men] THEIR divinity. . . . GOD WAS THE FATHER OF JESUS IN NO SENSE OTHER THAN IN THE SENSE THAT HE IS YOUR FATHER AND MY FATHER. THE FATHER COULD BE NO MORE TO JESUS THAN HE IS FOR YOU."

We see that the basis of the whole Socialistic movement is the profound belief that in man, in society, in corporate humanity, lies the power to redeem the race, to bring in the golden age, to lead humanity to the delectable mountains — TO REALIZE THE KINGDOM OF GOD ON EARTH. This means virtually that society, or man, is the actual god from whom all benefits flow to the individual, and whom each individual is bound to serve. It is not the religion of the Bible, of the Lord

Jesus Christ; it is the religion of man — of humanism. It is the apotheosis of collective humanity. It is the worship of the creature rather than of the Creator.

Mr. W. E. P. French, in a booklet entitled "We-ism," says: "We believe in the religion of humanity. Socialism is the religion of humanity. . . . Socialism is the evolution of the human race from cannibalism and savagery to fraternity and philanthropy; from the infamy of the swine to the splendor of God. . . . Socialism is the trinity of love, justice, and truth. . . . Socialism is the gospel of the atonement of humanity for 'man's inhumanity to man.' . . . Socialism is faith in the motherhood of God, hope in the comradeship of humanity, and charity for all the world. . . . SOCIALISM IS THE SECOND COMING OF THE ELDER BROTHER."

Now, in the face of all these well-nigh blasphemous claims for the religion of Socialism, the famous author H. G. Wells, himself a Socialist, makes this significant admission: "With the people JUST AS THEY ARE NOW, with their prejudices, their ignorances, their misapprehensions, their unchecked vanities and greeds and jealousies, their crude and misguided instincts, their irrational traditions, no Socialist state can exist other than the one we now have, with all its squalor and cruelty."

Mr. Wells sees clearly that no better social state is possible so long as human nature remains what it is; that the one prerequisite to an ideal society is an ideal humanity. An ideal humanity is unthinkable apart from ideal individuals; and an individual can be brought to an ideal state only through the power of God in Christ. And this power is the Gospel as enunciated by the Spirit of God in the Scriptures. The editor of the San Francisco "Argonaut" says truly: "The reform of human nature is the last task that the reformer will ever willingly face, but actually there is nothing that can be reformed except human nature. All other reforms are the result of this. . . . So long as there are faults in human nature there will be faults in human government. The only way to better things is to reform the faults in human nature — beginning with one's own." Said Mr. George Harvey recently, editor of "Harper's Weekly": "It is mainly to RELIGION that we must look to make men friends of peace, respecters of justice, upholders of righteousness. . . . All attempts to Christianize the country by legislation will be futile. . . . You can not make character by passing laws, but religion can make character, and character is what our country needs."

It is the RELIGIOUS aspect of Socialism that makes it one of the manifold perils of these last days. It presumes to usurp the mission of the church of Christ. It looks to humanity, instead of to God, as the hope of humanity. It aims to establish the kingdom of God on earth, while the earth is still under the blight of the curse of sin, while the vast majority of mankind are still in a state of conscious sin, and victims of its endless concomitant evils. The Socialist forgets that in the kingdom of God, when objectively realized, there will "BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN: for the former things are passed away." In that kingdom, says Isaiah, "Thy people shall be all righteous." Again, that kingdom, in its outward glory, will not be realized till the Son of Man comes again in all His glory; for it is then that He will "sit on the throne of His glory." It is then that Christ will say to those on His right, "Come, ye blessed of My Father, INHERIT the kingdom prepared for you from the foundation of the world." Christ knows no "class-consciousness." The universal brotherhood is coming — coming through Christ.



# HOME AND FIRESIDE

## The Palace Outdoors

By Miss Z. I. Davis

The earth is one great palace fair,  
Its great walls, wide and high,  
Are wrought with sparkling jewels rare,  
Pinned back against the sky.

