

# Signs of the Times

## NECESSITY of ABIDING

*John 15:4*

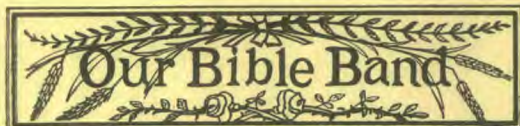
**A**S the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me.—  
*Jesus*





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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



Schedule for the Week Ending August 16, 1913

Sunday	August	10	Jeremiah	50
Monday	"	11	"	51, 52
Tuesday	"	12	Lamentations	1, 2
Wednesday	"	13	"	3, 4, 5
Thursday	"	14	Ezekiel	1, 2, 3
Friday	"	15	"	4, 5, 6
Sabbath	"	16	"	7, 8, 9

We close the reading of Jeremiah, and the book of Lamentations, written by him, consisting of poetic Hebrew acrostics, and read nine chapters of the book of Ezekiel. Ezekiel was contemporary with Jeremiah. While Jeremiah was God's prophet in Jerusalem, Ezekiel was God's prophet among the captives whom Nebuchadnezzar had carried away with King Jehoiachin in 597 B.C. to Babylon, where he was settled near the river Chebar. His name means "God strengthens," and he also was of the priesthood. The book consists of two principal parts,—first, earnest discourses to the people of God concerning moral conduct, prophecies regarding Judah and Jerusalem and other kingdoms, and a prophecy of a part of what the Lord would do for His people if they would but yield to Him, in chapters 37 to 48.

In our reading for this week comes the vision of the first chapter, of the four living creatures. These strange beings which are called creatures, said to have the likeness of a man and of a lion and of an ox and of an eagle, represent, it may be, companies of God's angels in these forms, but acting with such harmony that they appear as one creature. The four objects represented in each of these creatures were, according to tradition, the standards under which the house of Israel pitched, the man representing the standard of Reuben, the lion of Judah, the ox of Ephraim, the eagle of Dan. They may also well indicate God's wisdom and strength and patience and glory. From the fact that they moved upon the earth, with their wheels within wheels responsive to the Spirit of God, they would indicate the work which God was carrying on in the world. To the prophet it seemed to be all confusion, but to the infinite God it was working out just the very best that could be worked out for His people.

These living creatures were not, as has been said, the foundation of the throne of God, or the throne, because we are told in the twenty-sixth verse that above these living creatures there was a firmament, and the throne itself was above the firmament, whence God directed. The living creatures were upon the earth. God would show Ezekiel, by this vision, that whatever the powers of earth were seeking to do regarding God's people, the Lord had a care over them.

Very searching are the words of the prophet to his people, and he himself suffers in becoming an example in a temporary way of what is coming to them permanently, as, for instance, in the fourth chapter, where he depicts upon the ground with an iron pan and the figure of a city the awful calamities which shall befall the Jews; where he himself lies upon his left side for the house of Israel 390 days, and upon his right for the house of Judah 40 days, each day representing a year for the captivity of God's people, covering the captivity of Israel and the remainder of the captivity of Judah, to the restoration after the seventy years' captivity. But not all of the sufferings of the prophet were to come in his own person. We shall read of these later on.

The awful idolatry of Israel is pointed out in the eighth chapter, and the worst of all idolatry was the example of the elders of Israel worshipping the sun with their faces toward the east, the most abominable of all idolatrous worship, because the most degrading to humanity. The judgment of it all is shown in the ninth chapter, a prediction also of the last days and the final judgment, when God would send His angels through the midst of His professed people, and set a mark upon the foreheads of "the men that

sigh and that cry over all the abominations that are done in the midst thereof."

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#### 4147 — The 400 and 430 years

Gen. 15:13 and Acts 7:6 say that the children of Israel were afflicted 400 years. Ex. 12:40 says 430, Gal. 3:17 also. How is this? From Gen. 40:7, 11 I gather that Israel went into Egypt in 1706, and came out in 1491, making 215 years in Egypt. Kindly explain. H. O. T.

