

Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3745 — The High Calling

What is the "high calling," and why is it called a mystery? E. H.

Our inquirer makes no reference to any passage of Scripture. The term "high calling" is used in Phil. 3:14,—"I press toward the mark for the prize of the high calling of God in Christ Jesus." This is referred to as the "heavenly calling" in Heb. 3:1, and as the "holy calling" in 2 Tim. 1:9, but in no case is the calling said to be a mystery. The high calling is God's call to character, to crown, and to victory, to be His child and His alone. The "mystery" is God's power in the Gospel which effects the work for which He has called us. As expressed in the context in Philipians 3, "Not as tho I had already attained, either were already perfect; but I follow after, if that I may apprehend [or lay hold of] that for which also I am apprehended [or was laid hold of] of Christ Jesus." God called Paul to salvation, to a special, particular work for Him, and laid hold of him for that call. Paul yields himself to Christ, that the power of the mystery of God may work out in him the very things to which God called him. And this power which thus works is the mystery of the Gospel set forth in Col. 1:26, 27. And in the soul that believes, that mystery develops "Christ in you, the hope of glory." No human mind can fathom it, no human mind can understand it, no human mind can comprehend it; but every soul can by faith apprehend it, or lay hold upon it, and God in His own wisdom and power will do the work.

3746 — Creed and Union

Is it necessary for man, or a combination of men, to formulate a creed to carry into effect 1 Cor. 1:10? A. J. S.

The scripture reads as follows: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." Now if the apostle Paul thought that a creed would bind the Corinthians together, why did he not give it? Why was it not given in the very first place, when they were converted, and the church was organized down at Corinth? Of course the obvious answer to this question is this,—that there is no form, or doctrine, or creed, that men may make which will bind souls together in the Lord Jesus Christ. One of the most fearful causes of division in the Christian church has been the formulation of creeds. If the Word of God were itself taken, and men would hold to that Word, there would be no need of creed. They would find ample room for growth in the development of the great truth of the Gospel; they would find eternal principles that would hold them to oneness in all essentials. But just as soon as the dead hands of men, the cold, inflexible creeds, are set to mold the faith of men, living souls are bound to break from them, and in breaking from them, of course gather around themselves other souls, sometimes mere discontents, and a new organization is formed; and in the history of the past, the new organization itself has formed a creed, and the same thing has been repeated through the ages. There is but one bond of union with the Lord Jesus Christ, and that is life union. There is but one mind to control any union with Him, and for this the apostle pleads: "Let this mind be in you, which was also in Christ Jesus." Only so can His children be of one mind and one heart. The creed bondage has been the curse of Christendom.

3747 — Making of Worlds

Were the worlds made at one time, or was our earth made later than other worlds? And was the Sabbath kept before creation?

There are a great many things that God has not fully revealed to us, nor can eternity reveal them, because our minds are finite, while God in His works and His creation is infinite. We read in Gen. 1:1 that "in the beginning God created the heaven and the earth." Just how much time, as men look upon it, is covered in that expression "in the beginning," we do not know. It may be that all the various suns and worlds in space were created at one time. So far as the Scripture reveals, we know of nothing which would give us any information upon that point. Astronomers think that the evidence goes to show that some worlds are a great deal older than other worlds; but they are judging things wholly from this earth, that has been blasted by sin.

The term "worlds" itself, to which our questioner seemingly refers, in Heb. 1:2 and 11:3, does not mean world in the sense in which this earth is a world, a material globe, but refers to ages, a more literal translation of the Greek term. Some of these wonderful things we will have to leave to the study of the glorious eternity which lies before.

As to the Sabbath, we understand it to be a general law of God's universe adapted to all worlds for all worshipping creatures, a joy, a delight, a blessing.

3748 — As the Angels

Please explain Mark 12:25, "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." A. P. F.

It would seem to us that the text is about as plain as can be. It is the direct statement of our Lord that in that life to come the righteous, who rise from the dead, neither marry nor are given in marriage; and therefore we do not understand, as the question is asked, that there will be families on the earth, and that children will be reared. "Of the increase of His [Christ's] government and peace there shall be no end," reads Isa. 9:7; and that may be true, also, of the increase of subjects in His government. Just as long as eternity shall last, there will be more worlds created and more worlds peopled, and Christ is Lord of all. But we do not gather from this that that increase will come in the new earth as it does in this world, through physical generation. Isa. 11:8, and other similar Old Testament passages, present before us in the language that people could understand at that time, the glories of the future, when all would be submitted to the Lord Jesus Christ. God would have wrought all those things for the Jews then, even on this earth, if they had all yielded to Him. But they did not. If they had done so, then His righteous rule would have brought final perfection, the poor would be judged with righteousness, and the meek of the earth with equity; but now all those things will be fulfilled in a far larger, greater measure when Christ shall come the second time. We certainly should understand these Old Testament scriptures as not contradictory to the words of our Lord. Associations in the new earth would naturally have to do with associations here. We do not believe that God will take from those who are saved in the new earth the pleasant, helpful, uplifting associations of this world; and families who have struggled together for God and His truth, will be associated more closely, in the very nature of the case, in the world to come. For all who are saved in this world God will have great work to do. They will reveal to other worlds, yet uncreated, perhaps, and the inhabitants of other worlds, the wonderful glory and love of God. The true, high, holy pleasures of spiritual life will far transcend any of the sensual pleasures of this world.

3749 — A New Creation

When does the birth of the new creation take place? E. H.

When man fully accepts of the Lord Jesus Christ as his one and only Saviour, and God accepts him as His child. It may be said that in a far fuller sense this is true when man is raised from the dead, immortal. The real thing, after all, however, in any individual, is character; and man is born into the beginning of character when he is born from above. John 3:3-5 (margin). That development, of course, is a matter of growth in his Christian life. The resurrection of the body, or the changing from mortality to immortality, is just simply God's placing His own stamp upon the incorruptible character.

3750 — Question on Tithing

When a crop is harvested and sold, is it proper to pay tithe on the full amount, or would it be robbing God to first withdraw the necessary expense of raising and harvesting the crop, such as buying sacks for potatoes, for instance? J. G. W.

That necessary expense would justly be taken from the sales before the amount was tithed. One does not take the value of his own time, however, from his work; but if it were necessary for him to hire a man to help him in the harvesting to the extent of \$100 for instance, that would be deducted from it before the amount was tithed. That is not robbing God. That is

a part of the expenses that are necessary to the harvesting of the crop, of which the man himself stands nine tenths, and God one tenth; consequently it is taken from the whole amount before the remainder is tithed.



Schedule for Week Ending May 18, 1912

Sunday	May 12	2 Chronicles	23, 24
Monday	" 13	"	25, 26
Tuesday	" 14	"	27, 28
Wednesday	" 15	"	29
Thursday	" 16	"	30, 31
Friday	" 17	"	32
Sabbath	" 18	Psalms	39, 40, 41

Our readings for the week lie wholly within 2 Chronicles, chapters 23 to 32, closing for the Sabbath reading with Psalms 39, 40, and 41. The record covers the reigns of the evil rulers, Athaliah, weak Joash, unstable Amaziah, wavering Ahaz; and the reigns of the good kings, among whom we count Jehoiada the priest, Uzziah, Jotham, and the great and good Hezekiah. Of wonderful interest are these names. We learn from them that doing duty brought blessing, departing from God brought strife and captivity and great loss. Some things might have been so different if men had remembered God. Yet how willing was He to turn to the help of His people when they sought Him with all the heart! How mightily He wrought for them! One can not help being sorry for Asa, in turning to the physicians instead of God in his latter years, after such a worthy reign; and also regarding the mistake and presumption of Uzziah. Very cheering and helpful are the psalms for this week. The 40th is especially prophetic of our Lord.

Schedule for Week Ending May 25, 1912

Sunday	May 19	Chronicles	33
Monday	" 20	"	34
Tuesday	" 21	"	35
Wednesday	" 22	"	36
Thursday	" 23	Ezra 1; 2:1, 2, 64-70; 3	
Friday	" 24	Ezra 4, 5	
Sabbath	" 25	Psalms	42, 43, 44

Our readings cover the last four chapters in 2 Chronicles, all of the first five chapters of Ezra which is given in our schedule, and Psalms 42 to 44. Chronicles sketches very rapidly the decline of the kingdom of Judah. Hezekiah prayed for an extension of life. In the fifteen years added to his life, Manasseh was born, one of the wickedest kings that Judah ever had; and his reign was one of the longest, 55 years. And yet he is a marvelous instance of God's wonderful mercy; for humbling himself after he was taken prisoner by the Assyrians, God restored him, Manasseh learned to know Him, and God accepted him. What is said to be his prayer is found in the Apocrypha. He was followed by Amon his son, a wicked king; and he by Josiah, one of the best and most devoted of kings, and one whom Jeremiah so lamented. After Josiah, came the swift descent of Judah under the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, until Jerusalem was utterly laid waste, and her holy house was burned.

In our lessons in Ezra we omit verses 3-63, inclusive, of the second chapter. They are simply a list of the names and number of the children of Israel that returned from the captivity. The whole book of Ezra is given to the return from the Babylonian captivity. First we have a decree of Cyrus as recorded in the first chapter, broad enough to cover all Israel, the ten tribes as well as the two, and the feeble response to that, of only 49,897, all told, returning. In chapter 4 we have a story of the work of the Samaritans, a mixed people who opposed the children of Israel in the building of the temple; and the stopping of their work in the building, caused by the king of Persia called Artaxerxes, who was really the false Smerdis, a usurper. His work was undone by kings that followed.

Psalms 42, 43, and 44 are psalms of encouragement to those who are downcast, especially Psalms 42 and 43, which begin with mourning and lamentation, but end with assurances and hope. From Psalm 44 Paul quotes in Romans 8. The writer of Psalm 44, looking upon Israel in her backslidden, persecuted condition, says, "We are accounted as sheep for the slaughter." But Paul lifts it above all these things, and declares in Romans 8, "Nay, in all these things we are more than conquerors through Him that loved us."

Sigms 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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Feeding the Five Thousand

By Mrs. E. G. White

CHRIST had retired to a secluded place with His disciples, but this rare season of peaceful quietude was soon broken. The disciples thought they had withdrawn where they would not be discovered; but as soon as the multitude missed the divine Teacher, they inquired, "Where is He?" Some among them had noticed the direction in which Christ and His disciples had gone, and soon an immense crowd was looking for Christ. Fresh additions were made to this number, until the congregation was composed of no less than five thousand men, besides women and children.

From the hillside Jesus looked upon the moving multitude, and His great heart of love and compassion was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming, and still coming. He was "moved with compassion toward them, because they were as sheep not having a shepherd." Leaving His mountain retreat, He found a convenient place where He could minister to their spiritual destitution. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as He taught the multitude the way of salvation.

