

SIGNS OF THE TIMES



Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Hebrews 8:1,2





"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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

3728 — To Seek and to Save That Which Was Lost

Since Jesus came to seek and to save that which was lost, will not the animals and birds that will be on the new earth be redeemed from this earth?
E. A. C.

We do not know. We have no scriptures that would indicate that the birds or beasts who have died will be brought to life again. We are taught, it seems to us, quite clearly, however, that everything that goes to make life beautiful in the new earth will be there. In the 104th Psalm we read of all the various animal creation, that "these wait all for Thee, that Thou mayest give them their food in due season. Thou givest unto them, they gather; Thou openest Thy hand, they are satisfied with good." But there is another side to the picture. The psalmist continues: "Thou hidest Thy face, they are troubled; Thou takest away their breath, they die, and return to their dust. Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the ground." If these beasts and birds had memory of the past, if they had longing for the future, if their hope were set on future existence, there would be reason why they should be brought back again; but we have no evidence that this is the case. They live for the present; and when the end comes, they die. All that would be demanded in the new earth would be a new creation. All that these other texts would indicate is that there may be animals on the new earth, harmless, peaceful. The Bible does not deal with these things. It deals with responsible creatures. We can leave all these other things outside of moral responsibility with God.

3729 — Removing Stumbling-Blocks

Please explain in your "Question Corner" Matt. 18:8, 9.

Bible Reader.

The scripture in the American Revised Version reads as follows: "And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire." Our Lord is in the strongest possible way teaching us that anything whatsoever we may possess, however dear it may be, should not be retained at the loss of eternal life. There may be things in our lives, habits which we have, professions which we follow, avocations which we pursue, that seem to be as dear to us as the right hand or the right eye; but if they turn us from God's path, cut them out and let them go. Of course the world would say we are crippling ourselves; but in the language used by our Lord, it is better to enter into life with but one eye, than to be destroyed with two. We would not understand that our Lord desires one to maim himself, to cut off a hand or a foot, or to put out an eye; but if it were necessary, in order that we should not stumble, to remove one of these members, better that than the loss of eternal life.

3730 — Waxing Worse and Worse

Is there a text which says the world will wax worse and worse until the end comes? I know what is said in 2 Tim. 3:13.
M. D.

The world is made up of men and women. It is not the mere earth itself which grows worse and worse, altho this will deteriorate. As stated in Hebrews 1, it will "wax old as doth a garment;" but the world is that which has moral accountability, and this of course is composed of men. 2 Tim. 3:13 would imply that the world itself would grow worse, influenced by men and evil seducers. These would grow worse as time passed on. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." The first five verses of this same chapter are even stronger. They tell us that in the last days the very conditions will exist among those who profess godliness, as existed in the apostle Paul's day in heathenism. Compare the last few verses of Romans 1 with the first five verses of 2 Timothy 3. We are not surprised to find these sins in the heathen world; they belong there. But when we have eighteen such potent sins, these mighty elements of evil, among those who profess the name of God but deny His power, certainly we could find no worse condition possible. See also the picture drawn in Revelation 18 and Isaiah 59, and other scriptures. The harvest

ripens the tares of which our Lord speaks in Matthew 13. And the ripened tares are worse than the green. All the various prophecies of God's Word show that the world ends its time of travail in evil things.

3731 — Divisions of the Roman Empire

A correspondent writes us that he finds different dates on the divisions of Rome from what has been given in the "Signs of the Times." For instance, the "Signs" has given the date of the Suevi as 406, while other authorities, it is said, give 409.
G. L. C.

The answer to which our correspondent refers simply gave the first manifestation of these kingdoms. Both dates are found on pages 139 and 140 of "Questions and Answers." The first manifestation of the Suevi, A.D. 406 (see Gibbon, chapter 30, and par. 17); and in Spain, A.D. 409 (see Gibbon, chapter 31, par. 36). Thus the Burgundians' first appearance was December 31, 406 (see Gibbon, chapter 30, par. 17); located in Burgundy A.D. 420 (see Gibbon, chapter 31, par. 39). And the same regarding all the others. "Questions and Answers" gives the references in every case.

3732 — Promise to Abraham

Did the Lord fulfil His promise to Abraham and his children? Gen. 13:14, 15.
C. M.

No, the promises to Abraham have not as yet been fulfilled. Of course the land was given to Abraham's seed temporarily, but Abraham himself died without seeing the land. As to the seed, and as to that particular land, Nehemiah tells us that God brought Abraham out of "Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, to give it unto his seed, and hast performed Thy words." Neh. 9:7, 8. But God's promise to Abraham included more than this. The looking eastward and westward and northward and southward took in the whole earth in God's great promise; and so we read in Rom. 4:13 that Abraham "should be heir of the world." The promise included the new earth, and the seed through whom it would be brought was our Lord Jesus Christ. The promise, too, was the promise through faith; and therefore we read, "If ye are Christ's, then are ye Abraham's seed, heirs according to promise." Gal. 3:29. Read Romans 4, Hebrews 11, and Galatians 3, in which the fulness of these promises is developed.

3733 — Trespasses or Sins

I was taught to use the phrase "Forgive us our trespasses, as we forgive those who trespass against us," in repeating the Lord's prayer; and most people that I hear repeat the prayer, thus render it. Was there ever a translation that gave it this way?
J. N. M.

"The Bishops' Bible," from which the English Prayer Book was largely made up, rendered the translation in this way, we believe. By debts, of course, is meant our sins. This is shown in our common translation in Matt. 6:14, 15, immediately at the close of the prayer: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." It is perfectly proper to use the word "trespasses."

3734 — As the Days of a Tree

Please explain what is meant by the tree mentioned in Isa. 66:17.
J. M.

In our Common Version it would seem to indicate that those who are doing these abominable things would hide behind trees. It probably has reference to trees that were set apart to a sacred use in heathen idolatries. The Revised Version does not contain the word "tree" in this text, and it will be noticed in the Common Version that "tree" is italicized, showing that it is not in the original. The Revised Version reads: "They that sanctify themselves and purify themselves to go unto the gardens, behind one in the midst"—the margin of which is "one tree," or "Asherah," that is, a sacred emblem worshiped by the idolaters of old, a symbol of nature-worship—"eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah." It is simply a reference

to the old idolatrous feasts, showing that the same in principle will be in existence when the Lord comes.

3735 — Income and Tithing

Should a person pay tithe on his gross income, or pay all expenses first, and then tithe the remainder? Which?
C.

That depends upon what is meant by gross income. If money is hired in order to carry on the business, if labor outside of his own is employed to carry on the business, those things should be deducted from the income before it is tithed. If a place is carried on on shares, as it is called, or rented, the owner's share, or the rent, should be taken from it before the income is tithed. But one should not take the worth of his own living from it before it is tithed. It should be tithed previous to that.

3736 — Who Are Included, Rev. 1:7?

Will you please explain Rev. 1:7? Does this mean that there will be more than the righteous raised at the first resurrection?
M.

The text itself would imply that those only who are on the earth would see our Lord when He comes. Those who pierced Him, if it refers literally to those who thrust the spear into His side, should have a special resurrection previous to this time. Dan. 12:2 would seem to indicate that there was just such a resurrection as this—not a general, but a special—in which some of the righteous and some of the wicked would be raised to see our Lord when He should come. "Every eye shall see Him" would simply be every eye of those upon the earth.

3737 — A. K.—Our Lord's Betrayal and Crucifixion.

—God foresaw that Jesus Himself should be betrayed and crucified. This is very clearly stated in Psalm 22 and in Isaiah 53. See also Acts 4:27, 28. But apart from this, when our Lord gave Himself for His lost creatures and a marred creation, He gave His all, His very life; and while men in effect put Him to death, at the same time He "poured out His soul," or His life, and died of a broken heart. He would have died if He had not been crucified.

3738 — This Generation

Does "this generation" of Matt. 24:34 include the falling of the stars in 1833? Does it mean that some of those who saw the stars fall will live to see the Lord come?
W.

We understand that "this generation" is synchronous with the giving of the last threefold message of Rev. 14:6-14, the time between the expiration of the longest prophetic period, the 2,300 days, and the coming of the Lord, from 1844 until Christ appears.

3739 — The Administration of Ordinances

Who are the higher officers in whose presence the local elder should not administer the ordinance of baptism, or the Lord's Supper?
J. W. H.

It would seem to be perfectly proper, or fitting, for an elder in a church, whoever he might be, to defer to an ordained minister, if he were present. An ordained minister is one who is given charge over churches. A local elder is supposed to act only in the absence of a minister, unless he is requested by the minister himself to act.



Schedule for Week Ending May 4, 1912

Sunday	April 28	1 Chronicles 21, 28
Monday	" 29	" 29;
		2 Chronicles 1
Tuesday	" 30	" 2, 3, 4
Wednesday	May 1	" 5, 6
Thursday	" 2	" 7, 8
Friday	" 3	" 9, 10
Sabbath	" 4	Psalms 33, 34

Our readings begin with the proud sin of David in numbering Israel, and close with the deplorable reign of Rehoboam, his grandson. In this week's reading we cover part of the reign of David, the magnificent and glorious reign of Solomon, which set in clouds, and the division of the kingdom because of transgression; the week closing with Psalms 33 and 34, which tell of God's power and His keeping, tender care of His children.

Sigmas 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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Fallen Man in Christ

By Charles L. Taylor

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

FHO man wilfully and foolishly forfeited all right to life, and tho he did, in fact, deliberately choose death—eternal death—yet God's great Father heart reached out after him, and created for him a new opportunity. The very day that sin entered the world, and its dark and angry cloud entirely covered the heaven of man's hope, and shut him away from the blessed view of his Creator's face, that very day the rainbow of divine love, and life, and promise found a resting-place on earth, and a setting was given it in the very cloud which spoke only of complete disaster and final death. That day the Son of God was given to man.

The wonderful scripture of John 3:16 makes it very plain that had man been left alone, left unaided in the position and condition to which sin brought him, he would have ignominiously perished. The same precious scripture makes it equally plain that through the sacrificial gift of the divine One complete satisfaction was made, and man may again be put into actual possession of the same blessed life and fellowship which were his before his transgression, and again rejoice in the hope of immortality.

The Universal Gift

Jesus Christ, God's proffered gift, was universal Man, "the Desire of all nations." Given at the very foundation of the world (Rev. 13:8), He was the divinely provided Substitute for every person, of every nation, of every age, of every clime. He was a *world* Offering—"the Lamb of God, which taketh away the sin of the world."

The apostle Paul sets this forth most beautifully and forcibly in Rom. 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Or, stating it differently, as he does in another verse, "If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." Rom. 5:17. In taking away the sin, He takes away the death. By Him eternal death is compelled to give place to eternal life.

Speaking of God's wonderful accomplishment in the gift of Jesus, the same apostle wrote to Timothy, saying, He "hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:10. Coming, as Jesus did, "to seek and to save that which was lost" (Luke 19:10), His one great purpose, of course, was to give life—everlasting life—for this was the thing which had been forfeited.

He Came to Give Life

Listen to the repeated testimony of Jesus Himself: "I am come that they might have life." John 10:10. "I am the way, the truth, and the life." John 14:6. "I am the resurrection, and the life." John 11:25. "For as the Father hath life in Him-

Consecration

ONLY to-day is mine,
And that I owe to Thee.
Help me to make it Thine,
As pure as it may be;
Let it see something done;
Let it see something won;
Then at the setting sun,
I'll give it back to Thee.

What if I can not tell
The cares the day may bring?
I know that I shall dwell
Beneath Thy sheltering wing;
And there the load is light,
And there the dark is bright,
And weakness turns to might,
And so I trust and sing.

What shall I ask to-day?
Naught but Thine own sweet will.
The windings of the way
Lead to Thy holy hill;
And whether here or there,
Why should I fear or care?
Thy heavens are everywhere,
And they are o'er me still.

Give me Thyself to-day;
I dare not walk alone.
Speak to me by the way,
And "all things" are my own,—
The treasures of Thy grace,
The secret hiding-place,
The vision of Thy face,
The shadow of Thy throne!

—Henry Burton.

self; so hath He given to the Son to have life in Himself." John 5:26.

In view of all these striking statements, it must be exceedingly plain to every candid student of the Bible that by nature, apart from God, the children of men abide in death. That they are only mortal, subject to decay, and destined ultimately to go down into eternal oblivion, there can be no question. Every child of Adam could and should say, "In me . . . dwelleth no good thing;" "I am carnal, sold under sin." Rom. 7:18, 14. All need to see that they are irrevocably lost, and that they have no hope except as they find it in the gift of righteousness and life, proffered so freely to them in the Son of God.

Glorious, truly glorious, is the thought that God not only gave His Son for the world, but He gave Him to the world. Men are not saved by the death of the Son of God, but by His life. Reconciliation came by His death, and salvation by His life. Rom. 5:10. His life,—the actual life of the Godhead,—His presence, His power, are to be brought into and take the place of man's life, transforming the sinner into a son of God.