The prophecy of Gen. 15:13, referring to the 400 years, included all, evidently, of the sojourn of Abraham and his descendants both in Palestine and in Egypt. There seems to have been something omitted from the Hebrew copy of Ex. 12:40. Boothroyd tells us that the Samaritan and Septuagint read as follows: "Now the time of the sojourn of the children of Israel and of their fathers, which they had dwelt in the land of Canaan and in Egypt, was four hundred and thirty years," and he has this note: "430 years: From the preceding accounts it is clear that the present Hebrew text is defective, and without the addition as preserved in the Samaritan and Septuagint, inconsistent with itself. The Samaritan and Septuagint are supported by Josephus and the best Jewish expositors." The 215 years in Canaan and the 215 years in Egypt make the 430 years. The 430 years date from God's call in Genesis 12, B.C. 1921; the 400 years from about the time of Isaac's weaning, 1891. Gen. 21:8-11.

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#### 4148 — Swine's Flesh and the Mouse

Please explain Isa. 66:17. Does that text mean that a class of people eat swine's flesh and the mouse, and also the abomination? or does it mean that the three shall be destroyed together at the coming of the Lord? Does it refer to swine's flesh eaten in general, or does it have special reference to a special class of idol-worshippers? J. W. S.

It would seem to have reference to those who rejected God and His ordinances. The Revised Version reads: "They that sanctify themselves and purify themselves to go unto the gardens [margin, in the gardens], behind one tree [or Asherah, an idolatrous image] in the midst, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah." Now it does not mean three different classes, but it means the people who do such things as that shall come to an end together. It would have reference to any system of self-salvation, and ordinances of that sort which led people to reject God and the instruction of His word. Such as that, of course, would naturally indulge in the things which the Lord had prohibited, or designated as unclean and unwholesome. Lowth declares that these were after the rites of the heathen gods, and renders: "They who sanctify themselves, and purify themselves, in the gardens, after the rites of Achad; in the midst of those who eat swine's flesh, and the abomination, and the field-mouse." That is, all these various classes who utterly disregard God's instructions, and walk in their own ways, shall come to an end together. What are called shell-fish, are four times, in Leviticus 11, called an abomination. The text may refer to such things as that. The exact technical meaning is of a great deal less importance than is the class of people there described, those who disregard God.

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#### 4149 — Covering for the Head

Ought a woman to have a special cover on her head when she prays? Please explain 1 Cor. 11:4-16. Many Dunkards would like to have this explained, for they wear a cap which they call a spiritual covering. L. R. B.

If we could understand all about the outside customs which existed in the days of the apostle, it would make some of these instructions which he gives us much clearer. There were certain fashions among the idolaters, and the Lord did not want His people to pattern after idolaters. There was not that variety among His children that exists at the present time. Man, He tells us, ought to pray or prophesy with his head uncovered, but the woman ought to have her head covered. But He tells us in the 14th and 15th

verses that while it is a shame for a man to have long hair, it is a glory for a woman to have long hair, for that hair is given her for a covering. So it would seem that if a woman had long hair, that of itself would be sufficient.

Bengel says that "man should wear no covering, while the woman should wear a covering, because Christ, to whom the man is subject, is not seen, while the man, for whom the woman has regard, is seen. So the covering of him who is under Christ is not seen, and of her who is under the man is seen." The thought is that in being uncovered, she acts against the divine ordinance and the "modest propriety that becomes her. Moreover, as the head covering was the emblem of maiden modesty before man (Gen. 24:65) and conjugal chastity (Gen. 20:16), so, to uncover the head indicated withdrawal from the power of the husband, whence a suspected wife had her head uncovered by the priest." "The Critical and Explanatory Commentary" says: "As woman's hair is given her by nature, as her covering, to cut it off like a man, all admit would be indecorous; therefore, to put away the head covering, too, like a man, would be similarly indecorous. It is natural to her to have long hair for her covering; she ought, therefore, to add the other (the wearing of a head covering) to show that she does of her own will that which nature itself teaches she ought to do, in token of her subjection to man." It is admitted, however, by the commentators, that the custom of the dress of both men and women was different in Grecian cities from what it was in Judea, for it was the custom in Judea for the men themselves to be covered. The apostle seems clearly to have reference to customs that were proper for that time and place.