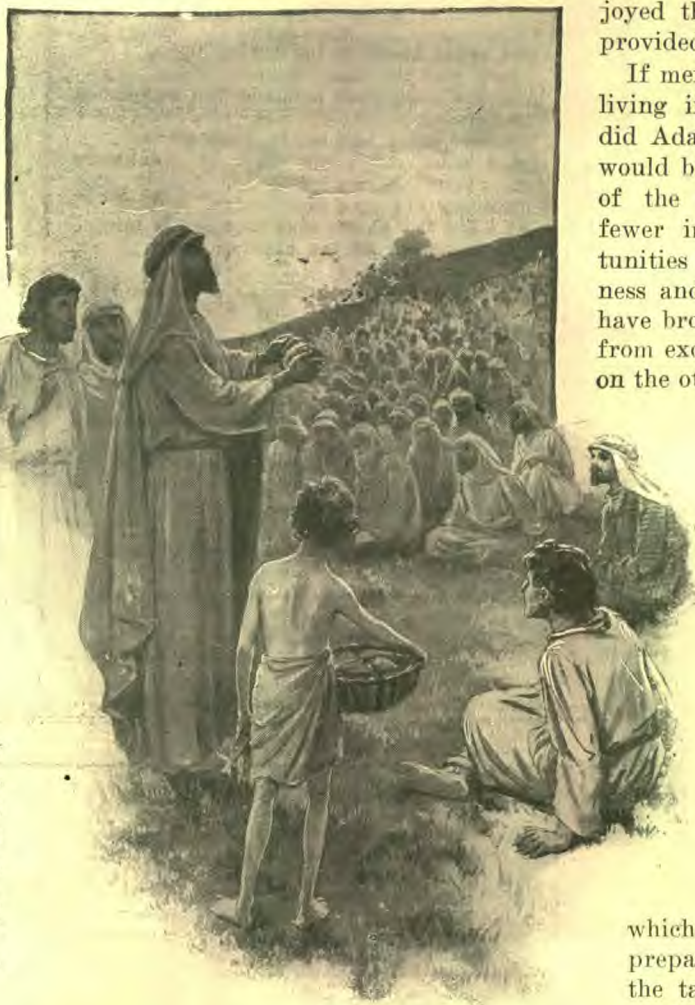
The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it was since they had eaten anything.

The Miracle Performed

"And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. He answered and said unto them, Give ye them to eat." Surprised and astonished, they say unto Him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And He commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves, and gave them

to His disciples to set before them; and the two fishes divided He among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes."

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual need. The miracle of the loaves shows us that God's dealings with His people are full of goodness and truth. The people were weary and faint. Many



"There is a lad here, which hath five barley loaves, and two small fishes," John 6:9.

had been standing for hours. They had been so intensely interested in Christ's words that they had never once thought of sitting down, and the crowd was so great that there was danger of their trampling upon each other. Jesus would give them a chance to rest, and He bade them sit down. They could sit down and rest in comfort; for there was much grass in the place. Christ arranged to give them all the rest they needed. O, how few understand the sympathy and love of Jesus!

Object of Miracles

Christ never worked a miracle except to supply a genuine necessity, and every mir-

acle was of a character to lead the people to the Tree of Life, whose fruit is for the healing of the nations. The simple food passed around by the hands of the disciples contained a whole treasure of lessons. Christ could have spread before the people a rich repast if He had thought that this diet would convey the instruction essential for their souls. But food prepared for the gratification of perverted appetite would have conveyed no lesson for their good. Christ taught them, in this lesson, that the natural provisions of God for man had been perverted. And never did a people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food Christ provided so far from human habitations.

If men to-day were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be fewer imaginary wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste have brought sin and misery into the world, from excess on the one hand, and from want on the other. A condition of things has been created which reveals that Satan has been leading others to partake of the fruit of the tree of knowledge, which the Lord prohibited Adam and Eve from eating.

The Continual Miracle

The book of nature should be studied by all. The soil is cultivated, and the seed is put into the ground. Then God, through His miracle-working power, sends the rain and sunshine, causing the seed to send forth, first the blade, then the ear, and then the corn in the ear. Thus the materials are provided from which man, using his God-given faculties, prepares the loaf which is placed upon the table. In this way God feeds thousands, and ten times ten thousand, a multitude which can not be numbered.

But men are accustomed to this process, and they drop God out of their thoughts, thinking that they themselves are doing the work. They do not give God the glory due to His name. But it takes just as much power to prepare the harvest which men garner as to make a few barley loaves serve for so many thousands. God gives us all that is needed to sustain life, and in so doing, He is daily working miracles. Were it not for these miracles, which are so graciously repeated in our behalf, we would be weary, hungry, starving, and dying. But God, full of mercy and compassion, constantly cares for us; and because there is no cessation of His goodness, because we are surrounded by His miracles, we cease to appreciate His continually increasing mercies. Fixing our eyes upon hu-

man instrumentalities, we give the glory to men, and ascribe the miracles of God to natural causes. Men allow the enemy of God to lead them to glorify men in the place of praising their Creator. Many convert the rich provisions of nature into unnatural stimulants, and thus pervert the good things of God. They becloud the intellect, and wear out the delicate organs of the system, by the indulgence of the appetite. They banish God from their thoughts, and act as did the inhabitants of the Noachic world, polluting the earth by their sins. Thus man dishonors his God.

Gather Up the Fragments

After the miracle of feeding, there was an abundance of food left. But He who had all the sources of infinite power at His command said, "Gather up the fragments that remain, that nothing be lost." This lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones.

Those who were at that feast so richly provided were to go forth and give to the needy the bread that Christ had provided to appease physical hunger, and they were to give them also the bread that cometh down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground.

"Gather up the fragments that remain, that nothing be lost," meant more than putting the bread into the baskets. These words contain a precious spiritual lesson. We are to sink the shaft deep into the mines of truth, gathering out the precious ore, which is of more value than gold or silver or the costly dwellings of earth, with their expensive furniture.

A Lesson in Compassion

This miracle was evidence that Jesus is the world's Redeemer, that He possesses omnipotent power; and it is also a most precious lesson of His beneficence. Christ designed that it should teach His disciples the compassion and interest they should feel for their fellow men who were seeking to know the way of salvation. Interested efforts should be made, that those who are anxious to hear the word of life may have the opportunity. When weary and hungry, they should not be neglected. All that is possible should be done by their brethren, that none may be sent away faint, weary, and discouraged. It is a Christian duty to study the best ways of helping the people. No one is to make the way to Christ wearisome and objectionable. Remove everything that would obstruct the path.

"Is not this the fast that I have chosen?" the Lord asks,—"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . If thou draw out thy

soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and

satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Man in the Kingdom

By Charles L. Taylor

The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Dan. 7:18.



MAN'S career began in a kingdom,—a kingdom of God upon earth. Man was the ruler; for God said to him, "Have dominion." The purpose of his creation was that he should rule,—"Thou madest him to have dominion over the works of Thy hands." Ps. 8:6.

"In the image of God," "upright," man was fitted, as a saint, as God's "holy one," to rule wisely and well. And given, through

Heb. 11:12-16. To His people, through the prophet Micah, the Lord said, "Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

This same kingdom was revealed to King Nebuchadnezzar. Said Daniel to the great Babylonian monarch, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. And let the student note how the Word of God each time emphasizes the thought that it is to continue forever.

Jesus spoke frequently of the time when His earth kingdom would be established. At that time He would come in glory and sit upon His throne (Matthew 25); then, also, His disciples would sit upon thrones, judging the twelve tribes of Israel (Matt. 19:28); then would be the time of final reward for all (Matt. 16:27); then, at that time, "shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Character of That Kingdom's Subjects

The character of that kingdom is most fully portrayed by holy writ. It will be a kingdom of peace. Ps. 72:7, 8. Its Ruler will be "the Prince of Peace." Isa. 9:6, 7. God's glory and righteousness will flood and fill the whole earth. Hab. 2:14; 2 Peter 3:13. The Tree of Life and the River of Life will be there (Rev. 22:1, 2), Edenic beauty will be everywhere (Isa. 35:1, 2), and every trace of the curse will be forever removed (Rev. 22:3).

Is it not the restoration of the kingdom once given to Adam?

But that which is of deepest interest to us is the fact that the inhabitants of that new world are men and women and children who served the Lord Jesus upon earth. They have overcome, and "have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. "Therefore," continues the Word, "are they before the throne of God, and serve Him day and night in His temple." Verse 15. Their place in the kingdom has been determined by the character formed during the probation period. They were first saints in time, afterward saints in eternity.

A saint is a holy one. Saints, or holy ones, take the kingdom. Holiness is from God. A holy man is a godlike man, having God's nature. God is eternal. To be godlike is to be a "partaker of the divine nature" and therefore like God, eternal. Holy people are those who have everlasting life. Everlasting life belongs to an everlasting kingdom. Saints, holy ones, those who are everlasting, are rightly the ones to take the kingdom.

No Death in That Kingdom

Of that glory land it is said, "There shall be no more death." Rev. 21:4. "The in-

The Picture

By Halcyon Goodrich Morgareidge

The artist stood in the fading light,
Low o'er the easel bent;
And his keen eyes scanned the unfinished task,
Where light and shade were blent.
Long were the years since in manhood's prime
The picture was first begun.
Old were the hands that caressed it now,
In the light of the sinking sun.

He had dreamed, in youth, of a beautiful Face,
So human, yet so divine;
And he made this vow: he would strive to catch
On his canvas that Face sublime.
And he spent his days at the wonderful task,
Which momentarily sweeter grew,
And year by year the vision became
More clear to the master's view.

Now he was old, and the snows of age
Had settled upon his brow;
And the master was sad for his work undone
And his unkept youthful vow,
Nor knew that out from his own true eyes
The soul of the dream Face shone,
Nor dreamed that the beauty he longed to portray
Had daily become his own!

When the lowering sun's last rays had laid
Caresses upon his head,
The master sank by the easel's side,
And there they found him—dead,
His work unfinished; but no one thought
Of its incompleteness, because
Each whispered to each, with aching heart,
"How Christlike our master was!"

faith, the blessing of everlasting life, his kingdom was to be an everlasting kingdom, a dominion that should know no end.

Now, the fact that sin entered, has in no wise set aside that divine plan. Only temporarily have its provisions been set aside. As man was created to rule, so he shall rule. "Whatsoever God doeth, it shall be forever." Eccl. 3:14. Holy men were designed to control the earth, therefore holy ones "shall take the kingdom, and possess the kingdom forever, even forever and ever."

The Everlasting Kingdom

The everlasting kingdom has been kept before the mind of man all through the ages. It was shown to Abraham (Gen. 13:14, 15; compared with Rom. 4:13), to Isaac (Gen. 26:2, 3), to Jacob (Gen. 28:13, 14), and to all the faithful ones who have identified themselves with God's earthly work.

habitant shall not say, I am sick." Isa. 33:24. Why? Ah, because "the people that dwell therein shall be forgiven their iniquity." The absolute forgiveness and removal of sin takes away all that leads to sickness and death. Perfect holiness means perfect life. Holiness really signifies wholeness, and true wholeness stands for true health. Holiness is health. In that blessed country of holiness, the bloom of health, of life in its perfection, of life in the absolute, of life everlasting, will be upon every cheek.

When testing has brought an individual (who has everlasting life only relatively and in trust) to the point where he *will not* longer yield to temptation, where he *can not* find it in his heart to do wrong (see 1 John 3:9), then he has reached the ultimate of Christian integrity, and can safely be trusted with the life in the absolute. Such are those who will have a place in the world to come. Having learned to live righteously under stress of temptation, it is perfectly safe to trust them to live under the responsibility of immortality.

The new earth kingdom of Christ will have as subjects those who can not die any more (Luke 20:36), because they can not sin any more.

Immortality Bestowed

Immortality is to be bestowed upon the entire host of God's redeemed and loyal servants. As they come forth from the tomb at the great trumpet-call, they leave behind all mortality, all death, all decay. "In a moment, in the twinkling of an eye, at the last trump," "the dead shall be raised incorruptible." 1 Cor. 15:52. At the same moment are the righteous living transformed. The bodies of their humiliation are fashioned anew; and with glory within and without, in company with their immortal Redeemer, they are permitted to stand forever in the presence of God.

God "only hath immortality," says the Scripture. 1 Tim. 6:16. Undoubtedly this will always be true, so far as immortality has a fountainhead; but an eternal, unbroken connection with that fount will give to the children of God eternal enjoyment of the gift.

Hasten on, glad day! Come, Lord Jesus, come quickly! O that our God may speedily fulfil all His promises, and give His people soon to know the blessedness of life's final triumph, the crowning gift of immortality!

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Healing Not a Sign

LET it be understood once for all that the mere healing of the sick is no sign or evidence that the one or ones who heal are doing God's work or presenting God's truth.