The Truth of the New Birth

This is the real truth of the new birth. Divinity is brought into humanity. Christ comes into man's soul temple and abides, taking control of all his surrendered faculties, and using each and all to the glory of God. And when the great transaction has been effected, man can and does bear witness, as did God's servant of old, "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." Gal. 2:20.

The key-note of God's great plan of life through Christ is *faith*. God gave His Son, "that whosoever believeth in Him should not perish." As unbelief opened the way for sin and death, so faith opens the way for righteousness and life. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. "He that believeth on the Son hath everlasting life." John 3:36.

Faith, then, brings fallen man into touch with the infinite life of the Creator. The current of divine energy and holy virtue again begins its flow through the channel of the soul. The fellowship which was enjoyed in the garden, but which was broken off by transgression, is again established. 1 John 1:3. A new mind, the mind of the Lord Jesus, is imparted. 1 Cor. 2:16. Once again he truly becomes a subject of the kingdom of God's grace. Col. 1:12, 13. A complete transformation of life and character is accomplished; for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Known tho Unexplained

This work of God's grace, this bringing in of life, this enthronement of divinity with the human temple, is indeed a great "mystery." 1 Tim. 3:16. But while it can not be explained, it can be known and enjoyed. Everlasting life, the gift of God (Rom. 6:23), is a mighty demonstration to all who receive it. Every true Christian, every one who has been born again, can say with his Master, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen." John 3:11. Eternal life is a great and concrete fact, but understood, known, and enjoyed, only by faith.

The Gospel of Christ brings to light "life and immortality." He who has received the Son of God into the inner sanctuary of his life, becomes at once, as was man in Para-

dise at the beginning, a blessed candidate for immortality. Day by day the great work of character-building is carried forward, day by day man approximates more and more to the divine, step by step he comes nearer to the great goal of perfection; and immortality will finally crown it all at the Master's coming. 1 Cor. 15: 51-54.

Eternal Life and Immortality

Eternal life *now* and immortality *then*! God's blessed spirit life during the earthly pilgrimage for the gaining of character, for the transformation of heart and life; God's

glorious immortality at the Master's coming for the changing of our poor, weakened physical frame! Says Paul, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3: 20, 21.

Dear reader, is it not a blessed plan? And does it not bring to us a blessed hope?

May the dear Lord help us to prove faithful to our trust, and by willing obedience, maintain our connection with Him, and thus know eternal life here and hereafter.

The Sanctuary

By Mrs. Dora Nester

God's Great Plan for Man's Redemption—The Gospel in Type and Antitype

BY one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. But God in His wisdom and mercy had completed a plan whereby man might be brought again into right relationship and perfect obedience to Him, and righteousness by faith be imputed to man, instead of sin. Now "sin is the transgression of the law" (1 John 3: 4); also, "all unrighteousness is sin" (1 John 5: 17); and "sin, when it is finished, bringeth forth death." James 1: 15. So we read in Rom. 3: 20-31: "Therefore by the deeds of the law there shall no flesh be justified in His sight [inasmuch as "all have sinned, and come short of the glory of God"]: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law."

None with a Sinless Life

We conclude, therefore, from the foregoing verses, that no one can stand before God justified because of a sinless past experience, having never transgressed the law; for all have at some time in life broken a part or all of its commands. The law simply stands to the sinner as an accuser, a "schoolmaster," to bring him to Christ (Gal. 3: 24), to teach him his guilt and his

need of a personal Saviour, an adequate sacrifice and propitiation for his sins.

Therefore in God's great plan, foreseeing that man would transgress His holy law, a sacrifice was given, to die in man's stead. And only a sinless Being, one who had kept every requirement of God's law, would answer that purpose; for it was to be His perfect life that would be offered to God instead of man's unrighteousness, in order that man might stand before his Creator justified. And thus we read in Christ's own words in John 15: 10, "Even as I have kept My Father's commandments, and abide in His love." Again, in Matt. 5: 17, Christ

The Life That He Led

So he died for his faith. That is fine,
More than the most of us do.
But stay! Can you add to that line,
That he **lived** for it, too?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it hard for him?

But to **live**—every day to live out
All the truth that he dreamt,
While his friends met his conduct with
doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led.
Never mind how he died.

— Selected.

says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." And because Christ fulfilled in perfect obedience all His Father's commands, we may come before God's throne of grace and justice, bringing not our own imperfect past, but through faith in Christ, His own perfect life is substituted for ours, and His clean and holy record is laid before God as if it were our very own. That this great provision was made and the plan perfected from the very beginning of the world, even before man fell, we are assured in the following words found in Rev. 13: 8: "The Lamb slain from the foundation of the world." Also in 1 Peter 1: 19, 20: "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you."

The First Expression of That Faith

The first expression of that faith in the efficacy of the blood of the Lamb of God

of which we have an account is recorded in Gen. 4: 4. Abel offered a lamb without blemish, a firstling of his flock, a fit type, or symbol, of that sinless One whose blood was shed for man on Calvary's cross. And all through the patriarchal age, we find God's chosen, faithful children building altars, and offering thereon the firstlings of their flocks and herds. Noah and Abraham and Isaac and Jacob all gave outward expression, in this way, to their never-failing faith in the Seed whom God would send to bruise the serpent's head, and by His death atone for their sins.

That they believed in and were saved by the Gospel of Christ, we find verified in the following words: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3: 8, 9. The wonderful experiences of many of the illustrious characters of Old Testament history are found recorded in the eleventh chapter of Hebrews, faithfully witnessing to the one great fact that to them salvation was obtained through faith.

When Abraham's seed had so multiplied in Egypt, the land of their bondage, as to constitute a nation, and the time had fully expired which God had foretold would end their servitude, even the selfsame day that the four hundred thirty years ended, He led them forth to establish them as an independent nation, free to worship Him, and to become an example to the heathen nations around them, to show forth the true God and His character. It is then that we find the whole sacrificial scheme elaborated, and every detail brought forth, in the temple service instituted in the wilderness. God revealed through His faithful servant Moses the plan of salvation, as typified by the earthly sanctuary they were instructed to build, and the ceremonial ordinances to be observed. All this was a perfect shadow, or type, of God's great plan of salvation through His Son, Jesus Christ our Lord. Rightly interpreted, that yearly round of temple service speaks to us of the Gospel of the Son of God.

Let Them Build Me a Sanctuary

To the children of Israel, so recently brought forth from galling servitude in Egypt, God sent the instruction and command found in Ex. 25: 8, 9: "And let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25: 40.

That this earthly tabernacle which the children of Israel were to build was to be an exact copy of God's tabernacle in heaven, we learn from these passages, and also by a consideration of the entire eighth and ninth chapters of Hebrews. A few of the verses found in these two chapters will confirm this point. "We have such an *High Priest*, who is set on the right hand of the throne of the Majesty in the *heavens*; a minister of the sanctuary, and of the *true tabernacle*, which the Lord pitched, and not man." Speaking of the service of the priests in the earthly tabernacle: "For, See, saith He, that thou make all things according to the pattern showed to thee in the

mount." Then in the ninth chapter we read that "verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made." Then continues a description of the furniture contained therein,—the candlestick, the table of showbread, and the altar of incense; and after the second veil, in the holiest place of all, were found the ark of the covenant, containing God's law of Ten Commandments, and the mercy-seat. "But Christ being come an High Priest of good things to come, by a *greater and more perfect tabernacle*, not made with hands, that is to say, not of this building." Heb. 9:11. And verses 23 and 24 read as follows: "It was therefore necessary that the patterns of things in the heavens should be purified with these [that is, the blood of bulls and of goats]; but the *heavenly things themselves* with better sacrifices than these [even the blood of Christ]. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." The whole book of Hebrews in the New Testament is a complete commentary on the book of Leviticus in the Old Testament, tracing the priesthood and remedial work of Christ, as typified in every detail in the Levitical priesthood, and the complete round of sacrificial service in the earthly tabernacle. Truly these were the patterns of heavenly things.

The Plan of the Tabernacle

Now let us note the plan of the tabernacle as constructed first by the children of Israel in the wilderness, and later crystallized into more permanent and magnificent form by King Solomon in that glorious temple at Jerusalem. The form of the tabernacle proper was a rectangle, perfect in proportion, the width equaling the height. It was divided into two compartments, the first being called the holy place, while the second compartment, which was separated from the first by a veil or curtain, was called the holy of holies, or most holy place. The furniture of the holy place consisted of the following: the golden candlestick with seven lamps, the table of showbread, and golden altar of incense. In the holy of holies, the one article of furniture was the ark of the testament, built of acacia wood and overlaid with pure gold. Within the ark were the tables of stone containing the Ten Commandments written by the finger of God. Above the ark was the mercy-seat of pure gold, typical of God's grace and mercy to the repentant sinner who stood condemned before His holy, eternal law. Overshadowing the ark and the mercy-seat, two cherubim stood facing each other, one on each side of the ark, in an attitude of holy awe and reverence, representing the spirit in which all the angelic host of heaven regard God's law and government, and His attributes of love and mercy, as manifested in the gift of His Son and the plan of salvation. Later were placed in the ark Aaron's rod that budded, and so forever confirmed his divine appointment as high priest in the earthly sanctuary, and the priesthood of the tribe of Levi, as a type of Christ's priesthood forever, after the order of Melchizedek. Also the pot of manna was placed in the ark, to be a reminder of God's provision in time of need, and the threefold miracle performed weekly for forty years, teaching the children of Israel the sanctity of God's Sabbath, the sign of His creative and redemp-

tive power. Read Ex. 20:8-11; Jer. 10:10-12; Isa. 40:25, 26; 37:16-20; Rom. 1:16; 1 Peter 1:23; Eph. 2:10; 4:24; 2 Cor. 5:17; Ps. 51:10.

Furniture of the Tabernacle in Heaven

The furniture of the tabernacle in heaven is the same as that which was contained in the earthly tabernacle; for we read in Rev. 4:5 of the seven lamps, and in Rev. 8:3 of the golden altar of incense; while the ark

At Ease in Zion

At ease in Zion! Can a soul redeemed,
That should, while here, be solemn vigils
keeping,
Sit idly on its couch of luxury,
When the world lies in saddest slumber
sleeping,
In pleasure's deepest draft its senses
madly steeping?

At ease in Zion! Where is then the cross,
The Master's cross, all pain and shame
defying?
Where is the true disciple's cross and cup,
The daily conflict and the daily dying,
The fearless front of faith, the noble
self-denying?

At ease in Zion! Shall no sense of shame
Arouse us from our self-indulgent dream-
ing?
No pity for the world? No love for Him
Who braved life's sorrow and man's dis-
esteeming,
Us to God's light and joy by His dark
death redeeming?

— Horatius Bonar.

containing God's holy law of Ten Commandments is also there, for we read in Rev. 11:19, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Here, then, in God's temple in heaven, in the holy of holies, is the seat of government of the whole universe; for God's law is there, the expression of His character, the perfect standard of righteousness, the whole duty of all His creatures. See Rev. 15:5.

To review briefly the sacrificial service and ceremonial laws: Three times each year were all the males in Israel commanded to

appear before the Lord at His sanctuary (Ex. 23:14, 17; 34:23; Deut. 16:16; Leviticus 23; 2 Chron. 8:13); each of these three festivals being fully met in the antitypical priestly service of Christ.

Type and Antitype in Christ

The first feast of the year was the Passover, celebrated in the fifteenth day of the first month (corresponding to the latter half of March and the first half of April of our time). In the evening of the fourteenth day, the paschal lamb was slain. So Christ, the Lamb of God, our paschal Lamb, was slain on the fifteenth day of the first month, Abib, at the feast of the Passover in Jerusalem, in the year A.D. 31. No bones of the Passover lamb were to be broken. Ex. 12:46; Num. 9:12. So of Christ no bones were broken. John 19:32-36. We read further concerning the manner of making the sacrifice and atonement for sin in the Mosaic rites, in Num. 19:2-6; Lev. 16:27; and 4:12, 21. The heifer without blemish or spot, whose ashes were to be used for purification for sin, was to be slain and burned outside the camp; and the bullock or goat for a sin-offering should be carried forth without the camp, and burned. And even this specification in the typical service was met in antitype; for we read in Heb. 13:11, 12: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." He was slain outside the sanctuary in heaven, as well as outside the gates of Jerusalem.

For further evidence that Christ is our Passover Lamb, and that this first feast of the year typified His sacrifice for us, we quote the following passages: 1 Cor. 5:7: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." "But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19.

Are There Heathen Americans?

By George McCready Price



HE term "heathen" is applied to those peoples who are ignorant of the true God. Are there really heathens here in America?