Note in this that the apostle does not appeal to any particular law, only just what would be decent and proper and reverent on such an occasion as that at that time. Note what he says in verse 16: "But if any man seem to be contentious, we have no such custom, neither the churches of God." He is not laying down hard and fast laws, concerning such things, to proper and decent members in the church of God. It may be manifest in an altogether different way in these days, but in all ages there should be simplicity and modesty and reverence in the house of God.

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#### 4150 — The Oil Used

In James 5:14 we are told, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." When we follow the directions given by the apostle, should not a holy oil be used, made according to directions given in Ex. 30:23, 24, 31? Read Ps. 89:20. Those ingredients are all in common use to-day. A shekel is 252 grains, and the hin is 1.6 gallons. B. C. C.

It would seem not. The anointing oil for which the Lord there gives direction seems to have been for that one purpose alone, having to do with the sanctuary and its service. We are told in verses 32, 33: "Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof: it is holy, and shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people." The text in Ps. 89:20 need not have particular reference to the holy oil designed for the sanctuary; in fact, from the instruction given in Exodus it would hardly be that. What is meant in Psalms, evidently, is an oil that was simply used for that one purpose. A common oil in use in Palestine was olive-oil, that is sometimes termed sweet-oil.

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#### 4151 — The Treading of the Wine-Press

Please explain what is meant in verse 20 of the 14th chapter of Revelation. M. H. R.

Simply the awful slaughter that will take place in the last destruction of the wicked at the time of the second death, and it may have a partial fulfilment in the great battle of Armageddon, which will be fought at Jerusalem; but it seems probable that it would look forward to the last great destruction at the end of the thousand years. The fearfulness of those days it is impossible for us to comprehend.



# Signs 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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## Primitive Man

By George McCready Price

THERE is only one science that is in a more confused state than archeology, and that is geology, the science upon which all the most fundamental assumptions of archeology are based. It would be beyond our limits and far from our purpose to attempt, in a short article of this kind, to consider in any detailed or systematic way the fundamentals of either of these sciences. We desire to make simply a few remarks about some of the remains of man that have been discovered in various parts of Southwestern Europe. A prominent daily paper recently gave some of the pictures of the animal drawings that have

reference to these geological changes, so that their archeology may make a good splice on the end of the geological record.

When we look at the slow rate at which rivers are now eroding their channels or spreading out deltas, and when, taking this modern rate as a measuring unit, we attempt to estimate how long it has taken to dig out the gorge of the Colorado, or spread out the deltas of the Nile or the Mississippi, we soon become dismayed at the length of time involved. IF this extremely slow rate of present-day action is to be projected back into the past as an accurate and reliable measure of the rate at which these phenom-

over the world now known to testify uniformly to the contrary. I have a profound sympathy for any one who stands dazed at the length of time represented by any single one of these geological events when estimated on the basis of the present action of the elements, and apart from that broad view of the whole subject that can take in at one view the sum total of the general geological facts. But some other word than "sympathy" is needed to describe my feeling for the mind that can, in the face of the facts now known to modern geology, project this theory of uniformitarianism back into the dim abysmal past as an infallible guide, and then claim that the results of such a measurement are truly scientific and accurate.