The music from the tiny throats  
Of bird life on the wing,  
Falls on the ear in thrilling notes,  
A prophecy of spring.

The fleecy cloud land far away  
Is clearly arched o'er all;  
And sweeping through the gates of day,  
The sunbeams softly fall.

And ever still, the unseen hand  
Of Him who dwells above,  
And who for us has wisely planned,  
Is stretched forth in His love.

— ★ ★ —

## Patty's Secret

**M**RS. LOMAX softly opened the nursery door and peeped in. "I'm awake, mother," said a voice from the white cot; "come in."

The lady quickly poked the smoldering fire into a blaze and opened the blinds. It was a bitter cold day, and Jack Frost had decorated the window-panes with silver pictures of forests and castles.

"What wakened you so early, Patty dear?" asked her mother, coming over to sit on the edge of the bed. To her surprise, the young face was wreathed in bright smiles.

"I had such a strange, sweet dream," said Patty, her eyes shining. "I think it must have been my dream that waked me."

"What was it, love?" But Patty was silent. "You don't want to tell me your dream, little daughter?"

"I think I'd rather not, mother, if you don't mind."

"No, I don't mind."

"Well, then, I won't tell it."

Patty's mother had no dream of her own to tell, for she had hardly slept a single one of the many hours between dark and dawn. Many of them she had spent on her knees beside her bed, pouring out her heart in prayer for her darling, who was, with the returning day, to undergo a painful and dangerous surgical operation.

For days Patty herself had been in a sad state of nervousness and depression. It had been necessary, for certain reasons, that she should know what was before her; and tho she bore up bravely for her years, it could not but be to her like entering a dark cloud.

And yet there was the smile on her lips and the light in her eye, tho the hour of trial had come!

The weeks slipped away, each one leaving little Patty stronger than it found her, and nearer to the end of her prison life behind the window-panes. For the great trial was safely past, and the surgeon said one reason that the little girl came so safely through it, without fever or inflammation of any sort, was that she was so quiet and brave, and didn't excite or fret herself.

When Patty heard these praises, she only smiled and said, "That's my secret." Tho she did not ask, Patty's mother sometimes wondered what she meant and why she would not tell her secret.

But one day Patty overheard a visitor speaking of another child who was to undergo an operation. This visitor was one of the managers of the hospital, and the child she spoke of was a charity patient, a poor little deformed girl in the public ward. She was an orphan, and had no friends except the kind people at the orphanage, where she had been put when only a few months old.

Patty was very quiet until the visitor left; but when her mother turned to her sofa, she found her little daughter eager to tell her something.

"O, mother!" she cried, "I must see that little girl; I have something to tell her."

"I'll see her for you, dear," said Mrs. Lomax, "and tell her anything you say."

But Patty, who had been so reasonable and obedient, did not seem able to listen to reason. She wept, and entreated to be carried to the hospital, until at last her mother consented to let her go in a closed carriage, with her father to lift her in and out, and carry her every step up and down the halls and stairway. "Only father," she said; "I'd rather have only father."

After all, the drive did not seem to hurt Patty at all; when she had taken off her wraps in the waiting-room, and was being carried up to the ward, she whispered a little nervously, "Can I see the little girl all by myself, father?"

Mr. Lomax felt troubled at this almost stubborn secrecy. "I think not, daughter," he said gravely; "the nurse would hardly leave her patient in the hands of such a little girl as you. Why is it that you can't trust me to hear what you have to say?"

Patty hesitated a minute, and then said: "I'm afraid you might laugh at it, or say it was just a fancy; and, O, I couldn't stand anybody's laughing, because it helped me so."

Mr. Lomax held her closer to his breast. "Dear little girl!" he said to himself. Then he answered Patty in a very gentle voice: "You need have no fear of that, darling. Now that I know how you feel about it, whatever you have to say will be very precious to me."