Some time ago, several articles appeared in *Current Literature* on "The Passing of Materialism." These remarks were called out in view of the astonishing change that has come about in the last ten years or so in the religio-scientific world. In the seventies and eighties of the last century the Darwinian doctrine was supreme in scientific circles, and the world seemed entering on an age of stark materialism. But of late years, while evolution in some unknown and undefined form is growing even more fashionable as the "method of creation," the materialistic view has been almost wholly discarded, and the God of the Hebrew and Christian religions has been charged with having made the world by the process of evolution—charged, I say, for I consider it a libel on the God of the Bible to attribute to Him such a bungling, heartless piece of business as the evolution theory describes,—a crude, un-

workmanlike piece of work, and therefore unworthy of one all-powerful and all-wise; a fiendish process, and therefore unworthy of a God of love. But tho so inconsistent with the most fundamental ideas of natural and revealed religion alike, this "theistic evolution" has become quite popular everywhere, so much so that the current secular literature laughs at the most recently issued of Haeckel's works, and talks about the "Passing of Materialism."

As a contrast and a relief from the voluminous nonsense now being sent forth to the world in an attempt to "reconstruct" the fundamentals of Christianity so as to accord with this essentially heathen doctrine, the present writer not long ago took up an old volume by F. W. Faber, author of "Hark! Hark, My Soul!" "The Creator and the Creature." This book was written in 1856, or several years before Darwinism was sprung upon the world; and so far as the discussion of his main question is concerned, Faber is in full accord with

(Continued on page 8)

Studies in Daniel

The Vision of Daniel 10-12

Daniel 11: 20-35



OUR last study left Antiochus Magnus utterly defeated by the Romans, in the battle of Magnesia, B.C. 190. Antiochus sued for peace. He said through his ambassadors to Rome: "You have always used magnanimity to conquered kings and people. How much more should you deal gently in this victory, **WHICH HAS MADE YOU LORDS OF THE WHOLE WORLD!**"

Rome laid upon him the following conditions: Antiochus should abstain from Europe, and retire from all Asia on this side of Mount Taurus. He should pay for the expenses of the war 15,000 Eubœan talents,—500 at once, 2,500 when the Roman senate and people had confirmed the peace, and then 1,000 talents a year for twelve years. There were other minor demands, and twenty hostages of Rome's choice were taken, among whom was the king's younger son. Antiochus "accepted every condition," and "was freed from the war," but this released to Rome the last vestige of the territory over which Lysimachus ruled in Asia. To obtain money to pay this tribute, Antiochus sought to plunder the temple of Elymæan Jove, and was slain. Thus, according to Diodorus, Justin, and Eusebius, cited by Birks, the reproach which he sought to bring upon Egypt came back upon him.

Verse 20—Seleucus Philopator

The burden of war expense laid upon Antiochus Magnus, and his ineffective attempt to meet it, prepare us for the business of the next king, Seleucus Philopator, pre-eminently "a raiser of taxes," or, as in the Revised Version, "an exactor." It was a new thing for the Seleucids to pay foreign tribute, but it was imposed upon Seleucus for twelve years, and he did not have it quite paid at the time of his death. The glory of the kingdom is its temples and public edifices. These were despoiled. Especially Seleucus sent his treasurer, Heliodorus, to rob the temple at Jerusalem of its treasures, told in 2 Maccabees 3; but he was prevented by supernatural means from doing this. A gold-armored horseman on a fierce charger rode him down, and two others in shining apparel scourged him unceasingly and well-nigh killed him, so that Heliodorus desisted, nor would he attempt the thing again.

The "few days" of this king's life doubtless referred to the time which elapsed after the attempt to rob the temple; for this same Heliodorus, in the hope of obtaining the kingdom, coolly and treacherously slew Seleucus, "neither in anger nor in battle."

Verses 21-29—Antiochus Epiphanes

This passage, it seems clear to us, deals with a king and period of time of vital interest to the people of Daniel and the holy city. We see no appropriateness in introducing the Romans into the 14th verse, noting prominent Roman characters to the Christian era, and then backing up a century and a half to Syrian history, and omitting from the prophecy a notable event which had a mighty molding power upon Jewish history, namely, the work of Antiochus Epiphanes and the horrible persecutions the Jews suffered during his reign. Wright remarks, referring to the interpretations by Pusey and Jerome, "It is extraordinary to maintain that so much should be told in the chapter of Alexander the Great and the kings of Syria who followed him, and that just at the very point when the prophecy begins really to touch the interests of the holy nation, it should break off and pass over to the days immediately preceding the second advent of Christ. Such an interpretation will

never satisfy real Biblical students."—"Daniel and His Prophecies," page 280.

The time of Antiochus Epiphanes occupies so prominent a place in Jewish history (see 2 Maccabees), giving birth as it did to the prowess and prominence of the Maccabees in later Jewish times, resulting in their war of independence, that it would seem strange indeed that it should be omitted from the prophecy.

Antiochus Epiphanes was brother of Seleucus Philopator. Heliodorus seized the kingdom on the death of Philopator, but was compelled to relinquish it, and it was given to Antiochus, truly "a contemptible" person, who secured the kingdom by flatteries. As Professor Birks remarks, he was at Athens, on his return to Syria, when Seleucus fell by the treachery of Heliodorus; and as the lawful heir, Demetrius his brother, was newly become a hostage at Rome in his stead, he thought the opportunity favorable to defraud him of the inheritance and secure to himself the kingdom. The honor of the kingdom was not given to him; he did not succeed by universal consent as the rightful heir. Jerome tells us that another party was in favor of Ptolemy, the nephew of the late king, being the son of Cleopatra, daughter of Antiochus the Great and sister of Seleucus. Demetrius also, the son of Seleucus, was plainly the lawful heir, but Antiochus obtained it. He came in peaceably, obtaining the kingdom by flatteries. Birks says that he flattered Eumenes, the king of Pergamos, and Attalus his brother, who both assisted him to secure the kingdom. He flattered the Syrians, as Jerome informs us, by a pretended clemency, and, as many writers teach us, by strange and low arts of popular subserviency; while the pride of the Romans was soothed by a humiliating embassy, in which he entreated them to lay on him their commands, and promised to observe them. He was not wanting in talents or vigor of mind in the affairs of war, but he was so depraved and foolish in his whole course and manners of life that the people changed his surname from Epiphanes, "the illustrious," to Epimanes, "the madman." In his embassy to the Romans he besought them that they would "renew with himself the LEAGUE and COVENANT made with his father, and that the Roman people would lay such commands on him as were fit to be laid on a good and faithful king, their ally."

To this a favorable answer was given, and Atilius the proctor was commanded to renew the league with Antiochus which had been made with his father. The whole career of Antiochus in this respect is in perfect harmony with the "contemptible person" described in the prophecy. We have not space to mention the utterly inconsistent course of his life or manners at court and among the people. Even in the eyes of a heathen historian his character was vile and contemptible. His only virtues were a showy and expensive support of foul idolatry, and his ability in war, for he was not a mean soldier. See Prof. T. R. Birks, on "Two Later Visions of Daniel," pages 126, 127.

Some of the Syrian kings, in their warfare against Egypt, as Antiochus the Great at Raphia, found that the Egyptian forces were overwhelming. Ptolemy Philometor still smarted under the injustice that was done him by Syria. The dowry which Antiochus Magnus promised of Coele-Syria, Judea, and Phœnice had not been turned over to Egypt, and Ptolemy was determined to acquire it, and raised an army for that purpose; but Antiochus Epiphanes was more than a match for him. He gathered an army in an incredibly short time, and swept down over Egypt like

a flood; and the overwhelming forces of past days which met his father, and met him, were overwhelmed before him, and broken. And also the prince with whom he had had league. "Prince of the covenant" here does not refer to Christ, as some have assumed that it did. The margin reads simply "the prince of his covenant." Wright well says: "Havernick remarks that the 'prince of the covenant' can not well signify any other person than the king of Egypt. It is assumption to affirm that 'covenant' in Daniel always indicates the Jewish religion. The phrase simply means 'a prince in league.'"

Verse 23 is abundantly met in the first invasion of Egypt by Antiochus Epiphanes; and tho he was in league with the Romans, and had covenanted with them to do certain things in harmony with the agreement between the Romans and his father, yet he worked deceitfully, determined himself to take Egypt, and in fact he did sweep down through Egypt, and even took King Ptolemy, and so flattered the Egyptians that some of them were anxious that Antiochus should reign over Egypt. He entered into the fattest places of the province. And instead of plundering the province, as had all kings before him, he acted differently, in bestowing gifts upon cities, and in his worship of the Egyptian gods. He scattered among them his prey and spoil and substance. Three times he made war against Egypt. The king of the south could not stand before him. It is needless to take time to enter into all the details of these wars.

In the last of verse 25 we are told that the king of the south should not stand. They should devise devices against him. Birks remarks that "we learn from Diodorus and Polybius that Eulæus and Lenæus," Ptolemy's "two chief ministers, were universally charged with the blame of his reverses. Ptolemy Macron also, son of Dorymenes, the governor of Cyprus, at this time revolted from the king of Egypt." That is, "they that eat of his dainties shall destroy him." On the speaking lies at one table, the treachery that was manifested on the part of Antiochus is well set forth by Bishop Newton, as quoted by Birks: "Antiochus pretended to take care of his nephew Philometor's interest, and promised to restore him the crown at the very time he was plotting his ruin, and was contriving means to weaken the two brothers in a war against each other, that the conqueror, wearied and exhausted, might fall as easier prey. On the other side, Philometor laid the blame of the war on his governor Eulæus, professed great obligations to his uncle [Antiochus], and seemed to hold the crown by his favor, at the same time that he was resolved to take the first opportunity of breaking the league with him, and of being reconciled to his brother; and accordingly, as soon as Antiochus was withdrawn, he made proposals, and by the mediation of their sister, Cleopatra, a peace was made between the brothers, who agreed to reign jointly in Egypt and Alexandria. But still this artifice and dissimulation did not prosper on either side. For neither did Antiochus obtain the kingdom, nor did Philometor utterly exclude him, and prevent his returning with an army, as each expected by the measures he had taken; for these wars were not to have an end till the time appointed, which was not yet come."—Birks on Daniel, pages 138, 139.

* "Prince of the covenant," Birks contends, referred to Onias, the devoted high priest who was deposed. See later reference. Covenants and leagues galore were broken by Antiochus. The deposition of Onias was soon followed by his wicked murder. It would seem that there was a league between Antiochus and the king of Egypt after his second conquest of that country, of which we do not have the details.

Rome Enters

Here, also, the Romans came in. The weak king of Egypt, feeling that he himself could not meet the power of Antiochus, asked help of the Romans. Popilius, the Roman legate, met Antiochus near Alexandria, where he was encamped. He brought to Antiochus a tablet from Rome stating the conditions, that Antiochus must make no war on the Ptolemies. Antiochus greeted Popilius as an old friend whom he knew in Rome. Popilius refused to shake hands with him until he knew whether Antiochus were a friend or an enemy. If he were a friend, he would comply with what the Romans had demanded. Antiochus remarked that he would consult about it. Popilius, having a stick in his hand, drew a circle around Antiochus in the sand, and told him to "consult there," and decide before he stepped out of it. He decided. Popilius then greeted him warmly, but Antiochus went away in a rage. While he had gained great successes in Egypt, and had wrought his own pleasure to the extent that he had, yet he returned to his own land; and not being able to meet Rome, he visited his enmity against Rome upon the Jews and against the holy covenant. These horrible cruelties are told us in 2 Maccabees, as well as in Josephus. We can make only the barest summary of some of the greatest.

Apostasy — Then Persecution

First of all let us remark that one of the great reasons why this awful persecution of the Jews came was the fearful corruptions that had crept in among the Jews themselves. There were many devoted men among them. On the other hand, there were many who had become greatly affected by the customs of the people around them, and whose hearts had departed from God. The holy priesthood had become a thing of barter and sale. Heathen customs had been brought into the very temple itself by men who ought to have guarded most carefully the holy temple and its worship. The pious and venerable Onias had been deposed, and Jason, a corrupt man, had bought the priesthood by bribing the king; and then the brother of Jason, who took the name of Menelaus, offered a larger bribe, and Jason was deposed, and he was put in the priesthood. During the time that Jason occupied the priesthood, Antiochus came to Judea. This apostate high priest had labored for three years to destroy the Jewish constitution and religion, when he was succeeded by Menelaus, who was even worse than Jason. Antiochus visiting Tyre, the Jewish Sanhedrin sent an embassy setting forth the condition of things in Jerusalem. Menelaus, unable to defend himself against their charges, had recourse to his usual weapon, bribery, by which he gained over the king's favorite, Ptolemy Macron, and the deputies were themselves put to death.

In the meantime, the king having invaded Egypt, the Jews heard that he had been slain, and immediately set about to reform their city. On hearing of this, and resentful over his treatment by Rome, he came back with the purpose of attacking Jerusalem. The Jews closed their gates and defended their city, but could not resist his army. The city was taken by storm, and subjected to the most horrid barbarities. The carnage lasted for three days, and it is said forty thousand persons were killed, and an equal number sold as slaves. Elated with his successes, he caused Menelaus, the high priest, to lead him into the temple, even into the most holy place, where he defiled the sacred vessels, removed all the gold, valuables, and treasures, even to the veil of the sanctuary, secured 800,000 talents of gold, besides the golden vessels, which he took from the temple; and with this booty he marched in triumph to Antioch, appointing as the governor of the country one Philip, a Phrygian, and a most barbarous man.