If healing the sick is evidence of a divine mission, then the healing mediums of "Spiritualism," hypnotic healers, magnetic healers, "Christian Science" physicians, the late Mr. Dowie of Chicago, and others, have good claims to present, and evidences to prove their claim. Even now men are saying of more or less of these as was said of one of old, "This man is the great power of God." Acts 8:10.

We would not for a moment intimate that there is not divine healing. There is; there has been since sickness came through the curse of sin. In regular ways, in wonderful, marvelous ways, has God healed the sick; and He has given to His church His gift of healing power, if by faith and holy living

they will use it to His glory. But the manifestation of healing power or wonder-working is not the evidence that God is with the worker.

The apostle Paul declares that in the last days, just before Christ's coming, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10. Now all power and signs and lying wonders must include that of healing, after which the whole great sick world is seeking, the most of whom do not question as to the character of the means. Again we read that last-day wonders are wrought by the spirits of demons "*working miracles*." Rev. 16:13, 14. And Jesus tells us that many will come to Him in that day,

saying, "Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never *knew* you: depart from Me, ye that work iniquity." Matt. 7:22, 23.

These passages show clearly two things: (1) that there will be many last-day signs and miracles wrought, among them healing, which are not of God; and (2) that the true and only test is obedience to God's holy law. Those who are guilty of "iniquity," lawlessness, law-breaking, will not be known of Him. Healing of the body is important; healing of the soul, bringing the character into harmony with God, is infinitely more important. One may follow a "healer" to eternal death.

The Sanctuary

By Mrs. Dora Nester

III—The Third Yearly Feast in Type and Antitype

THIS was the feast of the "ingathering," or feast of "tabernacles," in the end of the year, after crops were harvested. The commandment establishing it is found in Ex. 23:14, 17; Ex. 34:23; Deut. 16:13, 16; Lev. 23:24-36.

This third feast of the year was preceded

Do Angels Feel the Cold?

By Delwin Rees Buckner

When savage wintry winds howl dismally,
And flecks of hoar frost veil the frozen ground;

When, everywhere one treads, he hears
The sound

Of crackling ice, and each bedizen'd tree
Is shivering in stylish misery,

In silver lace and glistening gems be-
gowned,

I wonder, then, if angels which surround
Us mortals, suffer cold the same as we.

At any rate, how kind of them to leave
The regions of eternal warmth and light,

Where they might bask in beams from
Heaven's throne,

To come down here, where everything must
Grieve

Their sinless souls, in order that they
Might

Be ministering angels to God's own!

by a fast on the Day of Atonement, or the day when the sanctuary was cleansed from the sins of the people. And this season, first of atonement and-cleansing, and then the feast of ingathering, as we shall later see, typified the true work of Christ in the heavenly tabernacle, when once for all, in the end of the world, the sanctuary is cleansed, or judgment takes place, followed by the ingathering of the harvest of the righteous, the fruits of Christ's love and labor.

A brief summary of the sixteenth chapter of Leviticus will set forth the following points: In the seventh month, on the tenth day of the month, a fast was proclaimed to the children of Israel, a day of affliction and atonement. The high priest took from the congregation two young goats for a sin-offering, and presented them before the Lord at the door of the tabernacle. He then cast lots upon the goats, one for the Lord, and the other to be the scapegoat; the goat upon which the Lord's lot fell to be a sin-offering, the other to bear the sins of the people and to be led away into the wilderness.

The ministration in the first apartment having ceased, the high priest, clothed in the holy robes of linen, entered the most holy place alone.

There he first offered a bullock for a sin-offering for his own sins and the sins of his house. Having thus been cleansed from his own sins, he next offered the blood of the goat for a sin-offering for all the people. From a reading of the sixteenth verse, we understand that the high priest was also to cleanse the sanctuary itself and the altar from their uncleanness because of the sins of the people. Throughout the year, the children of Israel had transferred their own sins, through the blood of their offerings, to the tabernacle. And now, in the end of the year, the high priest cleansed the tabernacle and altar of the accumulation of sins.

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. Lev. 16:16-19.

And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. Lev. 16:33, 34.

Leviticus 23, verses 27-29, reads as follows:

Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

This was a special time of test, or trial,

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6. SHUT UP THE WORDS.—The vision was not to be known or understood by Daniel, or later souls, in its fulness, until the time of the end. God's seal was upon it until that time. It would teach great general truths, but its marvelous scope, its last-day lessons, its fulness of instruction, must wait until the time of the end, which, as abundantly shown, is at the end of the 2,300 evenings and mornings. Then many should search to and fro, uncover buried treasures of orient lands, study the everlasting Word, plead with God for light, and understand Him concerning the evil times: "and knowledge shall be increased."

the seal shall be broken, the book opened, and God's message for the hour shall go forth. See Revelation 10. "Run to and fro" is, by Wintle, "when many shall have searched;" the Septuagint, "till many have taught;" the Douay version, "till many shall pass over, and knowledge shall be manifold;" the "Bible Commentary," metaphorically, "to read through earnestly and thoroly." There will be manifold knowledge in arts and sciences; but pre-eminently the text refers to the knowledge of God's Word of prophecy, and those who learn it shall carry the glad tidings to earth's remotest bounds, and many shall be taught the way of life.

Great Time Periods

7. **THERE STOOD.**—Daniel sees three—two angels and our blessed Lord. May it not be that the angel on the hither bank of the river, or flood, represents God's children in the land of sin and suffering and sorrow, that the one on the thither side stood for eternal deliverance, and the turbulent flood dividing the two is a symbol of the years of strife yet to be, but on whose waters was the victorious One who spans the gulf between the uncertain, terrible NOW and the blessed, eternal THEN?

8. **HOW LONG?**—It is a question of the ages, rising from the long procession of the suffering people of God. It is a repetition of the question of chapter 8:13. And when the voice of the suffering ones ceases, their very graves seem to voice the cry of eternal justice. Rev. 6:10. The question is asked by the angel, "How long shall it be to the end of these WONDERS?" The Hebrew word "pele," from which "wonders" comes, refers to miraculous manifestations, and is used with direct reference to the resurrection of the dead. See, for instance of its use, Ex. 15:11; Ps. 88:10; 136:4. The resurrection of verse 2, and the deliverance of God's people, must be included in the wonders. But God gives no such definite time even to the angels, or for His people. He does recall a definite period before given to the prophet, and names others, that the fulfilment of these may make double assurance of God's care, overruling providence, and power to perform His promises. Let us consider the first,

9—The Time, Times, and a Half

This period has before been brought into Daniel's vision, and there directly applies to the persecutions, or "wearing out of the saints," by the little horn, when the saints should be given into the hand of that power for "a time and times and half a time." Dan. 7:25. In chapter 12 it is said to apply to the breaking in pieces of the power of the holy people,—the great tribulation, Jesus calls it (Matt. 24:21), during which time God's church was not only rent by heresy, deluded by false teachings, but scattered in the wilderness, hunted, and persecuted. Rev. 2:10; 12:6, 13, 16. These times—three and a half years, forty-two months, 1,260 prophetic days—symbolizing, according to Eze. 4:6, a "day for a year," mean 1,260 years of wasting, division, and persecution. These days began in that period of 533-8, before shown in a decree by Justinian, then emperor of Rome, who in 533 decreed that the bishop of Rome should be "the head of all the holy churches," whom he honors as head of all bishops, and "the true and effective corrector of heretics." See "Signs of the Times" of March 19, 1912. Baronius Annales, tome 7, page 197, Antwerp edition; Croly's "Apocalypse," edition of 1838, pages 134 and 135. This is confirmed by Little's "Encyclopedia of Classified Dates," which says, "533, Constantinople, the Greek emperor first acknowledges the pope's supremacy." This decree was not carried out in Rome, as the pope was trinitarian, and the Arian Ostrogoths ruled in the "eternal city." But the practical plucking up of the Ostrogoths, the third of the symbolic horns which fell before the

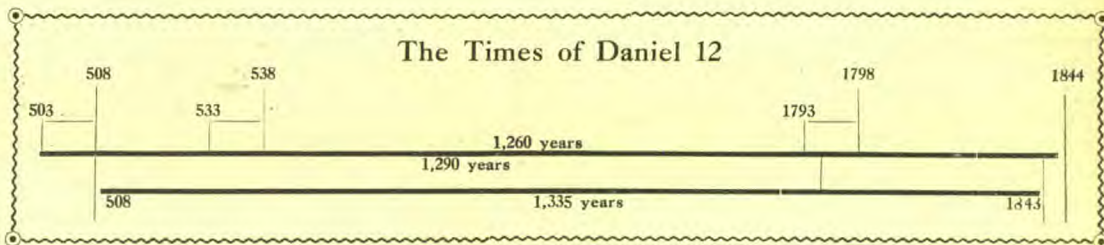
little horn, occurred in 538, when the breaking blow was given. The Ostrogoths were not then entirely destroyed. They made a strong stand in 551 to 553, under Totila; but the weakening blow was bestowed in 538, when Rome was cleared of the heretics by Belisarius. If the Roman general had not been removed, in all probability the Goths would never have recovered; but his recall through jealousy gave the nation a new lease of life, and another crushing defeat became necessary. But the great victory was won by the Roman general in 538. Says one writer: "When Pope Silverius, by a succession of intrigues, had been banished from Rome under Justinian, in the year 538, he came to Patara, the bishop of which city went to the emperor, and called to witness the judgment of God respecting the expulsion of the bishop of so great a see, saying that there were in this world many kings, but not one as that POPE IS, OVER THE CHURCH OF THE WHOLE WORLD,"—the very words, almost, of Justinian's decree in 533." (Quoted from Baronius by Allies's "See of St. Peter,"* page 176.)

The same work, pages 193, 194, quotes Pope Vigilius in a letter written in 538, as declaring that "the Roman church is the foundation and mold of the churches," and that the Roman church "holds the primacy over all churches," and that "the causes of all bishops who appeal to the apostolic see, and the proceedings in all greater causes, are known to be reserved to that holy see, especially as in all these its decision always must be awaited, and if any bishop attempts to resist this course, let him know that he will give account to that holy see, not without endanger-

of fifteen million francs, besides valuable art treasures, to France. This humiliating treaty, signed by the pope, is known as the "treaty of Folfentino." In 1798 the pope was taken prisoner by General Berthier, who acted under the orders of the French Directory. Previous to this, in 1776, Austria, a strong Catholic power, had, under Maria Theresa and Joseph II, granted religious toleration to all believers. America had the same year declared her independence, and opened the door for the oppressed of all nations. The working of the Reformation had weakened the power of the Papacy over the nations, and France had given the finishing stroke to the beast power of persecution against so-called heretics, held for 1,260 years, and the fifth head of the apocalyptic beast received its deadly wound. Rev. 13:3. Protestantism and Protestant powers were in the ascendancy. The holy people were no more to be scattered, the great tribulation was at an end.

10. **"I HEARD, BUT I UNDERSTOOD NOT,"** says Daniel. He had heard of this before, this 1,260 years of persecutions, but he would learn more. What about the perpetual headship of the prince which was to be taken away, and the cleansing of the sanctuary, and the restoration of God's worship? What shall be the issue, the latter end of these things?

11. **GO THY WAY.**—God does not rebuke the aged prophet, but the unfolding of the great visions of the last days is not for him to witness, save in symbolic vision. They shall be shut up to the ignorance of the Dark Ages, sealed to the wise men of generations to come, until the time of the end is reached; and then, when the last great period of all



ing his own rank."—*Id.*, quoted from Mansi 933.

This seems to be direct reference to Justinian's decree subjecting "all to the Roman see." Here the primacy of the bishop of Rome was established as the head of the church, and the definer of heresy. Opposing powers had been overthrown.