We really know very little of the races of men represented by these drawings. There



The above are pictures thought by scientists — evolutionary geologists — to have been painted between twenty and thirty thousand years ago. They are found in the Altamira Cave, found by Don Marcelino de Sautuola, a Spanish nobleman, near Santander, in the northern part of Spain. This cave is somewhat over 300 yards long, quite crooked and irregular, with galleries and vaulted, dome-shaped halls and corridors leading from one of the larger apartments to another. The people who here dwelt and made these paintings are called Aurignacians. They are called paleolithic, because they lived in the stone age. All these estimates are only guesswork. The article by Mr. Price will present to our readers some of the better ideas. Our readers will notice the beauty and perfection of the drawings. Somehow or other our geological friends are unfortunate. Whenever they find the work of man who lived, according to their geological estimates, thousands and thousands of years ago, they always find evidences of high civilization. Of course with the theory of evolutionists that man started on a much lower plane, they are forced in their theory to date his origin back thousands of years more, for how could he have advanced to that degree of civilization in a brief time? How much simpler is the Bible story! and how much more reasonable, if one will but look at it in the light of the Scriptures! The one at the left is the best preserved of all the paintings of its kind, and is in colors on the wall of the cave. It is a drawing of a bison. The second is that of a hind, with a bison in the background; the third of a horse drawn over a hind.

been found on the cave walls of France, Spain, and Italy, and as is usual in such cases, conveyed the distinct impression to its readers that these pictures were carved and painted by primitive men just emerging from the savage state, and that the time when this work was done was two hundred millenniums ago.

These drawings are unquestionably very old; the question is, How old? The pyramids of Egypt are old, and so are the clay tablets of Nippur, and the ruins of Stonehenge. The lower gorge of the Niagara is also very old, and so are the boulders and other "drift" materials that have been scattered over Northeastern America and Northwestern Europe; and the Alps are old, and so are the Rocky Mountains. The geologists, in their own peculiar fashion, have arranged all these natural phenomena in alleged chronological order, and claim to know the exact order of sequence in which all the great physical events took place; and the ambition of the archeologists is to locate their discoveries concerning primitive man with

ena took place. For over half a century it has been quietly assumed that this is the correct method, a really scientific method, of measuring the geological changes of the past; and tho this method involved the manifest positive denial that any great world catastrophe such as the Deluge has ever taken place, it is only recently that it has occurred to geologists that it would be much more scientific in point of method to make this rate of the past geological changes the subject of careful and judicial examination, instead of thus prejudging the matter as Lyell and his followers have always done.

A more calm and candid consideration of the whole matter has led some scientists to see that if a careful and scientific investigation of all the facts all over the globe were carried on along this line, we ought to be able to decide very definitely whether or not the tools of nature have always worked at the same rate and in the same manner as at present, and that it is little short of nonsense to assume this uniformitarian doctrine in the face of the thousands of facts from all

is no doubt that, even on the Biblical view of the case, the early races of man were left to work out the discovery of the various handicrafts and trades and the multitudinous properties of earth, air, and water, by their own independent efforts. This was one of the sad conditions of the fall. As Pope has expressed it:

"But He who knew what human hearts would prove,  
How slow to learn the dictates of His love,  
That, hard by nature and of stubborn will,  
A life of ease would make them harder still,  
In pity to the souls His grace designed  
To rescue from the ruins of mankind,  
Called for a cloud to darken all their years,  
And said, 'Go, spend them in a vale of tears.'"

Nearly ten years ago, on the first discovery of these drawings, the present writer published an article in the SIGNS OF THE TIMES calling these drawings "Pictures Older than the Flood." At present he does not feel so sure that these pictures are really as old as this would indicate; at least it is certain that not all the human remains classed as "paleolithic" are this old, tho some of them may be. As already remarked, the whole



subject is in the greatest confusion, owing to the false and unscientific methods followed in this study at the present time. When every layer in a sand-bank marks off a new "age," and each peculiarity on a skull or a femur calls for a new Latin name to designate the particular species of the genus *homo* represented, it would seem that subjective speculations could not well go very much further. Some day we shall probably know more about it. In the meantime, it is impossible to say with certainty whether or not these cave drawings were made before or after other well-known landmarks elsewhere, such as the building of the pyramids in Egypt or the beginnings of civilization in the Euphrates Valley. There is a well-defined boundary line in Europe between the true geological deposits and the "recent," what Sir Henry Howorth calls the "great dividing line." But at present it can not be settled which side of this dividing line these men lived. In Biblical language, this dividing line means the Flood; and hence this is equivalent to saying that we can not yet tell whether these men of the caves of France and Spain lived before or after the Flood. And from the present methods of studying the subject, the question never will be settled. But perhaps when clearer facts are discovered, and above all, when more sensible methods are adopted in dealing with the matter, we may hope for better progress.