After two years from the spoiling of the temple, Antiochus sent Apollonius to Jerusalem with an army of 22,000, who took up quarters in the city in a peaceable way until the first Sabbath day, when his troops fell upon the men and massacred them, and made captives of all the women and children, filling Jerusalem with blood, plundering houses, and demolishing walls. The castle was built on Mount Zion, which commanded the entrance of the temple; and thus the celebration of worship was controlled. Then a decree was issued that all the provinces of Syria should worship the gods of the king, and acknowledge no religion but his. The services of the temple were prohibited; the keeping of the Sabbath, and every observance of the law, were made capital offenses. All copies of the

Table of Persian and Grecian Kings from Cyrus

Those in italic type are noted in Daniel 11			
	B.C.	B.O.	
Cyrus the Great	538 to 530	Darius Nothus	424 to 406
Cambyses	529 to 522	Art. Mnemon	405 to 360
Smerdis (Impostor)	521—7 months	Ochus	359 to 339
Darius Hystaspes	521 to 486	Arses	338 to 337
Xerxes I	485 to 465	Darius Codomanus	336 to 331
Artabanus	465 to 464	GRECIA, OR MACEDON	
Artaxerxes Long.	464 to 426	Alexander	336 to 323
Xerxes II	425—2 months	Philip Arrhidæus	324 to 316
Sogdianus	425 to 424	Alexander IV	325 to 311
		Both under regents	

Kings of Syria from Seleucus Nicator to Its Utter Subversion by the Romans

Those in italic type are noted in Daniel 11					
	Reign began B.C.	Length of reign in yrs.		Reign began B.C.	Length of reign in yrs.
Seleucus Nicator	312	32	Tryphon		4
<i>Antiochus Soter</i>	280	19	Antiochus Sidetes	137	11
<i>Antiochus Theos</i>	261	15	Alexander Zebina		13
<i>Seleucus Callinicus</i>	246	20	Antiochus Grypus	125	19
<i>Seleucus Ceraunus</i>	226	3	Antiochus Cyzicenus	112	21
<i>Antiochus the Great</i>	223	36	Seleucus Epiphanes	7	mo.
<i>Seleucus Philopator</i>	187	11	Antiochus Eusebes		1
<i>Antiochus Epiphanes</i>	175	11	Demetrius Eucærus		2
<i>Antiochus Eupator</i>	164	2	Philip		3
<i>Demetrius Soter</i>	162	12	Antiochus Epiphanes II		4
Alexander Balas	150	5	Antiochus Dionysus		7
Demetrius Nicator	146	6	Tigranes	83	14
<i>Antiochus Theos II</i>	137	3	Antiochus Asiaticus	69	4

A List of the Ptolemies in Egypt

Those in italic type are noted in Daniel 11					
	Reign began B.C.	Length of reign in yrs.		Reign began B.C.	Length of reign in years
Ptolemy Lagus or Soter	323	38	Alexander I (Soter deposed)	107	18
<i>Ptolemy Philadelphus</i>	285	38	Ptolemy Soter II restored	89	7
<i>Ptolemy Evergetes</i>	247	25	Berenice	81	$\frac{1}{2}$
<i>Ptolemy Philopator</i>	222	17	Alexander II	80	$\frac{1}{2}$
<i>Ptolemy Epiphanes</i>	204	24	Neus Dionysus or Auletes	80	14
<i>Ptolemy Philometor</i>	181	35	Ptolemy the Elder	51	4
<i>Ptolemy Physcon</i> or <i>Evergetes II</i>	146	29	Ptolemy the Younger	48	3
<i>Ptolemy Soter II</i> or <i>Lathyrus</i>	117	10	Cleopatra Egypt a Roman Province	44	14

sacred books that were found were destroyed, idolatrous altars were erected in every city, people commanded to offer sacrifices to the gods, and to eat swine's flesh every month on the birthday of the king. The temple at Jerusalem was altered and profaned, the building was dedicated to Jupiter Olympus, and an image of this heathen deity set up, and on the altar of Jehovah another smaller one was erected. Never before had the Jews been subjected to a persecution so directly leveled against all their institutions, and enforced with such diligent and persevering malignity. Two women, for instance, having circumcised their infants with their own hands, being detected, were led through the streets of Jerusalem, with their infants hung about their necks, and then cast from the highest part of the walls of the city, and dashed to pieces. On another occasion, a number of women and children were discovered secretly observing the Sabbath in a cave, and were barbarously put to death by the inhuman Philip.

Antiochus was enraged that so many of the Jews still resisted his will. The Samaritans had yielded, and had allowed their temple to be dedicated to Jupiter Xenios, "the protector of strangers." Therefore Antiochus came in person to Jerusalem to enforce the

law, or extirpate the people. His first victim was Eleazar, a very aged scribe, who when commanded to eat swine's flesh, positively refused, and altho ninety years of age, upheld the religion of God with sterling energy, and died under the lash of the tyrant. A mother and her seven sons, all grown up, acted in the same heroic manner; the young men refusing to transgress the law, were subjected, in succession, to the most horrible tortures, until every one of them, and lastly the mother, died martyrs for the cause of truth and righteousness. It was a time to show who were false, and a time to develop the true.

Coming to the little city of Modin, there was found an aged priest named Mattathias, the father of five sons, all distinguished for bodily strength and nobility of mind. The priest refused compliance with the demands of the idolatrous king's officers; and when one of the apostate Jews came forth to the altar to offer sacrifice, the spirit of the priest was so aroused that he slew him upon the altar, and killed the king's commissioner that had been sent to compel the people to sacrifice; and then running through the city, with a loud voice cried, "Whoever is zealous of the law, and maintaineth the covenant, let him follow me." He was followed by hundreds. He made a change in the Jewish method of warfare. Before this the Jews would not fight on the Sabbath day, and their enemies took advantage of this, and nearly always attacked them when they were in the peace of the Sabbath. But Mattathias, after one such defeat, counseled with his brethren and the scribes, and concluded that while they never would make an attack themselves on the Sabbath, it was proper for them to defend themselves; and out of this grew the war of what is called the Maccabees. When the old priest died, he exhorted his sons to devote their lives to the holy cause, to regard their older brother Simon as their counselor on account of his wisdom, and Judas as their captain because of his strength and bravery. He surnamed him Maccabeus, or "the hammerer," and he was truly the hammerer of the Syrian forces until he won for the Jews their independence. (See "Historians' History of the World," volume 2, pages 139-151.)

A Type of Later Things

When the temple was cleansed and worship restored, it was three years, to a day, from the time that it was defiled by the king. It was a mighty mountain of import in the great vista of the prophecy which Daniel saw. It was a time when God's worship had sunk very low, when as the result of that apostasy His people had almost lost the worship of God, and as a result of which the worst persecution that they had endured in their history came upon them; and God suffered it to come, in His own wisdom, to chastise them. This apostasy and persecution is not mentioned in the explanation of the vision of Daniel 8 in chapter 9. This was left for chapter 10, to show to Daniel what would come to his own people.

And here the vision pauses regarding Syria. Syria really fell before Rome under the reign of Antiochus Magnus. That old monarch had proclaimed it when he declared that the Romans were "lords of the whole world." It lingers yet in the prophecy with the two kings, Seleucus Philopator, the raiser of taxes, and Antiochus Epiphanes, both humbled into the very dust by the Romans, and then — Rome. Syria lingered for more than a century after this, but in a poor, rent, weakened condition, until finally Tigranes, the Persian, came in and for a time ruled over it; and then the last king, Antiochus Asiaticus, besought the Romans to come and make it a Roman province. It had practically been this, so far as Roman influence was concerned, for many years. This yielding to Rome is told in the prophecy.

Verses 30-35—Rome

A new power comes into the prophecy, and the vision of the prophet takes a leap of centuries again, even as it did between Persia and Alexander the Great. Xerxes is mentioned as the richest of all Persian kings; but when he met Grecia, his power as a world-molding empire was destroyed, and the next king mentioned is Alexander. There the prophecy brings us down through the kings of the north in Syria until we reach Antiochus III and IV, when the Roman power becomes the molding power of earth, and Syria is set aside. There is but one thing, however, brought in in connection with that Roman power, and that is the tremendous apostasy in connection with it among God's people, and the great persecution waged by that power against them. Of that the times of Antiochus IV were a type, first a period of backsliding and apostasy, and afterward one of persecution. After the ships of Kittim* came against Antiochus, the scene changes. He vents his indignation against the holy covenant. He treats favorably those that forsake it. But even the "he" itself may refer to Rome, the power which becomes possessed of the world; for certainly Rome has manifested her enmity against the holy covenant, and for them who forsake it, in both its pagan and papal forms. It needs no argument to the student of history to show that this is so. Rome, too, profaned the sanctuary, even the very center of God's worship, and under that great apostasy the continual leadership of Christ was taken away, as was shown in the explanation of Daniel 8; and "the abomination that maketh desolate" was set up. Man was put in the place of God, as will be brought out a little later—human worship in the place of the divine.

Verse 32 is paralleled by Dan. 8:25: "And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security shall he destroy many." And yet rising up against this power should be the noble, faithful ones among God's people. How true this was in pagan Roman times, how pre-eminently true in papal times! "And they that are wise among the people shall instruct many." Follow the course of noble, faithful souls during all the Dark Ages, and especially among the Waldenses and the Albigenses. "Yet they shall fall by the sword and by flame, by captivity and by spoil, many days." How true that was! But "when they shall fall, they shall be helped with a little help." God remembered His people. The very powers of earth themselves revolted against the domination of the spiritual hierarchy in Rome. In various ways God cared for the remnant of His people, and saved them from utter extinction. And yet "many shall join themselves unto them with flatteries." This is paralleled in Rev. 2:20, referring to the same time: "But I have this against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth My servants to commit fornication, and to eat things sacrificed to idols." But the persecution and the corruption goes on, and has gone on, "even to the time of the end; because it is yet for the time appointed."

Once more are we brought to the end of the great period with which these visions have to do, the 2,300 days; but as we reach the end of that period, the power over the "daily," the

continual leadership, service, and worship of God, and the continual mediation and outpouring of grace by our Lord Jesus Christ, reaches a crisis. There comes in at that time God's last great reform to the world, bringing His people back to the great, everlasting Gospel, to the commandments of God and the faith of Jesus. We are not yet through with this persecuting power. A fuller description is given. We will deal with it more fully in our next.

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A Boy's Prayer

On Rising on the Resurrection Morn

By Delwin Rees Buckner

Throughout life's span my guardian and guide,
Sent now by God to pilot me through space,
I first would ask to see my mother's face,
With new-born beauty, shining, glorified,
And, buried in her bosom, I would hide
As when a babe, I found a resting-place
Within her warm, affectionate embrace.
My prayer, O angel, must it be denied?
Her grave lay once in ground whose dust was gold,
Where grapes pressed color from flushed orange
cheeks,
And flowers vied with the rainbow hues above;
But all the earth is altered now, and rolled
In one disheveled heap—yet o'er the peaks
I'd fly to mother's outstretched arms of love.

Are There Heathen Americans?

(Continued from page 5)

sound philosophy and primitive Christianity.

One of his chapters is entitled "What It Is to Be a Creature;" another is, "What It Is to Have a Creator." The broad fact is dwelt upon and illustrated in detail that in this mutual relationship between creature and Creator lies the whole essence of moral obligation. We may admit that even if God had created us by the process of evolution, this fact would still not in any measure diminish our obligation to Him as our Creator. But when we consider what a changed aspect this gives to the whole problem of evil and the doctrine of divine love, and how it inevitably leads to a view of the divine immanence not distinguishable from pantheism, it ought to be evident that so far from such a doctrine's being worthy of the name Christian, it is as far removed from the Gospel of Christ as is Buddhism or any other heathen philosophy.

A False Religion in Embryo

In short, the modern doctrine of evolution, and its outgrowth, the so-called "new theology," are but the embryonic stage of another great system of false religion, arising in a manner very similar to that in which Buddhism, Brahmanism, Parseeism, etc., had their origin. For it is a mistake to think that the religions of Greece and Rome, of Egypt and Babylon, any more than those of modern India and China, consisted merely of forms and ceremonies and idol-worship. Such both the ancient and the modern systems may have been or may be to a large class of their unthinking devotees. But in their beginnings, and to all their more intelligent followers, they were much more than this. Rather must we say that all are philosophic systems for explaining the phenomena of nature, the origin of things, and man's relationship to the universe and to the Power at the head of the universe. The forms and ceremonies of worship came in only incidentally. Each of these systems of man-made religion took whatever degenerate relics of more ancient and purer forms of faith were nearest at hand, and after changing and adapting

them to suit its theories of cosmogony and philosophy, incorporated and assimilated them, and thus grew into the system of world-religion as we know it.