The period of 1,260 years from 533-8, brings us to another pregnant five-year period, 1793-8. It is the time of the French Revolution. "The eldest son of the church" is in war to the death with the mother. Recoiling from the darkness and superstition of the Dark Ages, and having rejected the saving power of Protestantism, France went almost body and soul, so far as government was concerned, into infidelity. In 1793 begins the Reign of Terror, in which thousands, irrespective of age, condition, or sex, perished. Napoleon springs into light as a warrior. The influence of France is felt throughout the civilized world, and religious faith seems almost to be lost. September 16, 1793, the National Convention suppresses the faculty of theology throughout France. November 10, 1793, the convention declares Christianity abolished, and the worship of the Goddess of Reason is substituted. A few months later, God was abolished by a decree of the same body. November 24 was established a new era, Year One beginning September 22, 1793, in the place of the Gregorian calendar. The power of the French threatens Europe. In 1796 Pope Pius VII makes submission to the French republic. The following year, on February 19, the pope cedes to France Bologna, Ferrara, the Romagna, and Avignon with its territory, and pays a tribute

the visions reaches its definite termination, a great flood of light will fall upon its truth, prophetic, historic, spiritual, until the Word is aglow with light, and so shining more and more to the perfect day. How true has this been since 1844! Light on the plan of salvation as revealed in the sanctuary and priesthood of past and present, light on the great eternal law of God, light on the world-wide Sabbath question, light on man's nature and destiny, on liberty, on all the great Bible topics of present truth, light growing, increasing, and manifesting ever more and more of the fulness of God in Jesus our Lord! "The wise," those having the fear of God, will understand; the wicked will scoff on to destruction, willingly ignorant. 2 Peter 3:5.

Another Period—Verse 11

12. **FROM THE TIME THAT THE CONTINUAL SHALL BE TAKEN AWAY.**—The thought is as expressed by Wintle, "from the time that the daily shall be removed, even to set up" the abomination of desolation. The enemy of God removes the one, that he may set up the other. We have shown in our issues of March 12 and 19, current volume, that this occurred in the putting of man in the place of God in the church. That occurred in another five-year period, 503-8, in both Eastern and Western Rome. The bishop of Rome was made the head of the church, subject to no earthly tribunal, supreme in all matters spiritual. Allies quotes the defense of Ennodius (503), cited in past numbers, as follows:

By the voice of holy pontiffs the dignity of his see has been made venerable in the whole world, since all the faithful, everywhere, are submitted to

* "The See of St. Peter," Burns, Lambert and Oates, London, 1866. This work was translated and circulated by order of Pius IX.

it, and it is marked out as the head of the whole body.—Page 175.

It was established in Western Rome in 508 through the ascendancy of Clovis. This headship culminated in 533, in an acknowledgment of the claims of the Papacy by the civil power, and ended with the time of that persecuting period, in 1793-8, when the power of the Papacy as a persecutor was taken away. Then began the reviving of Gospel work, and the sowing preparatory to the restoration of the "daily" in a fuller, clearer sense, in the light of the study of the sanctuary to be cleansed. Dan. 8:13, 14.

13. BLESSED.—Another period is given, 1,335 days, beginning evidently with the 1,290 days, but carrying us still further, even to the very close of the 2,300 days, and the dawning of the glorious effulgence of the light from the heavenly sanctuary; for 508 plus 1,335 carries us to 1843. Then believers in the prophecy were happy in the belief that Christ was to come. But mistaken tho they were, out of their very disappointment, even as out of the disappointment of the disciples at the first advent, came the open door to new light, in one great, united message to be given to all the world. The angel clothed with a cloud had over him a rainbow of hope. A cloud was in the disappointment of advent hopes in 1843, before the ending brought the promised fruition of the angel and the prophesying again to the whole world. See Revelation 10.

14. THOU SHALT REST.—Daniel must wait. His sleep in the grave shall be rest. Under his Maker's care he is safe. But when the end comes, the time of judgment begins, which is a part of the closing work of our Master in 1844. Then Daniel will stand in his lot. "Thou shalt rise again to thy inheritance," a rendering quoted by Wintle. "Stand up for thy lot," Wintle renders. As the earthly Canaan was divided by lot, so God will give to every faithful soul a portion of "Abraham's farm," the earth made new. The judgment determines this. Daniel and the faithful of all ages will each be remembered.

And so, also, it is the earnest prayer of the writer that all who have followed these studies, devoted student or caustic critic, Protestant or Catholic, may find in Christ our Head, our Prince, the salvation assured, and in Him stand in the lot of their eternal inheritance when the Master comes.

The Sanctuary

(Continued from page 5)

or judgment, to determine who were and who were not God's faithful children, or true Israelites. Each person that ceased from his own labors on that day, and afflicted his soul, or repented of his sins, and offered a sin-offering, the same was accounted worthy of being one of God's chosen, faithful people, and as such enjoyed all the privileges of a citizen of the great commonwealth of Israel. And that person who did not comply with these divine requirements, who did not repent of his sins, and avail himself of the atoning blood of a sacrifice, was cut off forever from among the children of Israel.

Will this third annual fast and feast which God enjoined the Israelites in the service of the earthly sanctuary meet its grand fulfilment in the temple service in heaven? Surely God did not give in vain this great, explicit object-lesson, to be carried out with such faithful precision through the centuries intervening between Moses and Christ.

We read in 1 Cor. 10:11 that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

Hence with all confidence, we search for evidence that this day of fasting and atonement and cleansing of the earthly sanctuary but typified the day of atonement and cleansing of the sanctuary in heaven. We turn again to Heb. 9:24-26, and read:

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: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Rev. 11:18, 19.

Here is presented a vision of judgment in heaven, in that part of the sanctuary where was seen the ark of God's testament, when Christ "once in the end of the world" has "appeared, to put away sin by the sacrifice of Himself." Note further that the lightnings, and voices, and thunderings, and earthquake, and great hail occur in the time of the seventh plague, the last to fall upon this sin-laden world before the personal appearing of the Lord. Read Rev. 16:17-21.

To Daniel in ancient Babylon was given a vision of this judgment work, the day of atonement and cleansing in antitype; for we read in Dan. 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." At a subsequent time, as recorded in the ninth chapter, Daniel made earnest supplication for more definite light on this time period of his vision. When he was praying, the angel Gabriel, who had been commissioned to explain the vision to him, came and touched him, and said:

O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.

Daniel was then given to understand that from the time when the commandment should be given to the captive Jews in Babylon to return and rebuild Jerusalem, and restore the national life of Israel, seventy weeks, or four hundred ninety literal years, were to be cut off from the two thousand three hundred prophetic days, or literal years. These four hundred ninety years were allotted to the children of Israel as the special, chosen people of God. The anointing of the Most Holy, the reconciliation for iniquity, and the cutting off of the Messiah, were to mark the closing week of this period; and the faithful fulfilment of all these speci-

fications was to seal up, or make sure, the truth of the prophecy of that longer period of two thousand three hundred days.

The record of this decree to restore and rebuild Jerusalem, by the Persian king Artaxerxes, is found in Ezra 1:1-4. It is agreed by all historians that Artaxerxes began his reign on the Persian throne in the year 464 B.C. And the seventh year of his reign, in which was given this decree, would therefore be 457 B.C.

The sixty-nine weeks, or four hundred eighty-three literal years, reached to A.D. 27, at which time Christ was anointed, or baptized with water and the Spirit. See Luke 3:21, 22. And in the midst of the seventieth week, or A.D. 31, the Messiah was cut off, or crucified; and the sacrifice and oblation in the earthly tabernacle ceased to bear significance in the plan of salvation, as evidenced by the rending in twain of the veil in the temple.

At the end of the seventieth week, three and one half years after Christ's crucifixion, the Jews finally rejected Jesus, by stoning Stephen, and they were no longer God's special chosen treasure. From that time the Gospel has gone to all the world.

Four hundred ninety years from 2,300 years leaves 1,810 years, which, added to A.D. 34, brings us to A.D. 1844. Then began the cleansing of the sanctuary in heaven, the closing work of Christ as our great High Priest; a time of investigative judgment to determine who have availed themselves of the atoning blood of the Lamb of God; a time when names will be blotted out of the Book of Life, unless sin is forsaken.

In 1844 the time had come when was due to the world that message found in Rev. 14:7, "Fear God, and give glory to Him; for the hour of His judgment is come." At no time in the previous history of the world was this message applicable, neither had there been any world-wide movement proclaiming such a message. But when the time of judgment in heaven had come, God in His merciful providence raised up men in different parts of the world, who had no knowledge of each other, to proclaim this solemn truth.

Nor yet again could such a message have been heralded to the remotest corners of the earth in one generation previous to the year 1844, with such primitive methods of travel and communication as existed until that date. And once again we may discern the wonderful providences of God in imparting to men that degree of light and intelligence concerning the laws of nature which enabled them to apply steam and electricity to modes of travel and interchange of thought. Within a few short years, compared to all the centuries which had gone before, it has been made possible for men to cover in a few hours a distance that had required weeks, or even months and years; while thought may be conveyed with the rapidity of lightning around the world. And all this that God's last message of mercy and warning might be given to every nation and kindred and tongue and people.

Truly, has the prophecy of Dan. 12:4 been fulfilled, that "many shall run to and fro, and knowledge shall be increased."

For nearly sixty-five years this solemn message has been given to the world; dear reader, is even now given to you.

Soon must "this generation" have reached the allotted age of man, and the in-

terminal work of Christ in heaven in behalf of a fallen race be finished.

To our loving heavenly Father are we indebted for the lessons He has given us through the history of His ancient Israel, and the service of the earthly sanctuary established with them.

Thus with faithful clearness has He taught us of His divine, eternal purpose concerning men; and it is our privilege to give to the world this "everlasting Gospel" (Rev. 14:6-12), the basic truths of which are these: man's need, and God's gift of a Saviour, because of the immutability and perpetuity of God's holy law of ten commandments, before which the whole world stands condemned for its transgression.

And the proclamation of this Gospel develops a people of whom it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

The Feast of Tabernacles

The reader is referred to Ex. 23:14-16; Lev. 23:34-44; Num. 29:12; Deut. 16:13-16; which, for economy of space, will not be quoted here. From a reading of these passages will be learned the time and nature of this third annual feast, which followed the Day of Atonement. It began on the fifteenth day of the seventh month, and continued seven days. The children of Israel congregated about the tabernacle, or later in their national life, journeyed to Jerusalem, where they dwelt, during the festival season, in booths made of boughs and branches of trees. It was a time of general rejoicing in commemoration of their deliverance from thralldom in Egypt, the land of darkness and sin and oppression.

This feast of tabernacles was a fit type of the feast of tabernacles at the New Jerusalem when God's children commemorate their final deliverance from the bondage of sin and death in spiritual Egypt, as foretold in the prophecy of Zech. 14:16-21.


It is then that the purpose of God for the redemption of the fallen human race is fulfilled, the hope of God's children on earth in all ages is realized, and Christ and His ransomed ones celebrate this grand consummation of all things in the great antitypical feast of tabernacles.

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In the Light of Jewish Customs

[By F. C. Gilbert, a Hebrew Christian, author of "From Judaism to Christianity," from which this article is taken]

1 Corinthians 16:1, 2

T is very clear, from the Scripture, that the apostle Paul, to illustrate certain truths of the Gospel of Christ, introduced among the Gentile Christians a number of customs which had been in vogue among the Jews. Some of these customs were introduced for the carrying forward of the work of God, as they were strongly established among the Jewish people, and there was much in them which the Spirit of God saw could be utilized for the advancement of the work of God.

Custom of Helping Poor in Jerusalem

Several centuries before the advent of Christ, there had arisen a custom among the Jews providing for the needy poor at Jerusalem. It came about something as follows: It is well known that when the Jews entered the seventy years' captivity in Baby-

lon, many of them were scattered in different parts of that great empire. When the time came that the Lord desired the children of Jacob to return to their own land, Palestine, He had the kings of Media and Persia issue a decree to that effect. Cyrus, Darius, and Artaxerxes accordingly did declare that the people of God could return to their own land, and the kings did all they could to assist the Jews in restoring their worship at Jerusalem.