Nothing more was said, but the little arms tightened about his neck, and he heard a little sigh of content.

Laugh at her! No listener could have smiled at Patty's secret, except as one might smile in glad surprise if an angel spoke.

In very simple speech, as one child speaks to another, Patty told this little hospital patient of her long time of suffering and disease; how she had felt that she could not stand the surgeon's table, the knife, the stitches, and all the horrors of an operation.

"But the night before it was to happen," said Patty, "after I had prayed with all my might to our Saviour to help me to bear the pain, I fell asleep, and dreamed that I saw Him."

"O, I wish you could know how He looked! Just as if He was all our mothers and fathers in one person. I did not hear Him speak, but I knew from His smile that He was going to be with me. And then I waked up, and remembered what He said when He was going back to heaven, 'Lo, I am with you alway,' and I wasn't afraid any more after that."

"And did it hurt very much?" eagerly asked the child in the cot.

"I don't know," said Patty, looking rather puzzled. "Maybe it did. The doctor couldn't give me as much of the go-to-sleep stuff as he will you, and part of the time I knew what he was doing, and felt the pain. But I did not mind it; I said to myself, 'Why, I can easily stand it, just as long as I must.' You see, Jesus had answered my prayer, and He will answer yours, too. Don't forget, please, what He said about 'Lo, I am with you.'"

"Will you ask for me?" said the little stranger. "I don't know Him very well."

And Patty promised.—*Selected.*

— ★ ★ —

## The Call to Be a Missionary

FOR my part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the thought in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, make us pause, and cause the spirit to waver and the soul to sink, but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."—*David Livingstone.*

— ★ ★ —

## Johnny's Reason

A CIRCUS came to town; and everybody knows how the music and the grand tent and horses set all the boys agog. Quarters and shillings were in great demand; and many choice bits of money have the circus riders carried away which was meant for better purposes.

A little boy was seen looking around the premises with a great deal of curiosity. "Halloo, Johnny," said a man who knew him; "going to the circus?"

"No, sir," answered Johnny, "father don't like 'em."

"O, well, I'll give you the money to go, Johnny," said the man.

"Father don't approve of them," answered Johnny.

"Well, go in for once, and I'll pay for you."

"No, sir," said Johnny; "my father would give me the money if he thought 'twas best; besides, I've got twenty-five cents in my strong box—twice enough to go."



"Cause," said Johnny, twirling his bare toes in the sand. "After I've been I couldn't look my father right in the eye, but I can now."—*Exchange.*

Kindness to animals is capital well invested, and pays the farmer in return a large revenue. If possible always have the same person milk, and let

The practise of carrying fowls with their heads downward and their feet tied together is very cruel, and in most States is an offense against the law, and punishable by fine. Those whose haste or carelessness tempts them to carry any live creature head downward should consider how they would them-

A little refreshment given the horse during a long drive will keep up his strength wonderfully, and this is easily provided. A pound or two of rye flour stirred in half a pail of water will make a very nutritious drink, and can be given with perfect safety even when the animal is heated. This drink is given to stage horses in Italy during their long journeys over mountainous roads.—*Humane Press Bureau.*

Kansas City, Mo.





## General Meeting of the Asiatic Division of the General Conference



HE annual meeting of the China Union Mission, together with the triennial meeting of the Asiatic Division of the General Conference, which was held in Shanghai, January 24 to February 10, was an occasion which will be long remembered by all those who were privileged to attend.

All our workers in China were present, representing the eight provinces in which we have work established; and besides these, delegates were present from Japan, Korea, the Straits Settlements, and the Philippines.

The meeting was marked by great earnestness and careful searching of heart on the part of every one present; and a spirit of unity, harmony, and coöperation prevailed which was good to see.

### The Key-Note of Every Service

"Get right with God" was the key-note of every service, and the Holy Spirit was especially manifested on several occasions. Confessions were made, and all sought the Lord together for humbleness of heart and a new experience of consecration.