"Theistic Evolution"

During the last quarter century or so we moderns have been witnessing the embryonic development of another great system of heathen religion, "theistic evolution." Like the systems of religious philosophy already mentioned, it deals primarily with man's origin and his relationship to the universe. And in its essential nature it is as really heathenish as anything that ever grew up in Chaldea, Greece, or India. Let us illustrate this point by showing what evolution and the "new theology" teach on two very fundamental points, namely, the reason for sin, and the remedy for it.

Evolution Can Not Admit Sin

(1) Evolution has no explanation for the sin and misery of our world except to make it a part of the nature of things which God Himself could not avoid when He started the world evolving.

Here are the words of Le Conte: "What we call evil is not a unique phenomenon confined to man," and is not in any way connected with man's free will as an intelligent being rebelling against his Creator. It "must be a great fact pervading all nature and a part of its very constitution." But man having ascended from the lower animals through the long-drawn-out struggle for existence, still carries about with him as an heirloom a large inheritance of animal selfishness and passion. Hence, for any of us to sin is simply to give way to the animal within us. Or, to quote John Fiske: "Theology has much to say about original sin. This original sin is neither more nor less than the brute inheritance which every man carries with him."

Making God the Author of Sin

But it is evident that evolution thus makes God the author of sin, and hence also of the misery which is sin's natural result. The fundamental evil, which Le Conte says pervades all nature and is a part of its very constitution, must be something which God deliberately saddled upon the universe when He started it evolving, or else He is not all-powerful and all-wise. According to evolution, sin and misery are either the deliberate result of God's purpose, or something which He could not help, being inherent in the very nature of the material (matter) on which He was working. Certainly, according to this theory, it is not man's fault, but his misfortune, that he is a sinner; and if there is any being in the universe who is responsible for the present sin and misery of our world, "here where men sit and hear each other groan," it must be God Himself.

Only a Human Remedy for Sin

Must we not call this a heathenish doctrine? Let us see if its remedy for sin and misery is any better.

(2) In view of such teaching concerning the origin of sin, it might well be supposed that regeneration and conversion would be diluted and explained away until they would simply mean to combat the animal within us, and to struggle for the higher nature. And it is a fact that all "Christian" evolutionists, who hold sin to be inherited animalism, invariably substitute development and culture for regeneration and conversion. In the words of Fiske, "The process

* "The last two passages [Dan. 11:30 and 1 Macc. 1:1], together with Num. 24:24, point to the conclusion that 'Kittim' was used as a comprehensive geographical designation, including Italy and Sicily, as well as Greece and her islands."—Standard Bible Dictionary, article "Kittim." In the days of Antiochus, Rome was in full control of all Kittim. Rome having conquered all Syria, all north of Egypt is now the great controlling northern power, and is therefore pre-eminently the king of the north. And this not merely because she held the territory formerly held by Lydimachus; for Lydimachus is never called "the king of the north;" but because, and only and solely because, she was the great dominating world power of the north, and has so remained ever since.

of evolution is an advance toward true salvation." Another enthusiastic exponent of these views, a one-time celebrated evangelist, the Rev. B. Fay Mills, declares, "What is needed more than anything else to-day is to get rid of the idea that the human race needs redemption or a mediator, and to understand that we are a part of God ourselves."

Not long ago the editor of the *Independent* reviewed a new book which taught the old-fashioned doctrine of the sacrificial death of Christ. He criticized the book severely, saying that this book is arguing a lost cause, and affirming that there is actually a generation growing up who never heard the sacrificial explanation of the death of Christ. The learned editor even went so far as to say that many young people in the churches would be shocked by the statement that Jesus died that we might not die.

Then Is It Not Cultured Heathenism?

Is it at all extravagant or unjust on our part to speak of such people as heathens? They may have been born in luxury, may have been educated at Harvard or Yale, they may be descended from the most select families of old Puritan New England or Virginia. They may now ride about in automobiles and private cars, and be twentieth century Chesterfields in point of manners and culture. But it remains a fact that a generation that as a result of early training in an atmosphere of evolution, "higher criticism," and "new theology," ignores or denies the claims to homage of the Creator of the heavens and the earth; who "never heard" the doctrine of the sacrificial death of Christ; who "would be shocked" at the suggestion that Jesus died in our stead in order that we might live,—can only be appropriately described by the old-fashioned word "heathen."

Thank God, there are still those who have not bowed the knee to this modern Baal, some few who are encouraged to greater faithfulness by the very universality of this false doctrine, for they know that it is quite full time for the great Jehovah to arise and vindicate His name as in ages past. And from the way in which God's buried witnesses are arising from the dust heaps of Babylon and Egypt, and from the rocky strata all over the world, we know that the day of this vindication of God's *two great books*, and the proof of their divine harmony, is drawing on apace.

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The Maladjustment of the Church

At a meeting of the Men and Religion Movement in Walla Walla, Washington, February 18, 1912, one of the speakers for the occasion, Dr. Penrose, president of Whitman College, dwelt upon the paramount importance of correct influences for boys and young men between the ages of fifteen and twenty, and enumerated the sources of such influences.

These he conceived to be four in number; namely, the home, the school, the associates, and the town in which such youth are brought up. Said the speaker, "Perhaps you will inquire why I do not mention the church as one of these factors." In answer to this query, he stated substantially as follows: Because the church is in such a condition of maladjustment that it can not be enumerated among the forces that tend to

lead the youth in this period of adolescence to correct moral and spiritual lives. This sentiment concerning the "maladjustment" of the church was repeated.

This seems like a very humiliating admission to make concerning the utility of the church under present conditions. A change must be imperative; for if there is any institution on earth that should be able to help young men, or any other class of individuals, to lead right lives, where should we sooner look for it than to the church of the living God, the pillar and ground of the truth?

Anticipating this condition of "maladjustment," the great Head of the church, through His inspired Word, predicted long ago a mighty movement that should be inaugurated to restore the church to its primitive powers and efficiency. This is forcibly set before us in the three messages of warning that are being proclaimed in all the world, as found in Rev. 14:6-12. Here is brought to view a body of Christians who "keep the commandments of God, and the faith of Jesus," and who have disconnected from the world and from Babylon. This condition of adjustment places the church in right relations to God and man, where it can have a salutary influence upon all who come in contact with it, both young and old.

A church that relies entirely upon God for support, and is not seeking for aid from civil government and religious legislation, will not find itself in that condition of "maladjustment" that will rob it of its influence for good over those who stand in pressing need of its saving ministrations.

F. D. STARR.

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Governments and Persecution

[From Jonathan Crowther's "Portraiture of Methodism," 1811]



O pious people ever became inimical to the government under which they lived, but through cruel treatment. It has only been when *their lives have been made bitter by reason of cruel bondage* or unmerited affliction, like Israel in Egypt, that they have ever been brought to breathe the spirit of the posterity of that people, when they said, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." 1 Kings 12:16.

The case of the family of the Stuarts is exactly in point here. This family was hurled from the throne of Britain, and obliged to take refuge in foreign countries, after oppressing the people, and cruelly persecuting them, especially on account of religion.

An Impolitic Cause

It is impolitic in the civil government of any country, to indulge in any species of persecution. The perpetuity of governments depends upon their ruling in equity, without respect of persons, and in dealing out their protection with impartiality. This will secure the esteem and attachment of the subjects; *whilst persecution, under whatever name, becomes the most criminal and dangerous, when directed against a righteous, praying people, or what the Bible terms the people of God.*

It is worthy of observation, that scarcely any government ever treated these with cruelty, and remained long without some

signal proof of the displeasure of Jehovah. Pharaoh and the taskmasters, the first government persecutors we read of in the Bible, were overwhelmed in the Red Sea. The rich and powerful government of the Babylonian empire was suddenly destroyed, and that in the midst of the greatest security, after capturing the posterity of Jacob, and keeping them in bondage; and while this government, at a drunken feast, was triumphing over the Hebrews, and insulting their God. When heated with wine, Belshazzar commanded to bring the golden and silver vessels which Nebuchadnezzar had taken out of the temple at Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. And while they drank out of those vessels, which had been dedicated to the only true God, as if in triumph over Him, they praised their own idol gods, which were made of gold, and of silver, of brass, of iron, of wood, and of stone. But in that hour, the visible hand of an otherwise invisible agent wrote over against the candlestick, upon the plaster of the wall of the king's palace: "*God hath numbered thy kingdom, and finished it. . . . Thy kingdom is divided, and given to the Medes and Persians.*" And in that same night was Belshazzar slain; and Darius, the Median, took the kingdom. By this memorable transfer of power did the Almighty open the way for the restoration of His chosen people to the enjoyment of liberty and their religious privileges.

The most powerful of all governments that ever existed, that of the Romans, did not stand long after it persecuted, afflicted, and tormented the church of God. At the time the church of Christ was founded, that mighty and extensive empire had been growing in size and splendor, for more than seven hundred years; but when it set itself against the truth and the people of God, it was afflicted with many calamities, and was soon destroyed by cruel barbarians.

And what is the present state of popedom, which has shed the blood of so many of God's saints? Where is that Spanish government that maintained uniformity in religion, or rather in superstition and error, by the Inquisition, tortures, and death? And where is the power of the family of the Capets, or Bourbons, which so long and so grievously oppressed and slaughtered the Protestants in France? The fall of that persecuting house has been almost as tragical and memorable as have been its cruel oppressions of the people of God.

Gibbon and other infidels may endeavor to assign other causes for "the decline and fall of the Roman Empire;" half-papists may see no hand of God in the humiliation, or even annihilation, of the popedom; the French Revolution may be wholly ascribed, by mere politicians, to the deistical disciples of Voltaire, and republicanism; the dethronement of the king of Spain may be imputed to the boundless ambition and matchless treachery of the present ruler of France. But every man who fully believes and properly considers the Bible, will be prepared to acquiesce in a declaration similar to that of our Saviour to Pilate; namely, that the instruments of such revolutions and dethronements could have no power to do these things, except it had been given them from above. John 19:11.

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"No ONE ever reached the harbor of heaven by drifting."



THE OUTLOOK

"Watchman,
what of
the night?"

For Free Speech



HE first amendment to the Constitution of the United States reads thus:

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

From the Constitution of the State of California, Article I, section 9, we take the following:

Every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to restrain or abridge the liberty of speech or of the press.

Section 10 declares:

The people shall have the right freely to assemble together to consult for the common good, to instruct their representatives, and to petition the legislature for redress of grievances.

Surely it would seem, in the light of these utterances, that there should be no local laws enacted to restrict freedom of speech; but San Diego, for some reason, has felt it necessary to place restriction upon free speech and upon the right of the people to assemble. In brief, the story is as follows:

On December 8 last, a petition was filed with the common council of San Diego, asking for the prohibition of street speaking "within a district seven blocks square," in the heart of the city, including forty-nine blocks. This petition was signed by eighty-five persons, who called themselves property owners. A counter petition opposing the petition of the first named, signed by 250 persons, was filed with the council. On December 13 the council invited arguments on the matter of street speaking. One person appeared on behalf of the property owners, an attorney. The signers of the counter petition were well represented, by delegates from labor-unions, Industrial Workers of the World, Single Tax League, Salvation Army, and other religious bodies, and some individual citizens, who for two hours pleaded for the continuance of a twenty-year-old custom. The arguments of all were directly and specifically against the prohibition of free speech. Nothing was done by the council until January 8, when an ordinance was passed, made also an "emergency ordinance," for the "immediate preservation of the public peace, health, and safety," taking effect at once, making it "unlawful for any person to address any assemblage, meeting, or gathering of persons, or hold or conduct any public meeting, or make or deliver any public speech, lecture, or discourse, or sing any song or songs, or take part in any public debate or discussion, in or upon any public street or alley within that certain district in the city of San Diego which is bounded as follows: on the north by the north side of C Street, on the east by the east side of 6th Street, on the south

by the south side of F Street, and on the west by the west side of 4th Street." And this district was named by the council in the same ordinance the "central congested district" of said city. The fine to be visited upon those who transgressed the ordinance was from \$25 to \$100, or imprisonment in the city jail not exceeding thirty days, or both fine and imprisonment.

It was adopted, as before stated, January 8. And yet, tho enacted as an "emergency ordinance," no effort was made by the police department to enforce it until one month after, the night of February 8. On that night, thirty-eight men and three women were arrested, charged with criminal conspiracy, bail fixed at \$750 cash or \$1,500 in bonds for each person. The extreme penalty for this offense is one year in the county jail and a fine of \$1,000. February 9, fourteen more persons were arrested; February 10, fourteen more were arrested for the same offense; and on February 11, twelve persons were arrested. And the arrests went on. Sometimes those ar-

what had been done at the same place for years. As one writer has remarked, the corner where this speaking was done was not a congested corner. It was such a corner as speakers desire, a quiet place where people can listen without being interrupted by constant traffic or automobiles.