But we know, from the records of the Bible, that not all the Jews who went into captivity did go home to their own land. We find thousands returning to Palestine at the time of the command of Cyrus, king of Persia; and this was equally true when the other kings, previously mentioned, issued their decrees. But there were many tens of thousands of Jews who still remained in the countries whither they had been scattered. This is evident from reading the books of Esther, Jeremiah, Zechariah, and Haggai. It is made clearer still that this is so, by reading Acts 2, the first eleven verses.

During the several centuries before the advent of Christ, hundreds of thousands of Jews flocked to Jerusalem, and the holy city contained more Jews than it could support properly. Frequently there were insurrections, pillages, and other causes of devastation, until thousands of Jews of the land became poor, and were greatly in need of assistance.

Then, again, many thousands of Jews would make pilgrimages to the city, and not infrequently large numbers of these would remain in Jerusalem. This, too, naturally added to the poverty of the people, until there were very many of the children of Abraham who were destitute. Several times a year thousands of Jews from these other lands would come to Jerusalem to worship before the Lord. At the festivals and at other holidays, a great number of these loyal children of Abraham would still come to the temple and to the holy city to worship before the Lord their God. Many of these tourists were wealthy, having established large business interests in these eastern lands. When they came to the Holy Land, and saw the poverty of many of their brethren in the flesh, they realized that something had to be done in order to assist them in their need.

Money Set Aside Each Week

These Jewish brethren in the foreign lands decided that they would set aside a certain amount of money each week for these poor Jewish brethren, and then when some of the merchants would go to Jerusalem on business, or when some of the people would go to the city to worship, or when some of the proper persons would come from Jerusalem to visit their brethren in these different lands, this money could be sent back to the poor Jewish brethren in Jerusalem.

About the time of the advent of Christ, this had become an established custom, and in this way thousands of the poor Jews were greatly helped during their poverty and their distress. The rabbis had taken the matter up, and had systematized it in such a way that the Jews in all the lands well understood the method which had been adopted to assist the poor Jewish brethren. During the year, the rabbis would send duly constituted authorities to collect this money, and these funds were known as the money for the poor Jews at Jerusalem.

After Christ had come and had declared

His Gospel to men, a bitter prejudice had arisen amongst many of the Jews in Jerusalem as well as out of it, against all those who should accept the teachings of the Nazarene. In fact, the time had come, when any person who would accept the Saviour was anathematized, and cast out of the synagog. To the Jew who was wealthy, this meant social ostracism; but having means of his own, such a person did not mind the effect it had upon him from a monetary point of view. But to the Jew who was poor, especially to the one who was dependent upon the gifts of his brethren, this worked a great hardship, for we know that the Saviour preached the Gospel to the poor, and there were many of His followers from among this class of people. But the Lord Jesus never left those who trusted in Him.

Rise of First Day of the Week Appropriations

He had made provision for the poor, and told His followers that they had the poor with them always and they could help as they desired. But we read that there came a famine in Jerusalem, and this famine was predicted by the prophet Agabus. The apostle Paul, knowing the custom that was in vogue among the Jews to help their poor Jewish brethren, suggested, through the influence of the Holy Spirit, that this plan be carried out to help the poor brethren in Christ at Jerusalem, as it had been so well established among the Jews. Being impressed with the utility of this plan, everywhere he went he taught the Gentile Christians that they should adopt this plan as a method to raise funds to help the poor brethren. Thus it became a part of the Gospel plan, that every person should lay by himself at home, every first-day morning, a certain amount of money, according to the degree to which God had prospered him during the previous week. If he had been blessed of God abundantly, then when he considered his financial standing on the first-day morning, prior to the beginning of his labors for that week, he should deal with the poor Jewish brethren as God had dealt with him.

The writer well remembers how, when he was a boy at home, his father followed this custom regularly and methodically; for the same plan is still followed by the orthodox Jews the world over, to support the poor Jews at Jerusalem. Many a time have I seen my father early Sunday morning take account of the amount of business he had done during the previous week; and then he would take some of his money and deposit it in a tin box, which had an opening in the top of it, and around the face of it was placed a label bearing this inscription, written in Hebrew letters: "Alms to the Poor Jews at Jerusalem." When friends call at the house who do not live in thickly settled Jewish communities, they are invited to share the blessings of giving to their poor brethren. But the regular, pious, orthodox Jews attend to this matter most generally as the first item of business after they have conducted their worship on the morning of the first day of the week.

Thus we can see how the apostle Paul introduced this custom in the early Christian church to support the poor brethren in Christ, and at the same time he taught the early Christian church what should be their first item of business on the first day of the week. It also illustrates how methodical the work should be for the carrying forward of the Lord's cause, and how every person may have a part in assisting the poor.



THE OUTLOOK

Watchman,
what of
the night?

Strikes Throughout the World

IO attempt to give a list of the places where strikes are in actual operation, or else are seriously considered as a thing for the near future, would be indeed a very tedious task. For there is social unrest and strikes or rumors of proposed strikes in every quarter of the globe, both in the Old World and in the New.

The conditions in England, in France, in Spain, in Germany, in Austria, and elsewhere in Europe and Asia, are too well known to require more than the merest mention to bring the facts of the general unrest to mind. In this country we are led to hope that the locomotive engineers' strike has been overcome and averted; we are beginning to have the same hopes in regard to the coal-miners' strike that threatened to make a coal famine that would have been nation-wide. And then there are the smaller strikes in numerous cities and villages throughout the length and breadth of the land.

Hundreds of books are written upon the subject of ways and means to settle these social difficulties. There is no end to newspaper and magazine articles discussing the same topic. Each one has some plan or plans, and theories in great variety are presented, and each supporter of these different notions is sure that if his theory could only be fairly tried the troubles would all be ended. But most of these plans have been tried to a greater or less extent, and the conditions keep on getting worse and worse.

There is no mistaking the fact that society is in a state of excitable turbulence, and it takes only a little spark to start a great conflagration. Some are saying that all this spirit of turbulence is caused by the agitators that are allowed to make so many inflammatory speeches, and to write and circulate such disquieting literature. But are there not conditions that are causing all this? Do not these agitators have real rather than imaginary things to talk about? Unmistakably there are great problems before the world. Men may differ in regard to their theories as to how these problems shall be treated, but there is no difference of opinion on the actual existence of these social conditions that can not help making trouble.

The two great political parties of this nation are split into factions over the social issues that confront us. And aside from the two leading parties that are thus divided, we have still other parties with a large following that owe their excuse for existence to the conditions that have formed a great part of the basis for the splits in the older political organizations.

The unprecedented aggregations of capital on the one hand, and the unequal divisions of profits with labor on the other, is one of the favorite topics. And connected with this is the extravagant expenditure of the wealthy in foolish pleasures, whims, and luxuries, while there are thousands upon thousands of others who are in distressing, hopeless need.

Hundreds of men and women see the dangers that these conditions portend, and they are lifting their voices in warning notes. Senate and house committees in State and nation are struggling with the problems that are forced upon them by the greed and avarice of the controlling trusts and combines that are gathering the wealth of the world into their coffers at an appalling rate. Citizens' committees and other voluntary organizations are formed in city and town in order to grapple with the graft and greed that center in those places. But still the all-controlling power of money goes on like a resistless avalanche, and everything is ground beneath it.

Whenever and wherever in the past money has gained the power to dominate affairs, there has been

the unvarying rule of history that vices, corruptions, and the luxuries that debase men are the result. The greed for gain and the luxuries that wealth brings, shut men away from the suffering and afflictions of humanity. The squalor of the poverty-stricken alley is so repulsive to the delicate tastes of luxury, that the hopeless misery of the poor is effectually shut away from the wealthy. They are not aware of its existence. Luxury seems to put the man in the place where inconsistencies do not appeal to him. The man of great wealth and luxurious tastes will tell of his difficulties in properly supporting himself and family on \$50,000 a year, and then contend that the laboring man is unreasonable and inconsistent because he talks of "striking" to have his wages increased twenty-five cents a day, from \$1.75 to \$2.00.

Along with the sentiments of luxury goes the spirit of haughty superiority that makes the man of wealth a sort of superior being. He shuns the man of poverty, and treats him with disdain and contempt, as if he did not belong to the same race. Many of these poorer men and women are the superiors, both mentally and morally, of the haughty individual of money and wantonness. And the air



Crowd in front of the office of the White Star Steamship Co., New York City, anxiously awaiting news from the ill-fated Titanic, even tho it was given out that all hope was gone

of superiority assumed, and the menial service required, are doing their full part to widen the breach between these two classes.

When the vices that come with luxury are confined to some small locality, or afflict only one nation, there is always hope that the evil will be corrected. But in this time the contagion has become world-wide, and is so strong that there are no powers that can cope with it, except the infinite arm of the Almighty. Men seemed to toy with these problems at first, and laughingly and often deridingly said that the difficulties would take care of themselves. We have been told over and over again that the "civilization of the twentieth century would have no difficulty in meeting every problem that came to it."

But some of the best men of the nation and of the world are coming to take a very serious view of the conditions that confront us. College presidents, leading lawyers, statesmen, and journalists are becoming alarmed. And while they sound a note of hope, yet the tone is such that it shows that the note is coming from a hopeless heart. The God of heaven has known from the beginning what would be the end of the history of this world's career in sin, and He has spoken plainly of these very times in which we now dwell. His words are:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves

roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21:25-28.

The foregoing scripture makes it clear that the coming of the "Son of Man" is immediately preceded by "distress of nations." And furthermore, it is a distress of nations that has "perplexity" in it. And it is a "distress of nations" with such "perplexity" as to cause "men's hearts" to be "failing them for fear" as they are "looking after those things which are coming on the earth."

The very conditions that are called for in this prophecy are even now looming big above the world's horizon. God can not be mistaken; therefore we should give careful heed to what He is saying in His Word.

Another scripture that speaks of this time says:

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. 2 Tim. 3:1-5.

This text says that the "last days" shall be marked by "grievous times," or, as in the Authorized Version, "perilous times." The text explains what is the cause of these "grievous times." Love of self, love of money, boastfulness, haughtiness, disregard for parental authority, the loss of the natural affections that tie families together, stand at the head of the list. And then there is the slanderer, the man who has no self-control, and who is fierce; and all these people are "lovers of pleasure rather than lovers of God." And yet they are "holding" to "a form of godliness." They are professors of religion, but in their lives they have "denied the power" of the God they claim to worship.

This last text most strikingly shows that the "last days" will be strongly marked by the glaring inconsistency of great religious professions on the part of men who are making the times "grievous" or "perilous" by their self-love, and money-love, and ferocity, etc., etc., to the end of the list.

Take these Scripture presentations of the conditions that are to prevail in the last days, and put them side by side with what is taking place in society to-day, and it may readily be seen that the conditions are in exact harmony with the predictions. To the one who is unacquainted with these prophecies, or who disregards them, the social outlook may indeed be very dark and foreboding. But to him who knows God's Word the outlook is freighted with joy. For are not the indications clear that Jesus is coming again very soon? And Jesus is the world's Redeemer, and He is coming to save everlastingly every one who trusts in Him.

Never was the immediate future before this world so bright as now. For the doom of misery and sin is about to be sounded, the resurrection day that will unite the good and true of all the ages lies just before us, and soon, O, very soon, the evergreen wreath of immortality will deck the brow of every one who is prepared for the glorious day.

Social problems will grow darker and darker. Violence and strife will spread their pall of gloom over the world. But none of these things can drive joy from the mind of him whose heart is palpitating with the delightful hopes that center in the incontestable evidence that the "Desire of all nations," the Christ of the living God, is about to return for His own.

"The Mighty Titanic"

ON the evening that the Titanic went down, a dinner was served at which the general toast was, "The mighty Titanic." It is stated that at this dinner much wine was dispensed. Preparations had already been made for a great banquet in New York when the Titanic should arrive.