A prayer and praise service was conducted every morning at 9 o'clock, which was followed at 9:30 by a Bible study. Special topics were assigned and presented, such as "The Ministry," "The Holy Spirit," and "The Spirit of Prophecy;" and every one was greatly benefited by the excellent instruction given.

After a short recess, the time till noon was taken up by reports from the various fields and countries represented, and the discussion of papers which had been carefully prepared, dealing with the various problems confronting the mission fields to-day.

### The Publishing Work

Under "The Publishing Work," much time was given to discussion of the preparation and circulation of our literature. Reports from the Press showed that marked progress had been made in the circulation of our Chinese paper, the *Signs of the Times*. During the past year, in spite of floods, famines, and wars, over 300,000 copies were sold, as against 135,000 copies in 1910, and 45,000 copies in 1909. The Korean and Japanese fields also reported much progress along literature lines.

There is a crying need for more books to be translated, and it was felt that definite steps should be taken to prepare, as quickly as possible, such books as "Daniel and the Revelation," "Great Controversy," "Desire of Ages," and others. "Christ Our Saviour" is now finished, and can be supplied in three different styles of binding. "Steps to Christ" has been translated, and is being revised before printing.

It was also decided to publish a church paper,

after the order of the *Review and Herald*, in which interesting reports and special instructions can be printed that will be helpful to our church-members.

### Various Branches of Work

Under the head of "Evangelistic Work," much excellent instruction was given on methods of presenting the truth before heathen audiences, how to conduct a series of meetings, how to get believers to work, and other important topics.

The medical, educational, and Sabbath-school work each came in for a share of the discussions, and advance steps were taken in many lines, which we believe will result in more efficient and fruitful labor during the coming year.

The afternoon program commenced at 2:30, with a Bible study for one hour, then a business session until 5 o'clock. In the evening, at 6:30, a song service was conducted, followed by a sermon at

the kingdom will be preached to every nation, kindred, tongue, and people.

Ten years ago there was only one Sabbath-keeper in this whole division — Brother La Rue, at Canton.

Now there are many hundreds rejoicing in the light of the truth, and the people are daily hearing the Gospel presented in their own tongue.

The last Sabbath of the meeting, the ordinances were celebrated, and it was an occasion of rich blessing to all.

### The New Republic and Changes in Dress

The notice of the abdication of the emperor came on the last day of the meeting, and thus it seemed safe for all to go back to their stations.

Of course there are many details to be arranged yet. But the war is over, peace is assured, and the republic is a fact, altho not recognized yet by the powers; and it is time for all now to work as never



Members present at the conference of the Asiatic Division of our work

7 o'clock. Many of the workers having been for years isolated at their stations, with no privileges of hearing the Word of God preached in the English language, it was a season of great refreshing.

### A Service in Sixteen Languages

On the Sabbath our Chinese brethren met with us, holding a joint Sabbath-school, the opening exercise being conducted in Chinese, with separate classes in English and the various Chinese dialects. Songs were sung in the divers languages represented, and on one occasion sixteen persons stood up and quoted John 3:16, each in a different language or dialect, which were as follows: English, German, Danish, Swedish, French, Korean, Japanese, Malay, Tagalog (Philippine Islands), and the Chinese dialects of Canton, Hakka, Swatow, Fukien, Fuchau, Shanghai, and the Mandarin.

This, it was pointed out, was an evidence of how the prophecy is being fulfilled that the Gospel of

before, and improve the opportunity, when so many new ideas are being adopted, to preach the message of the coming Saviour.

It is a little early yet to speak of the results of the new order of things in the Flowery Kingdom; but it is certain that great changes are going on, and there will undoubtedly be a great revival of foreign commerce, and importation of foreign goods, and adoption of foreign ideas.