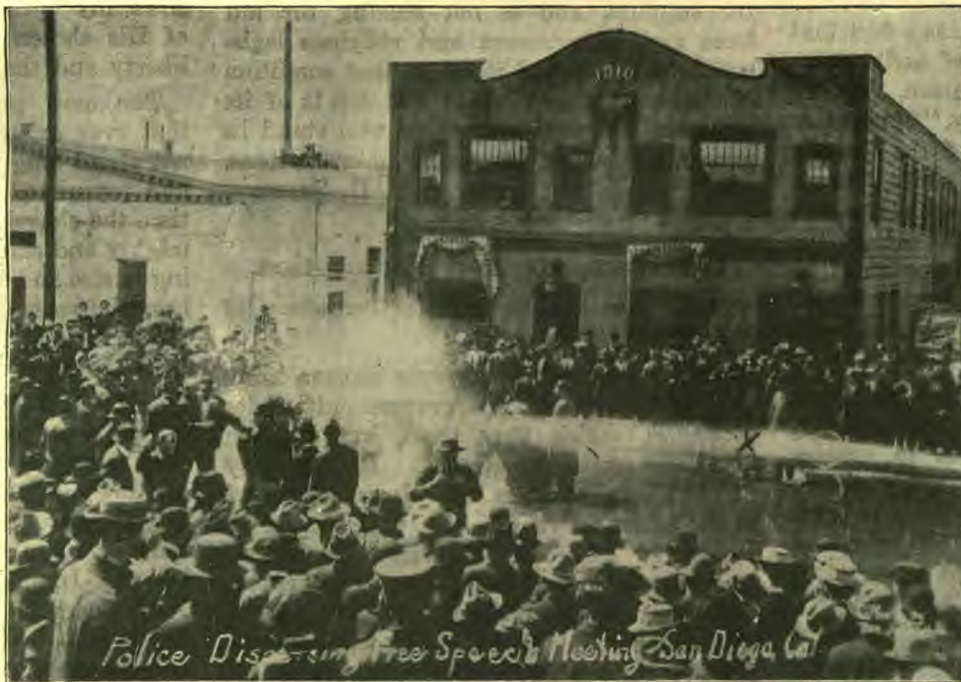
Finding that beating by policemen's clubs, kicking, jailing, did not stop the matter, the fire department was called out, and the hose turned on the crowd. Two women,— Mrs. Wightman, who we understand was not in the restricted district, but on the other side of the street, and a Mrs. Emerson,— were both thrown to the pavement by the force of the water, and thoroly drenched to the skin. Accounts tell us of a woman's being struck in the breast, and knocked down, and kicked after she was down, the policeman saying with an oath that she was not the first woman he had kicked. In a parade to protest against it, there were representatives of the Socialist Party, American Federation of Miners, various labor-unions, Industrial Workers of the World, Single Taxers, and Daughters of the American Revolution, as well as those who belong to no organization.

Surely it would seem that Americans would cry out against this wherever they are, to whatever party or organization they may belong. If a government, or city, or people are pursuing a course that will not stand the light of open discussion and free speech, it ought to perish. If conditions are what they ought to be, all the utterances that are made by agitators will not affect the good sense of the majority.

Not many months ago we were in England. One Sunday afternoon we went over to the Nelson monument, in the very heart of London. On the four sides of the great structure there is rostrum and room for four large audiences with speakers. Some of these speakers were tremendously radical in their utterances.

Frequently the police themselves were abused; but outside of those vast throngs, policemen were in attendance keeping order and quiet, so that the speakers could be heard; and when it was over the crowd dispersed to meditate upon the things that had been said, and the policemen stayed on duty. No uprising; no disturbances; nothing to mar the peace.

San Diego is losing by the course that she is taking. She could well call to mind at this juncture the effort that has been made by the cities of Missoula, Montana; Spokane, Washington; Fresno, California; Kansas City, Missouri; Aberdeen, Washington. Entirely apart from policy, such ordinances are unconstitutional and wrong. And yet we wondered, as we listened to the earnest, strong, and yet very temperate protests made by labor-unionists and Socialists in Los Angeles against the action of the San Diego council, whether these men would allow the liberty which they are asking for themselves, to non-unionists, or "scabs," as they are pleased to call them. Would they allow ardent non-unionists to come before union headquarters and speak as freely as they desire to speak, always and every-



This is from a photograph of San Diego's attitude toward free speech. The lady just above the cross is Mrs. Wightman speaking.

rested were treated brutally, badly beaten, clubbed, and kicked, and in one instance taken miles away from the city in an auto, beaten, and threatened with death if he returned. And he a citizen of San Diego! The reports state that the county jail of Santa Ana was filled with them. Thirty-six were thrust into a room in jail, 16 x 16 feet, with but two small windows half open for ventilation. One man fainted, and after much persuasion was allowed to be taken out into the open air, and the door was immediately closed. In one instance several men had to be taken out of a cell to allow those who were in there to lie down on the steel floor.

As one newspaper has stated it, these men were not robbers, nor murderers, nor did they exceed the speed limit with automobiles; they were not sneak-thieves; they were not denizens of the red light district, which is said to be running full blast; they were not vagrants. Reputable witnesses, who were in San Diego at the time, told us that they did not use foul, abusive, vulgar, or profane language. The only crime they committed was the disobeying of an unlawful ordinance, or simply doing

where that is proper? That is the real test of our love of free speech, not for ourselves, but the other man, who may be opposed to us. We wish that it were so; that these labor men who are so ardently pleading for free speech in San Diego, would plead for it just as heartily for non-unionists, for "scabs," for strike-breakers. The principle demands the one as truly as the other, and the "Signs of the Times" believes in free speech for all. If there is criminal libel, the transgressor is responsible to the law; but apart from this, let constitutional rights be maintained.

NOTE.—We were informed by one who had closely observed the matters from the beginning, that the real cause of this effort to suppress free speech had a religious basis. Socialists and Roman Catholics are deadly enemies. Socialism has been conducting a successful propaganda in San Diego, seemingly winning not a few Catholics; and when a Catholic becomes a good Socialist, he becomes a bad Catholic, and the uprising against them was instigated by sympathizers with the church. This surmise may be correct, or not. It has nothing to do with the real merits of the question. The Constitution of the United States declares both for free speech and the right to assemble, and that no law shall be made suppressing the one or preventing the other. We are not in this expressing sympathy with the Socialist propaganda, or with the principles and methods of the I. W. W., or labor-unions. These must stand on their own merits, but we do stand for free speech for all.

Temperance Gains in California

DURING recent weeks the temperance people of California have been very active in numerous localities, conducting local option prohibition campaigns. Something over two hundred towns have had the question before them as to whether they would continue to license the saloon.

Some very energetic work has been going on. Platform speaking and the circulation of thousands of pages of leaflets and other literature have been the chief means of educating the people to see the absurdity and uselessness as well as the curse of keeping the licensed saloon among us. There is absolutely no good thing that can be said in favor of the saloon, while there are enough things that can be said against it to fill page after page.

The election in many of the towns was held on April 8, and twelve of them that we have heard of voted the saloons out on that day. We are glad to be able to announce that our own home town of Mountain View is among the number. An educative campaign was vigorously conducted here for about two months before the election. All personalities and bitter attacks were excluded by common consent of the temperance workers, but we did all in our power to make plain the destructive work that the saloon is doing. The various churches of the community, as well as many citizens who were not affiliated with any religious denomination, worked in the campaign with a unanimity that was good to see. The pastors of the Methodist and Presbyterian churches gave much of their time to the work, and the editors of the SIGNS OF THE TIMES gave several addresses and otherwise helped the good work along. The Pacific Press did considerable printing also, to help the fight for a clean home town. When the campaign was started by the Anti-saloon League, there were many business men, as well as others, who thought there were business reasons why the saloons should stay with us. But as the work of education went on, one after another of these joined us, until when election day was reached, the majority of votes cast against the saloon was a great surprise to the community.

After the conflict was all over, even the saloon

men themselves were compelled to say that we had voted them out fairly, but that we had not abused them in doing it. Let the good work go on all over the grand old Golden State, as well as throughout our great republic and the world at large. May many of the other towns which have their elections on later dates, get rid of these moral pests known as saloons.

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Japan and Mexico, and the United States

For the last two or three years there has been a great deal of discussion concerning the probability of a war between Japan and the United States. But the Government has sought to quiet every one's feelings by assuring us that there was no danger. It would seem, however, from present developments, that our diplomats have had more to contend with in this direction than it would have been wise for them to admit.

From present despatches that appear to be well authenticated, it appears that Japan has been working with determination for several years to get a naval base on this Pacific coast. Her last move was to purchase about 5,000,000 acres of land bordering

been kept up for the last year and more. Diaz was overthrown, and the world was assured that Madero would establish peace. But things in Mexico are now in a worse condition than ever; and from the view-point of a statesman, it would seem that the United States would be compelled to intervene for her own safety, and to protect her citizens that live along the borders of that country, as well as those who are doing business inside.

While this condition of things is confronting our nation, it also appears that Japan is becoming very active around Magdalena Bay, and furthermore that she is seeking to form an alliance with Mexico, as well as with some of the South American republics, with the hope of bringing about a combination that could defeat the United States in case of war.

The situation has become sufficiently serious to cause United States Senator Lodge to have introduced a resolution in the Senate on April 2, calling upon the President for all the information and correspondence at his command upon the subject. It is also stated that some 200,000 United States troops are being mobilized and got in readiness for action in case conditions demand it.

Senator Lodge's resolution in Congress, if there were no other evidence, is sufficient to show that there is some real trouble brewing between this country

and Japan. And the facts of the hour warrant the conviction that all that has been said upon the subject during the last two or three years has not been merely newspaper talk. It is to be sincerely hoped that a war between two such powers as Japan and the United States may be averted. For such nations as these, with modern weapons in their hands, would create scenes of bloodshed that would go beyond description.

Lowering war-clouds of the darkest and most foreboding character continue to hover over the world. Yesterday it was in Europe or else somewhere in Asia, and to-day it is in America. But somewhere and all the time there are these danger-signals that show the war-storm that is coming on. The great mass of the people are so intent on their various pursuits, that they do not realize that Armageddon lies just before us. The prophecies of the Bible are clear upon the subject, and world conditions to-day show that these prophecies are being fulfilled right before our eyes.

Will we take the time to look at the evidence and see that this is so?

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During the heat of England's coal miners' strike, the German war party urged very strongly that the opportune time was reached for the supremacy of the seas to be wrested from the Britons. The German bankers, however, were of the opinion that the time was not ripe for it, and hence the war was not declared. And almost immediately following this the Germans found occasion to turn warmly toward England because of their own internal difficulties with the Socialists and other disquieting parties. In both a social and a political way this old world is getting to assume a very stormy condition.

Hudson Maxim, who has done so much to increase the efficiency of powder and other explosives, thinks that we are not far from the time when the power and rapidity of gun-fire will be as obsolete as the coat of mail of the knight of the Middle Ages.

The seventh World's Sunday-school Association convention will be held in Zurich, Switzerland, July 8-15, 1913. This city was the home of Zwingle, the great Swiss Reformer, and the birthplace of Pestalozzi, the noted educator.



Piercing the last wall in the great Jungfrau tunnel, in Switzerland, over nine miles long. Its terminal at Jungfraujoch is 11,410 feet above sea-level. Its object is to open up for travelers some of the sublimest scenery of the Alps. The upper station lies between two great mountains, the Jungfrau, 13,672 feet high, and the Mönch, over 13,465 feet. February 21 the dynamite shot was fired which opened the tunnel. Great hotels are built at the highest station, and all winter sports may be held in midwinter.

on Magdalena Bay. The purchasing company had enough American names in their list that they evidently hoped to avoid suspicion. But it has come out clearly that Japan is behind the purchase, and she has been sending men into Mexico so rapidly during the last few years that it is now estimated that she has fully 200,000 of her best citizens there. It is stated that the majority of these Japanese have a distinct military bearing, and many of them are known to be veterans of the Russo-Japanese war.

Russia and Japan have so far forgotten their troubles of a few years ago that they are allies in this move in Mexico, which really means a move against the United States. It is also feared that some other nations may be backing Japan in order to break down the "Monroe Doctrine," to which the United States has held so tenaciously. The control of the Panama Canal also has its bearing in the case.

Japan has added about \$200,000,000 to her national debt during the last two years, and this vast sum has been expended on her navy and merchant marine. She has recently put a number of the most modern merchant ships upon the Pacific as trading vessels. But it is said that each and all of these can be turned into swift cruisers and transports within about thirty days' time.

In the meantime the revolution in Mexico has

HOME AND FIRESIDE

The Victory

By Mrs. Earle Albert Rowell

O, weary soul, when crushed with earthly woes,

Hope on! Hope on!

Think'st thou not that Jesus knows
Thy heart was pierced by angry foes?
Then why prolong the day,
When Jesus longs to say,
"Give thou Me thy heart of grief,
And I will give thee sweet relief"?

O, weary one, when bent beneath the load,

Smile on! Smile on!

Fret not thy soul of injuries done,
Thy cries and anguish, hid from mortal view,
Shall pierce the heavenly mansions through,
Where dwells in lofty majesty's abode,
The King of Kings, the Lord of Light.
He shall judge thy soul aright.