In the meantime, we need not be alarmed. The Bible is an anvil that has worn out many a hammer. H. L. Hastings used to compare this criticism of the Bible to a rat gnawing a file. It didn't hurt the file, but it was rather hard on the rat's teeth.

Loma Linda, California.

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## Theosophy—Its Teaching

By Prof. J. A. L. Derby

[Editor's Note.—The following is taken from a chapter in a pamphlet entitled "Modern Mysteries; Their Moral Aspect." In the previous portion of the chapter, Professor Derby quotes as to the meaning of theosophy and its workings from "The Rationale of Mesmerism," by the president of the Simla Theosophical Society, Simla, India. It certainly is not the doctrine of the Christ.]

THE word "theosophy" is derived from two Greek words, one signifying *God*, the other, *wisdom*. Its root meaning is, therefore, "wisdom concerning God." Its practical definition nowadays is, "wisdom-religion." The word was coined by Ammonius Saccas, an eclectic philosopher of the third century, who was likewise the originator of the Neoplatonist system of speculation, which was nothing more nor less than the theosophy of those times.

### Illumination

The method pursued by teachers of the occult, whether in ancient days or modern, in gaining this sublime wisdom, does not appeal to modern methods of exact science. In fact, it is exactly the reverse. Science of to-day examines a multitude of particulars, and from these, reasons to the general laws involved. For instance, it observes that everywhere objects fall. It thence infers the law of gravitation. It observes a multitude of facts concerning the revolutions of the planets, and deduces from them the laws of Kepler,—that planets move in ellipses, etc. But theosophists from Ammonius down have pretended to a short cut in all these things,

which consists in a sort of spiritual illumination, a transcendental intuition, a species of revelation,—not a revelation as from a higher Being, but as of the development and unfolding of an inward faculty higher than reason. They often refer to this faculty as the "sixth sense." The ecstatic laudation of this exalted state of mind is something quite unappreciable by us poor groundlings, who are doomed to drudge along in the ancient quarry of knowledge. Listen:

"Purified and perfected [he, the theosophist], begins to practise supernatural faculties. He finds himself able to pass through material obstacles, walls, ramparts, etc. He is able to throw his phantasmal appearance into many places at once. . . . He can leave this world, and even reach the heaven of Brahma himself. . . . He acquires the power of hearing the sounds of the unseen world as distinctly as those of the phenomenal world—more distinctly in point of fact. . . . He is able to read the most secret thoughts of others, and to tell their characters." ("Esoteric Buddhism," page 47.)

In this condition of mind the adept sees the inner principles and process of the uni-



Three animals, one on the other,—an ox to the left, a horse over the top of a boar's head at the right

verse at work. Not his to infer by laborious inductions what these are. Indeed, with his godlike acquirement he may, to some extent, be a director of these universal forces, etc., etc. To ordinary mortals this is quite dazing.

### Mahatmas

When we begin to search for some person that has experienced this mysterious efflorescence of intellect, we are told that we shall have to betake ourselves to certain rock-hewn caves in the mountain fastnesses of Tibet, in Central Asia. There, hidden away from the eyes of the profane, reside the living representatives of the highest spiritual perfection. They are called Mahatmas, or Arahats, also Arhats. We have been unable to distinguish them from what Gautama (after the Buddha) called the Tathagata.

It will be impossible, in this brief article, to make explanations; we can only sketch an outline of the vast system of speculation which goes by the name "theosophy."