Since the cue-cutting started, there has been a startling change in the head-gear of the Orientals. It is an amusing and interesting study in millinery to walk along the streets of Shanghai and notice the variety of hats and caps now in fashion. In fact there seems to be no real fashion, but every one is trying some new idea of his own.

The old conventional round black silk cap with the little red tassel on top is a rare sight now, and is gradually being replaced by the foreign styles. Much preference seems to be given to the cap, and a sort of felt hat shaped something like a straw hat, with a higher crown. These are got up in all shades of gray, greens, blues, and black, and some of them are very dressy looking.

With the foreign hat are coming the foreign shoes, and it is not an uncommon sight now to see a young student with a blue silk gown, a pair of tan pumps covering his feet, and on his head a black Derby hat. They seem to think that the top of the head must fit in the top of the hat, therefore they sometimes get a hat about two sizes too large, so that the brim rests on the ears.

One Chinese gentleman who adopted foreign clothes said it was a fact that he had to get up one hour earlier in the morning in order to dress himself in time for his work.

### The Old Wall Coming Down

The work has begun of razing the historical old wall which surrounds the native city of Shanghai. The moat surrounding it will be filled up, and a wide boulevard constructed, covering both the space of the wall and the moat. It is planned to line this boulevard with new up-to-date shops.



Officers of the China Union Mission and the Asiatic Division, present at the conference



### Planning a Modern City

No sooner did the fighting cease at Hankow than the citizens and merchants of that place got together, and are planning to build a model city on the ruins of the old. Thirty-four roads will be laid out. Landowners will contribute ten per cent of their acreage for some highways and as sites for public buildings and parks. A new bund with lofty buildings, wharfs, and good new roads are some of the features of the new city.

In case the capital is settled at Nanking, that city will be rebuilt, and Dr. Sun wants to make a model city of it, the best in the world. There has been some talk of hiring Burnham, the Chicago architect, to come and lay out a plan for a model city, to be built on the ruins of the old Ming emperors' palace.

The governors of Manchuria, Mongolia, and Tibet have signified their intention to support loyally the Yuan Shi Kai government. The southern provinces are also falling in line very fast. Thus when Yuan Shi Kai is inaugurated, he will be the first president of United China and all her provinces.

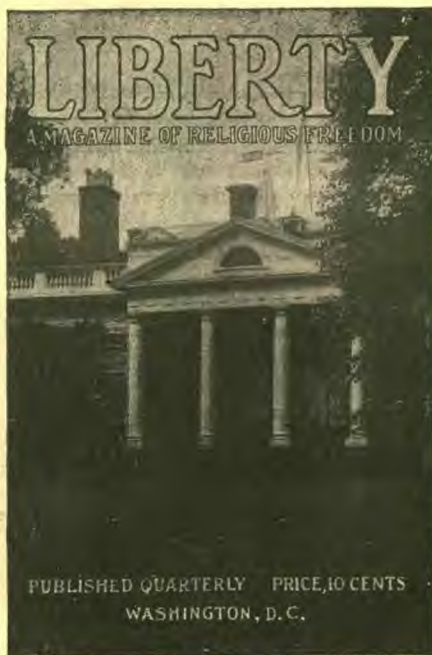
The eyes of all the world are on China just now. A marvelous object-lesson has been worked out over here, showing the power there is in a tiny spark of liberty implanted in the heart of one man. In a few short years it has kindled a blaze that has set on fire the 400,000,000 souls of this nation, so that almost at one stroke of the sword the oldest and most backward nation in the world becomes a modern republic, a government of the people, by the people, and for the people. May the Gospel of Jesus Christ take root in the same way in the hearts of this people, that they may be delivered from the gross bondage of Satan, into the glorious liberty of the sons of God! Pray for the Chinese people.

F. E. STAFFORD.

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MOUNTAIN VIEW, CAL., APRIL 16, 1912

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For further particulars, subscription rates, etc., see page 15.