The Titanic's officers were cognizant of the fact that three mammoth icebergs menaced their pathway. They had received warning more than six hours before the disaster, that they were liable at any time to meet one of these icebergs. The wireless operator of the Titanic admitted, in fact, that as early as 4:30 o'clock a vessel had called him with an "ice report." But these warnings were not taken very seriously.

And after the iceberg was struck by the Titanic, her officers and crew were so confident she was "unsinkable" that they did not take the matter with overgreat alarm. And as people were passed out to the life-boats, many of those who remained behind laughingly said that they would be safer where they were. One of the women that was saved from the wreck said, before the congressional investigating committee, that when she went into the life-boat she did it more as "a lark" than anything else.

Here was one of the mightiest achievements of the greatest men of the twentieth century. It was stated over and over again that the Titanic as she started on her maiden voyage was "the last word" in ship-building; and yet this greatest achievement of man is ground to pieces among some of the very smallest forces of nature. Those icebergs were very large, it is true, when compared with the Titanic, but how small when compared with the great things of nature that God has created! This age has grown very boastful of its achievements, but the failure of the Titanic under such circumstances should cause men to place the veil of modesty over their faces. If the Titanic had been driven against this iceberg in a furious storm something might have been said in her favor. But when the sea was the calmest, and the sky was the clearest, she met her doom.

How such things as this should impress our minds with the fact that, after all, the greatness of mankind is only in proportion to his connection with the Infinite One! If he recognizes and accepts the fact that he is a son of the infinite God, then he becomes truly great. But otherwise man, with his mighty achievements, is very insignificant.

There is another wonderful lesson in the sinking of the Titanic. After she struck that iceberg, she represented in a very marked way the condition of this whole world. The sins and the crimes of men in this time have given the death-dealing blow to this world, and she is doomed. The only hope is in launching the life-boats; and the only chance for rescue is for those who will accept of the help thus proffered. The people of this world, like the voyagers on the Titanic, are calling her the "unsinkable," and saying that she can not go down, and that she is growing better and better; whereas those who closely observe the facts, and especially if they observe these facts in the light of God's Word, know that she has already reached the place where she must soon sink to her everlasting doom.

We need to study the conditions of this time, in order that we may understand them in their true light.

The "ice report" from the prophecies of the Bible has been given, the dangers ahead have been pointed out. There can be no mistake in regard to the signals. Without doubt the doom of this world lies just before, and without doubt the men of this world are seeking to do everything in their power to shut away from their vision the facts of the great issue.

T.

A two-hour battle was fought on April 19 between the Italian fleet and the shore batteries of the Turks on the Dardanelles. The Italians made the attempt to destroy some Turkish torpedo-boats, and other war-ships, but were not able fully to carry out their design, because of the fire from the shore.

"Schoolboys as Train Wreckers"

UNDER the title that stands at the head of these paragraphs, the *Examiner* of San Francisco has the following to say:

The attempt of half a dozen boys to wreck a passenger-train on the New York Central Railroad presents an appalling moral problem. The outrage took place within the city limits. The boys seen flying from the place as the train dashed into the railroad ties that had been heaped upon the tracks, appeared to be youngsters of public school age — from twelve to fifteen years.

It is to be borne in mind that criminal exploits of this character are no novelty in this country. A long list of like events could be compiled out of a year's files of any newspaper. Also it is to be borne in mind that boys are gregarious creatures; it is impossible for any small group of boys to be very different from the larger group to which they belong.

Thus it is to be inferred, from this incident, that not merely six boys, but many more boys in the district where this outlawry was perpetrated, are capable of sharing the motives and states of mind



Monsignor Bonraro, Papal Delegate to the United States

Photo by Paul Thompson, New York

that go to the wrecking of a passenger-train — "for fun."

Of course the boys that did this thing should, if identified, be punished in a severe and exemplary way. "Boys will be boys" — but there is no reason why boys should be felons.

The real question is, How did it become possible for half a dozen schoolboys to think so basely and squalidly of human life as to be able to conceive and execute such a project? And again, What changes should be made in the training of schoolboys in New York and elsewhere so that such a deed can be satisfied with mere retribution?

Certainly there have been times and places in which six schoolboys could not be found to wreck a passenger-train for fun. What is the matter with our times and our towns? What is the matter with our teaching, that such a thing can happen here and now?

That is the question which reflective minds will consider upon hearing of the shocking and significant event of last Saturday.

A little attention to the foregoing from the *Examiner* will serve to show that the editor who wrote

those paragraphs recognizes that juvenile criminality has become sufficiently frequent to constitute a problem for "reflective minds." Not only do we have adult criminality alarmingly on the increase, but the children and youth of the rising generation are becoming so lawless as to cause deep concern among men and women who think.

The overpowering corporations that control the money, the transportation, and the commodities of the nation, have not hesitated to use bribes to persuade men to violate the principles of right. Legislatures and city councils have been corrupted by the same means. This kind of work has been carried on everywhere, and the moral sense of large numbers of men has been blunted. And with the morals of men thus weakened, is it any wonder that there is lacking in the home the moral strength that would deter boys from such crimes?

The committing of such crimes can not, in justice, be charged to the school. It is not what the public school teaches or fails to teach that is responsible for this juvenile criminality. It comes as a result of the lowering standard of morals in the home. Such youthful criminals do not come from the homes where the Ten Commandments are properly respected and taught. And where the morals of the home are not as they should be, no amount of work done by the school-teacher can correct the evil.

The general intelligence of the world seems to be advancing in a very commendable way. But the recognized increasing criminality among mere children is only one of the many things which show that the morals of this world will soon reach the point where divine justice will have to strike against the prevailing iniquities.

T.

— ★ ★ —

A representative from Persia has come to the United States to talk with men interested in international peace and arbitration. He thinks that there is sufficient common ground between the Mohammedans, the Christians, and the followers of Zoroaster, to enable them to work for world's peace. He says that all of these organizations unite in the belief that "the people of the world should love each other, should serve each other; they should become as members of one family; they should throw into the corner of oblivion national, religious, patriotic, and commercial prejudices. They must become united men and women." There are plenty of people who will assent to these beautiful teachings, but a very superficial observer may see that the majority of those who advocate these teachings the most strongly are filled with resentment when their path is crossed.

The *Aquitania*, of the Cunard line, is to be the largest and also one of the speediest ships in the world. She is to be about 915 feet long, which will be some twenty-five feet longer than the large vessels being built in Germany. Her speed is to be 26½ miles an hour; and no vessels in the Atlantic service, except the *Mauretania* and the *Lusitania*, will be able to go faster. After the terrible disaster to the Titanic, will not ship-builders be a little cautious about trying to reach the length of a thousand feet with ocean-going vessels? And then on the other hand, would not a smaller vessel have been more completely wrecked and no lives saved at all? On the whole, the large vessels of to-day are many times safer than the smaller ones of twenty-five years ago.

The submarine boat *Carp*, built by the Union Iron Works of San Francisco for the United States navy, recently dived to a depth of 200 feet in San Francisco Bay, and remained there for something over an hour. The vessel was asked to make this test, and her crew claim that she did the work admirably. This is the deepest dive, so far as the records show, of any submarine vessel up to the present time.

King George V of England is arranging to learn how to operate an aeroplane. It is said that the queen objects to it, but that the king is quite enthusiastic, and intends to make his first attempt very soon.



What to Do Before the Doctor Comes

By Mary W. Paulson, M.D.



ANY lives are saved by knowing what to do in case of emergency. One must have cool head and quick action to make use of this knowledge. Many persons know what to do, but at the necessary moment they "lose their heads," and hence their knowledge is absolutely useless.

There are many emergencies continually arising in every-day life the results of which are serious. We may first consider that of hemorrhage. Some one has cut his finger or toe or some portion of the arm or leg, and the result is a severe hemorrhage. Often a physician could not reach the place in time to save the life. What are you going to do?

As to Hemorrhages

If the hemorrhage is coming from some portion of the hand or arm, a handkerchief, or any piece of cloth that can be got hold of, or possibly a piece of rope, can be tied around the upper arm, and a pencil or stick placed in the double knot that is used in tying, and the knot twisted by this pencil. In this manner the blood supply will be shut off in the arteries going down the arm, and thus the hemorrhage will be stopped.

If the hemorrhage is from the foot or the lower limb, the same should be done as on the upper arm, excepting that the handkerchief should be tied around the upper thigh. If the thigh is very fleshy, place in the handkerchief a small stone or piece of wood on the upper inner surface of the thigh. This will make greater pressure upon the blood-vessel. The lives of children oftentimes can be saved in this way, as they frequently so injure themselves as to cause severe hemorrhage. Any mother can save the life of her child by these simple means.

A hemorrhage from the lungs is very alarming when it comes suddenly. The patient coughs up bright red, frothy blood. Immediately his strength seems to go. Have the patient lie down, with the head and shoulders up. Get your patient quiet as soon as possible. Keep your own nerve steady. If there are any uncontrollable nervous persons in the room, put them out.

Have the patient take small lumps of ice. Put cold cloths on the chest. Ice is better if you can get it, otherwise the coldest water you can get should be used. Keep changing these cloths, keeping the chest cool. Also put a cold compress or an ice-bag on the back, between the shoulders. Notify a physician at once, but above all things keep the patient quiet, and do not alarm him in any way.

While a hemorrhage from the lungs alarms us, a hemorrhage from the nose is not usually so alarming. This is because we do not realize the seriousness of nose-bleed. It can become very serious, and needs attention. Loosen the clothing about the neck of the patient. Place him on his back, with the head elevated, and apply cold cloths over the bridge of the nose and also to the back of the neck. Firm pressure may be made on the nose by the thumb and

finger. If this does not stop the hemorrhage, pieces of gauze may be pushed up and back in the nose, so as to stop up the nasal passage. If clots form in the nose, leave them alone; they of themselves will stop the hemorrhage.

As to Burns

Another common accident is that of burns. One of the first principles in the treatment of a burn is to protect the tissues from the air, and this should be done by some material that is non-irritating to the tissue. In the first place, if the burned portion is covered with clothing, this should be removed. But the clothing should not be rapidly torn off. It should be cut open and taken off very cautiously, care being exercised not to pull off any of the tissue. Better soak off the clothing that is on the burn, with oil, such as sweet-oil. Then place over the burn a piece of soft cloth that is thoroly

FATHER, I do not ask
That Thou wilt choose some other task
And make it mine. I pray
But this: Let every day
Be molded still
By Thine own hand; my will
Be only Thine, however deep
I have to bend, Thy hand to keep.
Let me not simply do, but be content,
Sure that the little crosses each are sent,
And no mistake can ever be
With Thine own hand to choose for me.
— Selected.

saturated with an oil — olive-oil, or sweet-oil, or equal parts of linseed-oil and lime-water or picric acid. If you can not get hold of any of these quickly, then use wet starch, or the white of an egg, or wet flour, or cloths soaked in soda-water. Do not use vinegar, or acids of any kind, and do not cover the burn with absorbent cotton, as the cotton will stick to the flesh. It is important that all of these articles used should be clean, in order that the burn may not become infected with germs.

When burns are very severe, covering a large part of the body, the patient has to be put in a bath the temperature of the body, about ninety-eight degrees. This relieves greatly the shock of the burn to the nervous system.

The Clothing on Fire

In case the clothing gets on fire, an effort should not be made to run away from the fire, but rather to lie down at once and roll the fire out, or to lay the body down and throw onto it a coat, or a blanket, or something of that kind, which can be quickly got hold of, to put out the fire. Do not try to find water, but instead use a rug, a table cover, or anything else of that nature which can be found. Care should be taken to place the rug or blanket over the chest first, to protect the face from fire.

Something in the Windpipe

Another accident that frequently happens to children, and sometimes to adults, is that of swallowing into the air-passages some foreign body, thus producing choking. Im-

mediately the head should be lowered — in fact the victim should be stood on his head, with sharp slapping or percussion upon the back. Oftentimes the foreign body can be dislodged by running the finger down the throat and pulling it out.