To become a Mahatma often requires long, long years of rigid training, having first entered the sacred order of theosophists through initiation, for in this respect they resemble other secret societies. But the thirty-third degree Mason is but a neophyte, as regards the benefits of his high condition, when compared with a Mahatma.

One of the experiences through which the cheda, or disciple, has to pass, seems to be an extended period of *suspended animation*. We begin to surmise that we have heard of things like this performed by the common fakirs of India, to say nothing of the "sacred brotherhood."

One of the things which "intuition" reveals to the adept in occultism (a name which theosophy claims exclusive right to) is that the whole universe, especially our own solar system, is advancing, and has been for ages inconceivable, to perfection through *evolution*. Darwin caught a very limited view of the truth; nevertheless what he did see is true, says theosophy. But instead of being confined to one planet and one life, man has to evolve through *seven* planets, with at least *eight hundred incarnations* on each planet. Indeed, it is not impossible that, before the individual monad reaches perfection, it may have to pass through fifty or a hundred million incarnations. If you escape under fifty-six hundred, you may consider yourself very fortunate.

### Karma

But why must one be incarnated so many times? — Karma — inevitable Karma. What is Karma? — It is the law of cause and effect in morals. If you do not progress spiritually in one life, you will probably be born a woman or a slave or bow-legged next time. If you never develop any spirituality (which please do not confuse with virtue or goodness), you will, ultimately, go to Avichi, or Avitchi — a place of annihilation — tho even from there you may escape, if I have interpreted the doctrine aright — when in the eons of the remote future, after this system has reached perfection, another manvantara, or evolution of worlds, begins. Fact is, there is not much likelihood that any one will ever go to Avichi.

### Devachan

At death? — O, you go to dreamland! Everybody goes there and dreams and dreams and dreams for ages — blissful dreams — no nightmares. This place is called "Devachan." Karma does not work here. It lies dormant till the dreaming soul in Devachan is drawn into a "psychic vortex," and born into life again on earth.

### Kama-Loka

No, not everybody at death; for, on second thought, suicides and untimely deaths leave the soul to wander shivering in Kama-loka, for the time natural life would have continued. Kama-loka is where spooks come from. Spirit mediums connect their telepathic telephones with that place, and get the daily news therefrom, by means of table rappings, planchette, trance speaking, and the like.