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Our apology for the length of the articles on Daniel in this and other issues is this: we wish to finish our survey of the great apocalyptic book, in this series, which closes May 7. A year's study ought to have been given to the book instead of trying to cover it in six months.

Millennial Dawnism is troubling many. Let us say that the Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., publishes a little tract entitled "The Darkness of Millennial Dawn," by John N. Quinn, which punctures effectually some millennial dawn theories. Price, post free, 2 cents.

"Why call ye Me, Lord, Lord," said our Saviour, "and do not the things which I say?" The corresponding word to "lord" is "servant." To call Jesus "Lord," is to imply that we are His servants; but a servant is one who does his lord's bidding, obeys his precepts, regards his commands. Should there be less than this in the service of Christ? "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven."

Copies of the "China Press" note the ravages of famine and the dire distress that exists in some parts of China, especially in the region of Hankow. Fields have been inundated by floods, crops and cattle destroyed, houses rendered uninhabitable, poor people erecting mat sheds and huts on the outskirts, from which children issue daily to beg for bread. There is demanded, first, a supply of material at cheap rate for putting up such huts as the poor are always content to live in; second, clothing made of Chinese calico, wadded with cotton wool; and third, foodstuffs. And the Hankow Relief Committee is planning to give able-bodied people work, and such ones will receive relief only as they are willing to work. Any of our readers who desire to aid the suffering Chinese, may forward their funds through the SIGNS OF THE TIMES, and we shall be glad to send them on.

The "China Press" of February 11, noting the meeting held by the Seventh-day Adventists in the Asiatic Division, states that more than sixty delegates attended the gathering, and that in China alone during the last year the membership of this body has increased over one hundred per cent. In Korea it has been almost as rapid, while in the Philippines the increase has been more than five hundred per cent. The publishing work and educational work are noted as making rapid progress.

"Historical Bible" and "Date of Creation."—We have been furnishing these books to some of our readers and friends for some time, but to no profit to ourselves at all; nor do we wish to stock up with a quantity which we would have to carry for the future; and we would therefore like to say to all who desire these books by Mr. Dimpleby, that they can be secured from the publisher, E. Nister, 28 Paternoster Row, London E. C., England. The cost will not be less than what has been paid the Pacific Press. If our brethren prefer to place the business in the hands of Mr. Alfred Bacon, 84 Upper TOLLINGTON PARK, London N., we are sure that he will serve them faithfully. "All Past Time" can not be secured in England, and we have but few copies left.

Famine Fund.—We have received the following receipt from the China Union Mission, sent by the treasurer, W. E. Gillis:

"Received of the SIGNS OF THE TIMES, of California, 18 pounds, 9 shillings, and 8 pence, on account of famine fund."

Dr. Selmon, the first assistant superintendent, writes: "We are using every care possible in the expenditure of this fund, aiming not only to save life temporarily, but to make the funds accomplish something permanent. During the revolution, the region about Pakhoi, where Brother Bach is located, was devastated, and many of the believers lost everything they had in the world. Some barely escaped with their lives. All clothing was stripped from their bodies." He also tells us that we will be glad to learn that "this fund has helped many in the Hankow district also. Fearful famine conditions prevail in parts of the province of Hunan. And one hundred dollars in gold is used in relief work in the section south of Chang-Sha. Several hundred dollars of the famine fund was used to buy grain that is now stored in Ying Shang, and will be used in helping the needy this spring." He closes by "wishing God's richest blessing to all the kind-hearted givers of this fund."

Meetings at Los Angeles.—We did not get to Los Angeles till the closing meeting of the ministerial institute proper, and that was a testimony meeting, a gathering in which souls witnessed to the blessings of the meeting, its instructions, its uplift. A higher standard of the ministry has been seen and appreciated, and ministers and workers have been greatly blessed. The most appreciated of all, it seems, have been the studies by Pastor A. G. Daniels, the president of the General Conference, directly on the minister and his work in all its various phases, together with the many questions answered, and the round table talks with the younger ministers. The consecration, devotional, and meetings for Bible study, conducted by Pastor G. B. Thompson and others, have also been helpful. The near and eternal future ought to show glorious harvest of souls as the result of this institute.