Substances in the Ear

If a foreign body gets into the ear, do not try to poke it out with something handy. You are apt to push it further into the ear and make a great deal of trouble. A drop of oil put in the ear and afterward syringed out with a little warm water, provided the pressure of the water is very light, will sometimes help in removing this particle.

Fainting and Sunstroke

What shall we do in case of a faint or unconsciousness? In a real case of fainting the face is pale. There is not enough blood in the head. The patient must be laid out flat, the windows opened, and everything arranged for plenty of fresh air. Loosen the clothing about the neck and about the waist. Then stimulate inspiration by percussion on the chest, or by slapping the chest with cold water, or by simply bathing the face with cold water. How frequently we see just the opposite done — people crowding around a person who has fainted — sometimes simply out of curiosity! Such people should be driven back, and opportunity given for the patient to be straightened out on his back. If, after gaining consciousness, the patient is very weak, a little aromatic spirits of ammonia will stimulate him. Give fifteen drops in a little water.

During the warm months of the summer, many persons lose their life because of sunstroke. Others are disabled for life, seeming never to regain their nerve force. In case of such sunstroke, pour cold water over the back of the head, thoroly cooling the head. The patient should be put in as cool a place as possible, and cold should be applied on the chest. If practicable, the patient should be immersed in a cool bath. Do not give any stimulants.

Suffocation and Drowning

What shall we do in case of suffocation either by gas or by smoke? Oftentimes persons in a lifeless condition are found in a room in which gas is escaping. Immediately remove the victim to the fresh air, and perform at once artificial respiration. This is done by loosening the clothing, first placing the patient in an absolutely horizontal position, with the head low, and a pillow rolled up tightly placed under the shoulders. Open the mouth, and force the jaw forward. Grasp the patient's forearms firmly as close to the elbows as possible. Press the elbows to the sides of the body, driving the air out of the lungs. Then slowly bring the arms in a circle outward and upward until they are stretched back and above the head, pushing them well back, thus expanding the chest, and raising the chest as high as possible by a strong pull on the arms.

This should be repeated no faster than about fifteen to twenty times a minute. This movement has to be kept up sometimes an hour or more. At the same time it is important to know that nothing is in the

throat. If the tongue drops back in the throat, it should be pulled forward. The rest of the body should be kept warm, or the limbs should be thoroly rubbed to promote circulation therein.

This same movement is necessary in cases of drowning. It becomes necessary first to turn the drowning patient over on his face, thoroly shaking the body in order to get all the water possible out of the lungs. Then the patient should be turned upon his back and artificial respiration used, as described in the foregoing. It is also necessary in cases of morphin poisoning or other cases of poisoning where the respiration has stopped. Many lives are saved by this simple yet important procedure.

Bites from Poisonous Animals, etc.

It sometimes becomes necessary to know what to do in case of bites from dogs or other animals, or when a rusty nail is run into the foot. If the flesh has been perforated, the blood should be pressed out of the wound at once, making firm pressure above the bite, thus preventing the poison from being carried into the system. Then the wound should be thoroly washed with warm water, and the raw surface in the wound touched with carbolic acid; and immediately following this, wash it with alcohol.

Great care should be taken in the use of carbolic acid, as it is very easy to burn the surrounding tissues. Touch only a drop to the exposed tissues, and immediately follow with alcohol. Some antiseptic ointment may then be used, such as carbolized vaseline, and the wound bandaged. In case of bee stings, apply lime-water or plenty of baking-soda.

Poison-Ivy and Poison-Oak

Poisoning of the tissues with poison-ivy or poison-oak is a common accident in some parts of the country. If the correct application is made at once, much trouble and serious complications may be avoided. The best treatment is the use of the fluid extract of Grindelia. One part of the extract should be combined with nine parts of water and applied to the skin as a lotion.

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"Six things are requisite to build a happy home: Industry must be the architect; tidiness the upholsterer; it must be warmed by affection; lighted with cheerfulness; and energy must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice but the blessing of God."

Our Mission Funds

CHINA	
Previously Reported	\$92.90
Sallie Cain	1.75
T. J. Sutherland	2.00
Reported in "Our Little Friend"	12.00
Total to April 1	\$108.65

INDIA	
Previously Reported	\$114.70
Sallie Cain	1.75
A. E. Slater	.15
Mrs. Flora Campbell	.60
T. J. Sutherland	2.70
Mrs. A. M. Larkee	1.00
Total to April 1	\$ 120.90

CHINA FAMINE	
Mrs. M. Hansen	\$10.00
Carrie Allen	2.00
A. J. Sanderson	50.00
Mrs. M. G. Taylor	5.00
Ben Smith	2.50
Mrs. M. E. McDonald	1.00
Mrs. Mary Stanley	.25
L. R. Dearborn	2.00
Total to April 1	\$72.75

BOOK NOTICES

"The American Commonwealth." By James Bryce. In two volumes. New edition. Price \$4.00. The Macmillan Company, New York.

The first edition of this work was published by Mr. Bryce in 1888. The Macmillans published an enlarged edition in 1893; but when the work came out written by an Englishman, there were not a few ready to criticize before they had read it, or even examined it ever so slightly. "The idea that an Englishman should presume to write a book on such a subject!" "What does he know of America?" "And being an Englishman, how could he write without prejudice?" But he wrote a remarkable book, nevertheless,—clear, illuminating, strong, analytical, and truly judicial, and sympathetic withal. It was not wholly free from error, but it gave the English reader on the other side of the Atlantic a clear, comprehensive setting forth of the great republic. But after years of study, during a part of which Mr. Bryce has been an honored representative of Great Britain to this Government, he has had better opportunities than before to study the American republic at first-hand, to become better acquainted with its people, their customs, prejudices, sympathies, with its marvelous intermixtures of races, the development of the great West; and in the light of this riper knowledge, he has completely revised, throughout, his truly great work, and added four new chapters, on the "Transmarine Dominions of the United States," dealing with the huge influx of immigrants from Central and Southern Europe, with the more recent phases of the Negro Problem in the South, and the remarkable development in late years of the American universities. Mr. Seth Low, former mayor of New York, has rewritten his chapter on municipal government. In this last revision, Mr. Bryce has availed himself of expert knowledge when he could not study the subject personally; and it is safe to say that he has given us a work which will not only be a standard reference work in our libraries, but a text-book in our academies, colleges, and universities. Those who have read his book "The Holy Roman Empire," will know something of the worth and character of this work. Volume I contains a list of the Presidents, dates of remarkable events in the history of the North American colonies and United States, area, population, and date of admission of the States, the national Government and its various branches, the State governments, and an appendix on constitutional conventions, what the Federal Constitution owes to the constitutions of the several States, and other important matters, such as rules of the Senate, private bills, the lobby, Constitution of the Confederate States, Federal Constitution of Canada, etc., etc. Volume II consists of four parts: The Party System; Public Opinion, and how it rules; Illustrations and Reflections on various phases of political life peculiar to America, like the Tammany Ring of New York, Kearneyism of California, the South and its problems, and other better phases; Social Institutions, such as the bar, the bench, Wall Street, churches and clergy, religion, woman, etc., etc., and closing with the "Social and Economic Future." There are 123 chapters, with an excellent index. It is a great work. The publishers have done their part in a presentable, well-printed, and well-bound volume.

— ★ —

"Indian Basketry, and How to Make Indian and Other Baskets." Illustrated. Fourth edition. Revised and enlarged. By George Wharton James. Price \$2.50. Henry Malkan, New York.

This book is written in the happy style of this well-known author. He furnishes much of his information from first-hand acquaintance with Indians, and has also had at his service the results of other scientists, Government experts, the United States Bureau of Ethnology, and the Smithsonian Institution. This vast amount of information Dr. James has woven together with rare skill, as becomes the subject of his book. There are eighteen chapters in the book, on Basketry the Mother of Pottery, Basketry in Indian Legend and Ceremonial, Materials and Colors, Weaves and Stitches, Forms and Designs, Uses and Symbolisms, Baskets to Be Prized, Decadence of the Art, Hints to the Collector, Bibliography, Appendix, and How to Make Indian and Other Baskets. There are more than a half thousand illustrations. For teachers who are giving instruction in raffia work, in basket weaving or chair caning, we know of no better help or inspiration than this book. The SIGNS OF THE TIMES will furnish it for our teachers if they desire. Price by mail \$2.65.

— ★ —

"Temptation, What It Is and How to Meet It." By Philip E. Howard. Cloth. Price 60 cents net. Sunday School Times Co., Philadelphia.

This is a truly helpful little book on the spiritual side of life, which is the important side after all, because it is the character side. Its chapter head-

ings are suggestive: "What Is Temptation?" "The Peril of Careless Thinking," "The Folly of 'Just This Once,'" "Running Past the Signals," "Meeting the Unexpected Test," "The Middle Life Test," "Down and Out," "When Tempted to Doubt," "Shall We Welcome Temptation?" "The Way Out." These ten concise chapters are wonderfully helpful, and of several of them it may be said that they are worth the price of the book. There is help in it for every Christian.

— ★ —

"Our Primary Department." By Wm. D. Murray. Illustrated, boards. 60 cents net. Sunday School Times Co., Philadelphia.

This little book is among the "Times" Handbooks in Sunday-school, for teachers and parents. There are twelve chapters, covering all phases of Sunday-school work and parents' work for the child. It is full of suggestive helpfulness for both teachers and parents.

— ★ —

"Deeper Experiences of Famous Christians." By J. Gilchrist Lawson, evangelist. Cloth; illustrated. Price \$1.00. Glad Tidings Publishing Co., 602 Lakeside Bldg., Chicago, Ill.

The object of this book is to foster deeper, richer Christian experiences in Christian believers. The author therefore gleans from Old Testament and New Testament, from heathen sage and early father, from the good of all ages, in fact, who have longed for and found a higher life and deeper experiences in service and love of God. It is broad and sympathetic, and contains much that is helpful. It has 21 full page engravings.

— ★ —

"Star Flowers; or Songs in the Night." By Eliza H. Morton. Price \$1.00 net. Smith & Sale, Portland, Maine.

Another book of poems by one of our long-time contributors, a volume of sweet little songs by one who has known suffering, who has seen the deep, dark gloom of the storm-clouds, and found the glorious light shining above them. And these songs of sweetness, these words of light, are sent out to the world, which knows so much of murky despair, to cheer the despondent, bring hope to the despairing, and lift all hearts higher. It is neatly gotten up in green cloth, with illuminated cover design. To those who like verse, and who do not, this little volume will be an inspiration.

— ★ —

"The Voice of the Infinite and Other Poems." By N. D. Anderson. Price \$1.00. Sherman, French & Company, Boston.

Mr. Anderson is one of our occasional contributors, and a real poet. In this neat little volume are gathered fifty-nine of his poems on all sorts and kinds of subjects. His muse is fancy-free, unfettered; but sometimes seems to sing in the gloom and uncertainty. Yet he has told some great lessons in a sweet way. Here is a sample stanza of "The Voice of the Infinite":

"Out of the infinite comes a voice
Bidding my suffering heart rejoice;
This is the message it brings to me:
I chasten those that are dear to me."

The work is neatly bound in red cloth, with back and side stamp in gold.

— ★ —

History of the Denomination

A work which should be in every Seventh-day Adventist home, and which is of intense interest as well to those of other denominations, is "The Great Second Advent Movement."

This is made up of incidents and facts relating to the beginning of this great movement, and the growth of the work, told by one of the early pioneers, Elder J. N. Loughborough, who is still living.

Nothing is more thrilling, nor more potent in giving courage and in strengthening confidence, than the story of how God has wrought in these few short years.

The book has been carefully edited, well illustrated, and gives valuable information not obtainable elsewhere.

Contains 28 chapters, 480 pages. In substantial cloth binding, \$1.25; paper binding, 50c, post-paid.

Order of your tract society or Pacific Press Publishing Association, Mountain View, California.