O, vanquished one, no more thy soul must pine.

Strive on! Strive on!

E'en tho the fight be hard, the battle long,
No laurels worn, less victories are won,
Fight on! Fight on!

— ★ ★ —

The Responsibility of Parents

By Mrs. E. G. White

THE training of children is one of the most solemn responsibilities ever committed to mortals. Children are the Lord's heritage, and He would have them educated to be coworkers with Him. He has a special interest in this work; for in children He sees talent and influence, which, when controlled by His Holy Spirit, will become a power for good, and bring glory to His name. Christ died to save children, and He is ready to do a great work for them if parents will coöperate with Him by training and educating them according to the instructions He has given. This should be the first work of all parents.

God holds us responsible for every ray of light that He has permitted to shine upon us. We are to reflect His light to others in clear and certain rays. "As many as received Him, to them gave He power to become the sons of God." These are made the depositaries of truth. This truth they hold in trust, and it is their duty to make it known to all, especially to the children. But too often our neglect to fulfil our responsibilities as God requires, leaves us in an uncertain position. Few can bear the light of God's Word without a feeling of self-reproach because of a defective performance of duty.

As the child is in habits and manners, so the man will be. What earnest work, then, should be bestowed upon the character-building of children! When very young, children are susceptible to divine influences. The Lord takes these children under His special care; and when they are brought up in the nurture and admonition of the Lord, they are a help and not a hindrance to their parents. But too often the indifference of parents leads them to neglect their children; they have little idea of how to train them for the Master.

Those who deal with children, need a large supply of the grace of Christ. God would have them dealt with wisely, tenderly, and yet firmly, that their feet may not stray over the boundary, to the side of the enemy. Those parents who realize their God-given responsibility in this matter, will have faith

in God, and will work with travail of soul for their children, that their minds, their hands, and their hearts may be consecrated to the service of God.

The character and experience of John the Baptist, the forerunner of Christ, should be an encouragement to parents in the training of their children. John did not make his home in the cities and villages. From childhood to youth, and from youth to manhood, he lived in the wilderness. But he did not live thus for any selfish purpose. In his time the Jewish religious teachers had well-nigh lost all spiritual life. Nothing in their teaching stood out clear and convincing. They had so enclosed themselves within themselves, and were regarded as possessing such sanctity, that none of the people disputed what they said or taught.

But the life of John was a special life; and it was the will of God that he should separate from the busy haunts of men, and learn his life lessons from nature and from nature's God, receiving his impressions from Him alone. His work was to prepare the way for the Messiah. He looked upon his mind as belonging to God, and he brought his thoughts into obedience to Christ. He trained his mind to contemplate the great and important truths of the Word of God, and insensibly it broadened, and acquired an expansion that enabled him to comprehend spiritual things.

So it will be now. The mind that is given to God, to be molded and fashioned after the divine similitude, will grow in power. As we work in God's lines, recognizing our accountability to do the work He has given us to do, we continually receive a supply of grace to impart to others.

It is important that the standard God has set for us be not lowered. We feel alarmed at the discrepancy seen between our obligations to God and the manner in which we meet them. But we can not cure this evil by lowering the standard, in order that our deficiencies may pass. With the example of John and of Christ before us, can we do less than elevate the standard of purity and holiness?

God has honored the young. He chose Joseph in his youth to do a special work for His people. He called Samuel, and committed to him a solemn message. By a solemn vow, before his birth, Hannah had given Samuel to the Lord. After his birth, true to her vow, she took him to the tabernacle. "But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." How many prayers the mother stitched into this token of love for her child! Of Samuel it was said, as of John the Baptist and of Christ, "And the child Samuel grew on, and was in favor both with the Lord, and also with men." From this we see that the Lord watches over children, noting with intense interest the characters which they form.

When parents have the Word of God before them, defining what He approves and what He disapproves, they have no excuse for following a wrong course. But notwithstanding this, there is a neglect to teach

children in the way of the Lord,— a fearful, terrible neglect; and many children are lost to Jesus for want of careful training. Parents have neglected their God-given responsibilities, and Satan has taken possession of their children. Under his direction, by their evil communication they corrupt other children. Thus Satan has the children, even of professed Christians, under his control. But still the parents pass on indifferently, as if they were not neglecting one of the most solemn responsibilities ever given to man.

Parents, if you wish the minds of your children to be evil, let them have their own way. There will then be such a development of wrong that the heavenly angels will look down with grief and sadness upon parents and children.

God has given parents a warning in the history of Eli's family. Eli neglected the duty resting upon him as a parent. He indulged his sons, failing to restrain their wrong habits and practises. "The sons of Eli were sons of Belial; they knew not the Lord." Yet in spite of this, tho utterly unfitted for the work of God, they served in holy office; and God was dishonored.

Eli remonstrated with his sons, saying, "Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress." But he took no decided measures to restrain them, and "they harkened not unto the voice of their father." The Lord held Eli responsible for the terrible example set by his sons. He was judge in Israel, but he neglected the duties resting upon him.

God sent a messenger to Eli, to unfold to him what He had done for him by exalting him to the most honorable position in the kingdom, making him priest and judge, and connecting him with Himself as the one who was to carry out His mind; the messenger was to tell him also of the punishment to come upon himself and house because of his sin. "Behold, the days come," He said, "that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. . . . And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them."

The Lord came no more to Eli. By failing to judge his own sons, by neglecting to separate them from the Lord's service, he dishonored God. The Lord spoke no more to him. Calling the youthful Samuel, He revealed to him what was to come upon Eli.

How much might have been averted had Eli followed the counsel of the Lord, and carefully trained his sons in their childhood and youth! Let parents take this lesson to heart, and instead of allowing their children to indulge and gratify self, educate them to control themselves, and to keep God's glory in view.

Parents should teach their children to work for Christ; they should school them for actual service. O, that I could make my voice heard and my influence felt nigh and afar off, that parents might realize their responsibility in this matter! Your children are the Lord's heritage; and He will one day ask of every parent, "Where is the flock that was given thee, thy beautiful flock?"

Parents, take your children with you into

your religious exercises. Throw around them the arms of your faith, and consecrate them to Christ. Do not allow anything to cause you to throw off your responsibility to train them aright; do not let any worldly interest induce you to leave them behind. Never let your Christian life isolate them from you. Bring them with you to the Lord; educate their minds to become familiar with divine truth. Let them associate with those that love God. Bring them to the people of God as children whom you are seeking to help to build characters fit for eternity.

Of Abraham the Lord declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham made straight paths for his feet, lest the lame should be turned out of the way. He faithfully discharged his duty, and the Lord blessed him, and made him a blessing. This is the path in which the Lord would have all parents walk. Parents, study this example which has been left on record for you, and strive earnestly to follow it. When you fulfil your God-given duties, as did Abraham, God will commend you in the heavenly courts, as He did Abraham.

— ★ ★ —

Seed Thoughts

PROFESSED Christians ought to have sufficient faith in God to enable them to believe that He will bring to pass whatever is best for them and for His cause at large.

God, the Creator of the universe, has it in His power to shape the course of events as He pleases, and as He sees is best for this world and for the universe in general.

But God wants His children to have such an interest in eternal things pertaining to salvation, that they will seek Him in earnest prayer for their culmination.

When religious zealots put their trust in the arm of the State, or any other political organization, to carry out their wishes and schemes, they are actually ignoring and depreciating the power of God.

To ignore and depreciate the power of God, by putting their trust in some other power, is evidence that those who do this are not controlled by the Spirit of God. And when not controlled by the Spirit of God, men and women are certain to be led into many and grievous errors.

J. W. LOWE.

— ★ ★ —

Kind Words at Home

SPEAK kindly in the morning; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly.

Speak kindly at night; for it may be that before the dawn, some loved one may finish his or her space of life, and it will be too late to ask for forgiveness.

Speak kindly at all times; it encourages the downcast, cheers the sorrowing, and very likely awakens the erring to earnest resolves to do better, with strength to keep them.

Kind words are balm to the soul. They oil up the entire machinery of life, and keep it in good running order.—*Anonymus.*

BOOKS WORTH WHILE

For Your Summer's Reading

The following inexpensive, attractive books of "The Young People's Library" will entertain you by the hour while adding greatly to your store of knowledge.



Native Life in India

This land is noted for its dense population. One of the most striking peculiarities of Hindu society is its division into castes—priests, military, merchants, bankers, traders, agriculturists, artisans, shepherds, etc. Of the manners, customs, dress, religions, and general characteristics of these millions of people, and of their attitude toward Christianity, Mr. Henry Rice, preacher and teacher, writes. This is most intensely interesting and educational.



The Tonga Islands

In this beautiful book of travel the reader voyages from the Golden Gate to the Samoan Islands, and thence 350 miles southwest to the historic Tonga group. During the trip Mrs. Adams, the author, reviews the century's struggles of these people from heathenish customs and ceremonies to their condition of civilization and Christian living to-day. From Tonga the reader is taken to islands and groups near-by and given a most interesting insight into the lives and activities of the peoples in the beautiful South Pacific.



John of Wycliffe

How few young people really know more of John of Wycliffe than that he was the "Morning Star of the Reformation"! His entire life was molded by his surroundings in youth, his leaving the monastic school and entering Oxford before the age of twenty, his seven years of study and contact with the Holy Scriptures there. Of all this, and later of his break with Rome and the mighty work he accomplished, this thrilling biographical sketch tells our young people.



Savonarola

A few years before the birth of Martin Luther, Italy was stirred by the preaching of Girolamo Savonarola. This sketch tells of his early education and his study of the works of Aquinas; of his piety, which led him to enter the monastery at Bologna; of later missions; and, finally, of his faith in the Word of God, and the revelations concerning what should befall Italy, and their fulfillment. His fearless proclamation of the truth brought on opposition and resulted in his being martyred in 1498.



Two Cannibal Archipelagoes

Traveling 600 miles westward from Fiji you would reach New Hebrides, inhabited by 250,000 people, made up of tribes, and ruled principally by chieftains. You approach Tanna, where, if it be night, you see the light of the great volcano Yasur. Of this island the captain tells you that more white men have here lost their lives than on any other island in the South Pacific. This book gives an interesting account of the New Hebrides, also of the Solomon Islands, and refers to the efforts to establish missions.



Life on the Congo

In this description of the great Congo River Basin—Africa—with its one million and fifty thousand square miles, and its six races of people, the reader will figuratively find himself lost to the world. A chapter on "Home Life" brings in the peculiar customs, the domestic activities, marriage, trading, dress, etc. "Religious Ideas," "Cannibalism," "Free Masonry and Charms," and "Missions" are other chapters of intense interest.



Left With a Trust

In this excellent story Mr. Grainger gathers his family around him in their London home before leaving for a year's work in Sydney, Australia. He leaves a "trust" with each one of the nine children concerning how they shall work with mother and lighten her cares during his long absence. How these trusts were carried out, the mistakes that were made, and the victories gained in the experience during the year, is most interesting. At the happy reunion around the fire-side these are recounted to father, and thanks are given to the heavenly Father for His care returned. A beautiful family story.



Jack the Conqueror

Thousands of boys and girls and young men and women have been inspired, by the perseverance of Jack the conqueror, to work steadily forward undaunted by difficulties. An orphan boy, cared for by an ill-natured aunt, Jack didn't have much encouragement aside from his own purpose. He gathered willow twigs and made and sold baskets to pay his way to school; finally was graduated, and became an instructor. This story will fire you with ambition to overcome difficulties.

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6 Religious Liberty Numbers

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Note carefully this partial list of contents

No. 1, May 21, 1912

AMERICA AND RELIGIOUS LIBERTY

Two Great Charters. This article to give a rapid review of attempts to secure and establish religious liberty in the Old World, making its strong points the Magna Charta and the Declaration of Independence.

THE BIBLE AND RELIGIOUS LIBERTY

The Individual—His God-Given Rights. The precept is addressed to the individual; faith is individual; choosing is individual; God no respecter of persons; and the individual's God-given rights.

AN INQUIRY INTO RELIGIOUS LIBERTY

What Liberty Is—individual liberty, personal liberty, political liberty, religious liberty, limitations of liberty.

CALIFORNIA AND LIBERTY

Spirit of Liberty; Early Days—California to the East as America was to other lands.

THE HOME

Love and Tenderness in the Home—serving each other.

MRS. E. G. WHITE

The Power and Influence of the Gospel of Christ.

SINGLE ARTICLE

The Reformation and Liberty.

No. 3, June 4, 1912

AMERICA AND RELIGIOUS LIBERTY

The Constitution and Its Guarantees of Religious Liberty—the emphasis that was laid on that Constitution by the principles set forth by R. M. Johnson in 1829-1831.

THE BIBLE AND RELIGIOUS LIBERTY

Christ Came Not to Judge, but to Save. His ministers must do the same.

AN INQUIRY INTO RELIGIOUS LIBERTY

Civil and Moral Law—crime and sin.