The Pacific Union Conference opened its session Thursday morning, March 20, at 9:30. The president's report showed encouraging progress, as did that of the treasurer. Two new conferences were added to the union; namely, Central California and Northern California-Nevada. The union now consists of six local conferences, as follows: California, Northern California-Nevada, Central California, Southern California, Arizona, and Utah. This union conference has within its territory, under denominational direction, four sanitariums, six affiliated sanitariums, and various treatment rooms. It has one college, one medical evangelist training-school, two academies with normal training departments, and various intermediate and church schools. These vast interests, together with the evangelical work of the

conference, made its five days' session a busy meeting. We have not space to summarize even the actions taken and the resolutions passed. In fact we have no copies of the resolutions at hand at this writing. A special issue of the *Pacific Union Recorder* will give the entire proceedings of the conference. It was a great meeting, especially in its strong evangelical and religious liberty features. The list of officials elected was given in our last issue.

For Their Sake.—What Jesus Christ our Lord did in His transcendent sacrifice, He did for the sake of others. He gave Himself for us. He died to save us from our sins. There can be no nobler motive in a human heart than for others' sake. Work for the man who is down. If your practise or habit does not harm you and does prove a stumbling-block to him, break from it for his sake. Said that mighty man of God who reflected so much of the life of the Master, "Wherefore, if meat causeth my brother to stumble, I will eat no flesh forevermore, that I cause not my brother to stumble." 1 Cor. 8:13. There are many who are not tempted by strong drink, or can take it occasionally themselves seemingly without harm; but their example is fatal to their weaker neighbor, and their own moderate drinking may predispose their own children to an appetite stronger than death. For their sake abstain, for their sake do all that can be done to remove temptation from their pathway.

It is a sad world, in all its wo and misery, all its injustice and oppression, all its sin and crime, all its sorrow and suffering, all its sickness and death. Thank God, it will not always continue thus. The King is away, waiting the time of His home-coming. He would have men prepare for that coming now, that they may welcome Him when He comes. For then will His supernal glory sweep from the sin-cursed earth all sin, all identified with sin. Then, too, all identified with Him and the principles of His blessed rule will be changed to His image, be immortalized in His transcendent glory, and share His kingdom forever.

A Great Loss.—A letter from Brother F. E. Stafford, Shanghai, tells of the great sadness which came to the workers in China in the death of Brother Esta Miller, so strong and well a few days before his operation for appendicitis. His work was of special value. He took to the language readily, and the Chinese greatly loved him. From a human view his death is a great loss, but its mystery we may leave with God. He knows. "He buries His workmen, but carries on His work." Sleeping in Him, they shall awake in His likeness. We sympathize with his bereaved widow and with his fellow workers in China. May God stir up other souls to take his place.

Servant of God, are you weary and worn? Are your labors unrequited, your efforts to save and help others unappreciated? You are not alone. Read the life of "Moses, the man of God," of Jeremiah, the prophet of the captivity. Above all, read the life of the Master. For "the Son of Man came not to be ministered unto, but to minister," and more than this, to give His life a ransom for sin's captives. Then faint not nor be disheartened. Labor on. You serve the Lord Christ. He has trodden the path before you; He will walk with you.

A gentleman was handed a copy of this journal the other day by one of our friends. He read the paper, thought of other friends, and sent in four new yearly subscriptions. Let the good work go on. The SIGNS OF THE TIMES has a message for to-day.

That is not true, full, or best faith in God which believes His promise and rejects His precepts; for that soul which turns from divinely enjoined duty is out of harmony with God.

The small sum of \$3.00 (three dollars) will keep a man in starving China at work a month and support his family.