Notice

I have in my possession the last of the edition of the book entitled "Our Banquet." Any one desiring a copy would do well to order soon. Price \$2.50, postage paid. Make money-orders on Sanitarium post-office.

H. A. ST. JOHN.

Sanitarium, Napa County, California.

A Library of Choice Reading

Readers of the SIGNS should, by all means, avail themselves of the opportunity to study the timely and important matter that will appear in the next thirty-one issues of this journal.

RELIGIOUS LIBERTY

6 Special Numbers

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This series will cover all phases of this vital and timely question.

It brings out the great underlying principles of liberty.

A subject little studied, but of the most vital importance to American men and women.

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This question and its outcome mean more to you than you realize. It means much to every business and professional man, and every laboring man, or man of leisure. More still to the Christian. Every liberty-loving man and woman should understand these great principles of liberty, as taught by the Master and upheld by our Constitution.

Let us study them together. Let some of your acquaintances study them with you. Send in their names with yours.

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On the whole, one of the best series, on the great Gospel truths, that has yet been produced.

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Five or more to one address, each......75

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If address is not known send to SIGNS OF THE TIMES, Mountain View, California

A New Era in the Work With Our Small Books

DURING the past few months there has been witnessed what may correctly be termed a **new era** in the work of placing our beautiful line of Children's and Young People's books in the homes of the people. To this success three things have especially contributed. They are:

First—The development of a new and convenient prospectus, consisting of a substantial cloth binder, within which are placed sample covers and sixteen pages of each book, well arranged for exhibition;

Second—The willingness of many among our home workers to volunteer as agents, take this prospectus (almost 500 have been purchased), and go out among the homes near-by to introduce these books; and—

Third—The appreciation of the good influence of this literature on the part of the parents thus met, the interest shown, and their desire to purchase.



What it means in good accomplished to place these character-building books can scarcely be realized. At a State penitentiary recently visited, of the 1,800 convicts at least one hundred are boys under the age of twenty. It is a fact that a large amount of the increasing criminality among the youth is due to the pernicious literature in circulation. This truth is recognized, and it creates in the hearts of hundreds of conscientious mothers and fathers a desire to place good reading before their children. How enthusiastic we should be in giving them opportunity to get such books as—

Best Stories from the Best Book
The Gospel Primer
Our Paradise Home
Uncle Ben's Cobblestones
Steps to Christ
House We Live In
Story of Pitcairn

and the several others included in the list for home workers.

A most favorable time for selling these books is just before us. This work is peculiarly suited to many who can spend only a portion of their time, and who can not leave home for a long distance. The best territory is near home, among those you know, with whom you have friendship and confidence.

The work with this line should appeal to many students who desire to engage in active self-supporting missionary work during the summer, but who may not be prepared to enter the field with a large subscription book.

The agent for these books receives forty per cent commission. For prices and full particulars, write your tract society or

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 Mountain View, Cal.

Portland, Oregon Kansas City, Mo.
 Calgary, Alberta, Canada

How the Acts of the Apostles Is Regarded by Pioneer Workers

Since 1853, Elder G. W. Amadon, Battle Creek, Michigan, has been connected with the work of Seventh-day Adventists. You may enjoy the enthusiasm he expresses for the new book by Mrs. E. G. White—"The Acts of the Apostles":

"Right here let me say something about that wonderful volume. When it came I dropped other things, and night after night went through that remarkable book until it was finished. And how I was personally impressed! I noticed particularly the flood of light shed on the labors of the apostles, the great wealth of Scripture used on nearly every page, the remarkable appropriateness of the citations, thus fulfilling the injunction, 'rightly dividing' the word of truth (2 Tim. 2:15); and the many traditional points now certainly confirmed, as the place of martyrdom of Peter, John's immersion in the caldron of boiling oil, and its harmless result, together with numerous important and interesting incidents and facts given in reference to apostolic history."

Elder J. O. Corliss, who has been in this work for years, in an article in the *Pacific Union Recorder* says with reference to this book:

"Every family ought to have it. Especially is this book of value now in view of the religious liberty campaign that is just before our people. The information it gives concerning the dealings of the civil power with the apostle Paul and others, and the course he took in view of this treatment, will be worth a mine of wealth to any one who will study this history. Whoever fails to get this book and read it, will have lost that which he can ill afford to lose."

This book contains 630 pages, covering the Church History during Apostolic Times, and reaching in its closing chapters through to the "Church Triumphant." Every family who reads it will find this mine of spiritual help mentioned by these pioneers. Its reasonable price brings it within reach of all.

Red leather binding, thin paper edition - - - - \$2.00
 Cloth binding, heavier paper for library - - - - 1.50

Address your tract society or
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 Mountain View, California

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SIGNS OF THE TIMES

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Editor Milton C. Wilcox
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 L. A. Reed

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G. C. Hoskin, Circulation Manager.

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Southern Pacific



MOUNTAIN VIEW, CAL., MAY 7, 1912

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

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

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NO PAPER NEXT WEEK

On account of there being no paper next week, we give Bible Band schedules for two weeks.

We advertise and publish fifty numbers each year, and omit two, one in the early part of the year, one the latter part. Next week we omit the first for the year, so there will be no paper next week.

"Fighting for Her Life."—The Rev. Alex. Esler, of Calgary, answering another Presbyterian minister, in the *Albertan* of February 28, on the matter of union, says: "When we grow away from the old faith, we are on the road that leads away from the supernatural to the natural. The church is to-day fighting for her life. It is the same in all the denominations. And before the Lord can receive His church, she must get back to these eternal truths from which she has been growing." The sad fact is that she does not seem to be fighting; there would be hope then. She rather seems to be dreaming and drifting.

Is That Liberty? — A despatch in the *San Francisco Examiner* of April 5, dated the day before, tells the story of one hundred Industrial Workers of the World, "almost all of whom admitted they were anarchists," who "knelt on the ground and kissed the folds of an American flag at early dawn to-day near San Onofre," a small village near the Orange County line. These men were forced to do this by "deputies and armed citizens" from San Diego. Then the men were marched back to the tune of the "Star Spangled Banner," and "compelled to make a show at least of joining in singing." And this in free America! The lawless deputies and lawless citizens of San Diego who thus used the flag, did more to foster the spirit of anarchy and disrespect for the national colors than all the Emma Goldmans and her ilk that ever spoke.

San Diego is sowing to the wind; she will reap the whirlwind. We do not know as we are, at all in sympathy with the principles of the I. W. W.; for we do not know them. But we are not in sympathy, we do not see how any lover of human liberty can be, with the illegal, high-handed methods of San Diego's city government.

It is good advice which the editor of a Catholic paper, the *Western Watchman*, gives its people, in its issue of April 11, 1912: "They have elected a priest mayor up in Michigan. The office of a priest is divine, and consists of prayers, not politics; sermons, not stump speeches; confessions, not caucuses. There ought to be enough good Catholics up in Lapeer to keep a priest out of the mayoralty." But he was probably in politics before he was made mayor.

Our Liberty Series

We are stating the matter mildly when we say that our next six weeks' issues are of vital importance. There is no greater boon that earth can give than Liberty, Civil Liberty; the Liberty that our Revolutionary fathers fought and bled and died to secure and establish. And this Civil Liberty includes Religious Liberty — Liberty to worship God according to the dictates of conscience and creed, provided we do not infringe the equal rights of our fellows.

How few know what Liberty is, what its boundary lines are between license on the one side and tolerance on the other! How few know the limit where, there can be no compromise if Liberty is to be preserved!

Those who intelligently read our next series will know the meaning of Liberty from the view-point of the statesman, the Christian, the citizen.

They will learn of Liberty's source. They will learn much of its history. They will learn of its blessings. They will learn that Liberty in this land is in danger; that the sappers and miners are at work; that good men, deceived by unholy sophistry, are battling on the wrong side of the question.

It is time to give the warning, and this journal is attempting to do it simply, clearly, strongly, truthfully.

Our advocacy is for principles of eternal truth; our warfare is against the perversion of those principles.

We plead with our subscribers to read and study the series, and arouse the interest of friend, and neighbor, and fellow citizen, male and female.

One hundred and thirty-six years ago the great struggle for Liberty — civil and religious — centered on a narrow strip of country in the East; to-day the mightiest battles are to be fought in the coast section of the great Golden West.

Would you know how men are seeking to subvert Liberty and enslave conscience? Then read our next six weeks' series.

Price for the six numbers, sent to any address, 25 cents. See on page 14.

Now is the time to work. To-morrow may be too late.

Our correspondent, Mr. J. F. Blunt, secretary of the Religious Liberty Association of the coast, writes us from Arizona that the barbers' bill in the interest of Sunday closing, known as House Bill No. 33, was withdrawn. There were presented before the legislature resolutions adopted by a mass-meeting held at Phoenix, expressing the thought that man was created a free moral agent, not subject to the dictation of his fellow men in matters of conscience, reciting the sad history of the past where human rights had been trampled upon, and asking the State of Arizona to safeguard this free-

dom which had been vouchsafed to mankind. But an amended bill, or a new bill, has been presented, endeavoring to meet the defects of the former bill, and the fight is on at the present time over this, with a seeming disposition to set aside all class legislation, in which, of course, a barbers' Sunday bill would fall, and this not in antagonism to labor, but on the very merits of the question itself. It is reported that the women's suffrage measure has been killed in the senate, and both houses have voted down the union label measure. We hope that Arizona will put itself on record as a State in which the rights of men are guaranteed.

LATER: The above note was written for last issue but was omitted through oversight. Word received from Phoenix April 22 states that the barbers' Sunday bill was defeated in the house by a vote of 20 to 13.

Our Bible Study Series of twenty-five numbers closes with this issue. That it has been profitable, we are assured by the many letters which have come to us from interested readers. Apart from the many practical articles on Christian life and experience, by Mrs. E. G. White, we have had our studies on the Coming of the Lord, Life in Christ, the Law of God, the living Sabbath Question, the Israel of God, the Priesthood of Our Lord in the light of the Sanctuary, Studies in the great Book of Daniel, fifteen Bible Readings, 157 questions answered, many articles on the signs of our times, and excellent home and health instruction. Many other things of importance have been given. Yet we have not said all we have desired; and two or three things promised, it was impossible to get in, but they will be given, the Lord willing, and will be better for the keeping.

After our Religious Liberty Series of six numbers, we present another series of a half year, better, we hope, than has been the series closing with this issue. We can assure our readers that the *SIGNS OF THE TIMES* will be up to date in the presentation of Bible truth and in the setting of great current events in the light of prophecy.

Lieutenant Rossi recently made a daring reconnaissance over the Turko-Arabian camp outside of Tobruk in an aeroplane. The trip was made for the purpose of dropping a bomb to see what would be the results. As soon as the air-ship came within range of the Turkish camp, the latter opened fire and the machine was struck a number of times, and the man who was with Mr. Rossi to drop the bomb was wounded. He said the experience of being in the air and having bullets whistling around one was not only very novel, but very trying. When the bullets first began their whizzing, he felt a strong inclination to turn back, but thought it would never do to show his lack of courage in this way, so went ahead. They dropped the bomb in the midst of the camp, and said that it caused a great scurrying of camels, horses, and men, but they did not know the exact damage that was done. This seems to be the first case where the air-ship has been brought into actual use in dropping bombs upon an enemy.

Our Mission Funds.—The report of mission funds on another page should have been printed two weeks ago. Accounts are made up in our treasury department monthly. This will explain why some donations are not acknowledged in this. They will come in our next month's acknowledgment. We are sure that our April donations will be far in excess of March.

Co-operation Funds

We again call the attention of our readers to requests that we are constantly receiving from different parts of the world for copies of our paper for use. These come from hospitals, from foreign fields where there are many English-speaking people, for clubs for ship work among the sailors. We can always put to good use any sums, large or small, which our readers may desire used in this way. We can assure them that the means will be made to go just as far as possible.