CALIFORNIA AND LIBERTY

The Repeal of Sunday Law.

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The Mother; Her Burdens, Her Rights.

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AN INQUIRY INTO RELIGIOUS LIBERTY

Teachings of Christ and Apostles Regarding Liberty of Conscience—with illustrations as found in Luke 9; John 12:47; 18:36; 2 Cor. 5:11; etc.

CALIFORNIA AND LIBERTY

Initiative, Referendum, and Recall Wrongly Used a Potent Force for Evil.

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Children's Duty and Attitude Toward Parents.

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The Power and Influence of the Gospel of Christ.

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Evil Principles Rather than Evil Men.

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A New Order of Things—showing the reasons why the Pilgrims fled to America, Roger Williams and his work, the "fathers of the republic" as manifest in the "Virginia Bill of Rights" and other documents, and the position of the Presbytery of Hanover, and the Baptists.

THE BIBLE AND RELIGIOUS LIBERTY

God and Caesar—relation of Church and State; sin and crime.

AN INQUIRY INTO RELIGIOUS LIBERTY

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The Golden Rule versus Religious Legislation.

AN INQUIRY INTO RELIGIOUS LIBERTY

Scope of Human Rule—must not usurp the place of conscience or God. Illustrations in Daniel 3; Daniel 6, and Acts 4 and 5.

CALIFORNIA AND LIBERTY

Futile Attempts to Secure a Sunday Law.

THE HOME

Parents' Duties and Attitude Toward Their Children.

MRS. E. G. WHITE

The Power and Influence of the Gospel of Christ.

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Ministers of the Gospel Not Ministers of Law.

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Union of Roman Catholics and Protestants over Sunday Laws.

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An Appeal to Christians.

AN INQUIRY INTO RELIGIOUS LIBERTY

Results of Liberty, and the Consequences of Departing from God's Word.

CALIFORNIA AND LIBERTY

An Appeal to Californians.

THE HOME

A Christian Home a Light in the World.

MRS. E. G. WHITE

The Power and Influence of the Gospel of Christ.

SINGLE ARTICLE

Not for Ourselves.

¶ This issue means much to everybody—the business and the professional man, the laboring man, and the man of leisure, and most of all the Christian. It has meant much to, and still has much to do in, other countries; it is meaning much to other States, and means much to our own country and State. Every liberty-loving man and woman should understand the underlying principles; they are found in the Word of God.

¶ You are invited and urged to study the question with us for a few weeks. Some of your acquaintances would doubtless like to follow the studies with you. Why not include a list of them with your own name?

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Signs of the Times

Mountain View, California

The Vegetarian Cook Book

In introducing this work, the author, who has devoted his life to a practical working out of the Vegetarian Idea, and is now successfully operating two large vegetarian cafeterias in Los Angeles, says:

Good cooking is not the result of accident, a species of good luck, as it were. There is reason in every process, a law governing every chemical change. A course of medical lectures does not make a physician, nor will a collection of choice recipes make a cook. There must be a knowledge of compounding, as well as of compiling; of baking, as well as of mixing; and above all, one must engage in the real doing. Theory alone will not suffice; but experience, which practise only can give, is of the utmost importance.

The processes which enter into what is termed vegetarian cooking are next outlined. In taking up the subject of Soups, he classifies them into "Cream," "Vegetable," "Puree," and "Fruit" Soups, and then tells just what to use as "foundation;" how to prepare egg-balls, dumplings, and noodles, for soups. Seventeen pages are given to recipes for the most delicious and nourishing soups.

Under *Entrees* directions are given for making 133 different entree dishes. Forty-two pages are given to directions and recipes for cooking and serving vegetables, and for preparing sauces for vegetables and entrees in the most palatable and wholesome way.

Salads and Salad Dressings is a subject dear to every housewife's heart. In his restaurant work the author has made a specialty of these, and gives the benefit of his experience to the home, in this department of twenty-eight pages. Thirty-six pages of pudding recipes are given, and seventy-six pages are devoted to Pies, Cakes, Bakery and Breakfast Dishes, Toasts, Eggs, Dairy Dishes, Liquid Foods, Sandwiches, Nut Preparations, Fruits and their Preparation, Fruits and their Canning, Ices and Sherbets, and Beverages.

The closing chapters picture and describe the utensils needed in the kitchen; give scientific food charts showing comparative nutriment of foods; outline correct combinations for health; and give in detail suggestions on Table Etiquette, Rules for Waiters, Rules for Serving, How to Lay the Table, Serving a Family Dinner Without Servants, Simple Family Dinner Menu, Simple Family Breakfast Menu.

In these days when Vegetarianism in practise—not merely in theory—IS IN DEMAND, this tested work is bringing needed assistance to hundreds of homes. In its present revised form every recipe is adapted for family use, and its price—\$1.00—places its help in the reach of all.

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This is not a matter which I have willingly allowed to run so long; but for reasons I do not fully understand, in spite of constant prayers and earnest efforts—intensely earnest efforts since 1884—I have been unable to settle these matters before. Address Milo E. Yergin, 1701 West Washington Boulevard, Chicago, Illinois.

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MOUNTAIN VIEW, CAL., APRIL 23, 1912

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

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This time is the world's "night" of sin; yet this time is also opportunity's "day of salvation." But it is likewise true that "the night is far spent," and the bright morning of eternal deliverance is about to dawn. Be ready for the breaking morn.

"To whom do we belong?" is a pertinent question financially and morally. Sometimes the political agitators declare that we belong to the bondholders of Europe, others say to Morgan and his combination. But more important than this is, To whom do we belong morally? Whom do we serve? Who is our master? To what cause are our best energies devoted? Are we serving self or God?

"Pray On."—"Men ought always to pray, and not to faint." "Pray without ceasing." "Continue instant in prayer." "Praying at all seasons." Surely, we should not have these injunctions and exhortations if prayer meant only a mere asking. Steadfast continuance is implied. If heaven seems brass to-day, plead to-morrow. If God seems far and trouble near, plead still. Your own heart may be clogging the current of His life. Your sins may be hiding the richest blessings. Pray on. Plead His love, His promises, your need. There are no mightier arguments. Then believe, hope; for He "taketh pleasure" "in those that hope in His mercy."

"Like as a Father."—In His constant love and care, God compares Himself with mother-love—He will not, can not, forget. But in strong pardoning pity, He likens Himself to the father. "Like as a father pitieth [the word is stronger than pardon, and includes love] his children, so the Lord pitieth them that fear Him." With fervent love, with tender pity, with strong helpfulness, God regards every soul who would lead a better life. How the

true father longs for his child! He sees that child's blunders, mistakes, sins, and the awful results if the course is persisted in; but he pities still. Such pity, such love, ought to lead to whole-hearted consecration to our heavenly Father.

If "P. B." of Seattle, Washington, who wrote us a letter under date of February 5, 1912, will give us name and address, we will be glad to answer the letter, and that letter, like all others, will be held in perfect confidence.

A Haven for Rest and Healing.—While on our visit to Southern California, we were pleased to visit for the first time the Glendale Sanitarium, located in the city of Glendale, eight miles from Los Angeles, reached by two electric lines, with a twenty-minute service. The climate is most excellent, clear and dry, and the grounds about the sanitarium are beautiful and pleasant. The main building accommodates about sixty patients, with commodious offices, parlors, dining-room, etc., and treatment rooms. The new hospital, remodeled in the last few months, nearly doubles the capacity of the sanitarium, and furnishes a new surgical ward, containing twenty-six beds, a medical ward of twelve, and twelve new private rooms. The operating room is large, well lighted, and completely equipped. The working staff of the sanitarium numbers about eighty, of which forty-eight are nurses. The sanitarium is conducting a high-class nurses' training school, giving a two years and three months course, the class work running the year round. There seems to be an earnest and enthusiastic corps of workers, and a helpful, united spirit in the sanitarium. Being close to the large and growing city of Los Angeles, they have a great variety of cases, acute and chronic, which enables them to give large experience to their nurses. During the past winter there have been from twenty-five to thirty on special duty. Then, too, they are doing a large amount of missionary work in visiting the poorer classes in Los Angeles. The school is affiliated with the Florence Crittendon Maternity Home, where nurses spend some time.

Bible classes are held daily, chapel exercises for the workers each morning, and worship morning and evening with the patients. The Lord has especially blessed this institution during the last two years. In past times it has had difficulty in meeting its expenses; but it has become known now, and is on a prosperous basis. 664 new patients were in the institution during the last year, and 16,806 treatments were given. We are sure that any of our friends who may be in that section and wish to spend a few days in resting or treatment, will find it profitable and advantageous to go to the Glendale Sanitarium. The members of the faculty are: J. J. Wessels, manager; Dr. D. D. Comstock, medical superintendent; Dr. H. F. Rand, surgeon; Dr. Belle Wood-Comstock, lady physician; C. F. Marvin, chaplain; Mrs. Dora Bassett, matron; Mrs. Lillian Santee, head nurse.

Preserve Tallulah Falls.—An appeal comes to us from Mrs. Helen D. Longstreet, Gainesville, Georgia, for the preservation of Tallulah Falls, said to be the most sublime waterfall, or series of waterfalls, within the borders of America, almost rivaling Niagara in majesty, and outrivaling it in beauty. We learn from Mrs. Longstreet's communications that a commercial company has set itself to use the wonderful attraction for the gross and sordid purposes of commercialism, and Mrs. Longstreet is writing in protest of this. She is asking Americans from the Atlantic to the Pacific, from the Canadian border to the gulf, to protest against this desecration. Not only that, but the Tallulah Falls Conservation Association offers a prize of \$500 for the best 2,000 word article on the duty of the American nation to conserve Tallulah Falls, which contest is open to every man, woman, and child in America, the officers of the Tallulah Falls Conservation Association alone excepted. If Mrs. Helen D. Longstreet were not barred by the fact that she is president of that association; we are sure she would win the prize. Her marvelously eloquent appeal—sympathetic, patriotic, pathetic, winning—certainly ought to stir the people of Georgia, and patriots

everywhere who believe in sentiment, to do all possible to preserve this marvelous natural feature to the State and to America. Very touching is Mrs. Longstreet's appeal to the men who fought on each side in the recent Civil War. Here is a paragraph of her description:

"Nor is this masterpiece of the Maker's handiwork in our Georgia mountains surpassed even by the famous cataract of Niagara. With one magnificent leap, the latter plunges with an ocean's roar into Lake Ontario. The majesty of the spectacle is indeed sublime, but the eye can take it in at a single glance. Not so with Tallulah. There are five separate and superb cataracts in this unrivaled gorge, each a miracle within itself, both of beauty and of song, each hidden from the other's view in the abysmal depths of this magnificent cañon. It requires five separate thrones to appease the majesty of this queen of waterfalls."

We sincerely hope that Mrs. Longstreet and her association will be able to save the falls from the vandal hand of commercialism.

Recall of Judges.—In the following, the New York *Thrice-a-Week World* puts the matter clearly and asks some pertinent questions, which should arrest the attention of the thoughtful: "No American court has or exercises the power to deny to the people the right to carry out any given policy. But the people have imposed upon themselves constitutional restraints against hasty action, and have established a judicial power to make those restraints practically effective. The people may in a moment of passion demand and secure ex post facto legislation. But they have said in their constitutions that this must not be. Would the court 'nullify their wishes' in hearing their sober constitutional demand instead of the momentary popular impulse? . . . Is trial by jury to be likewise set aside on a gross miscarriage of jury justice? Or the writ of habeas corpus or the freedom of speech or the right of petition?"

No Sect.—A little leaflet is placed in our hands in which no organization of Christians is advocated. It says, "To organize means to set boundaries." Now this depends on the purpose and kind of organization. If a company organize by a creed, they truly set boundaries to truth, to faith, to growth; but if they organize to do better work for God, that is quite another thing. The human body is quite an organization, in which each part is dependent and interdependent on each and all others. It would be a wretched mass of conglomeration without organization. Among the gifts God has set in the church is that of "governments." And He teaches discipline by teaching subjection to each other. No organization is a cheat and snare.

Losing Faith.—The Rev. Thomas Whitelaw, M.A., D.D., in "The Fundamentals," volume 6, quotes the editor of the *Hibbert Journal* as saying, "Society abounds with earnest and educated persons who have lost faith in a living, personal God, and see their fellows and foresee themselves passing out of life entirely without hope." And he who comes in touch with society in general knows that the quotation utters a great sad fact. The same thing is strongly and emphatically implied—foretold—by our Lord: "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" How its scarcity ought to quicken the zeal and earnestness of God's children!

According to a bulletin issued by the University of California, eight times as much fruit was borne by sprayed trees as by unsprayed trees in a thrips-infected pear orchard in the Santa Clara Valley. These trees were sprayed with whitewash, and the amount of blossoms maturing was in proportion to the amount of whitewash applied. Unsprayed trees blossomed feebly; the sprayed trees came out into full bloom. This bulletin can be secured from the University of California, as well as one on protecting orchards from the peach-tree borer.