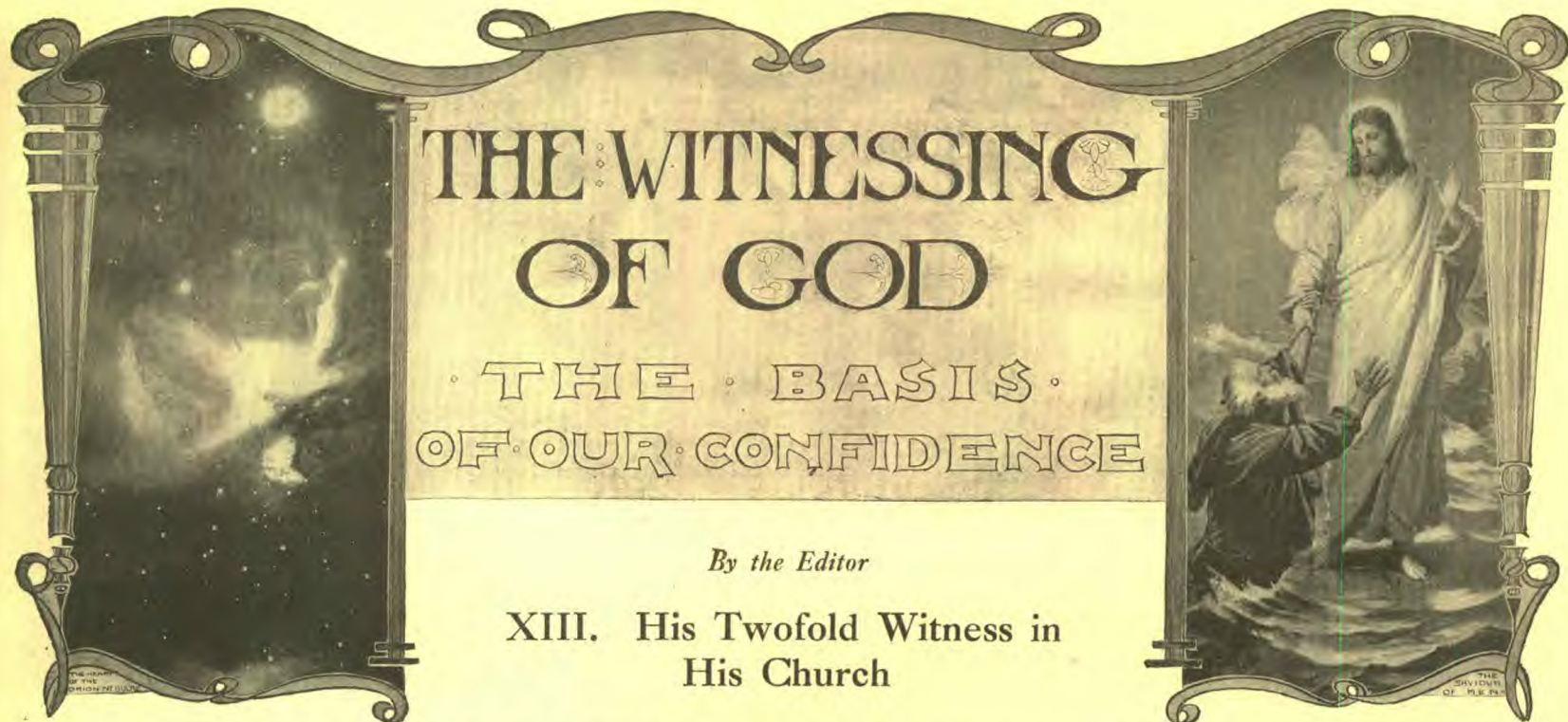
There is another queer freak in Kama-loka. It is the "astral" body, which demands a word of explication.

### The Seven Principles

Man, according to this wisdom-religion, has, or is composed of, seven principles; the body, vitality, the astral body, the animal soul, the human soul, the spiritual soul, and, finally, spirit. Now this astral body is the cocoon of the other principles above it. At death the four higher principles of all persons, except suicides and prematures, escape this shell and go to Devachan, but this astral shell still hovers about the grave of the dead man. It is not alive; it dissolves when the body goes back to the elements. But sometimes it comes in contact with a spirit medium, and this person's four souls glide into it for a while and galvanize it into life, as an electric battery sometimes galvanizes

(Continued on page 6)





*By the Editor*

### XIII. His Twofold Witness in His Church

**A**MONG the Elgin marbles in the British Museum is a cast of a headless body of Iris, the goddess of the rainbow, the messenger of the gods when discord or war was intended. The headless body had been there for years. Later a fragment was found built into a wall of the Acropolis in Athens. The fragment was constituted by the head of a female and one hand holding a coil of hair. It was of interest in itself, but it became of vastly greater interest when some one recalled the headless body in the British Museum. A cast was made of head and hand in Athens, and was sent to London, where it was found to fit the headless body of Iris. The two had come together. So is the witness of God's word. By many prophecies has He foretold events, things, experiences. Men forget them until the event occurs. The experience is manifest, and the devout student recalls the counterpart in the prophetic word.

#### The Remnant

God gave great promise to that early called-out congregation, the church of the Levitical dispensation, the literal seed of Israel. Promise after promise declares that that people should exist forever. Interpreters, regardless of God's conditions, as clearly and forcibly stated as are the promises, are looking for a return of the Jews, a renewal of the kingdom and of the fleshly seed, which will never come. They forget that that people, great as were all God's promises to them, were only perpetuated through the remnant, the devoted few who were faithful to God. "If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved." Rom. 9:27, A.R.V. All God's promises were met in that church for that time, in harmony with His conditions expressed in Jer. 18:7-10 and elsewhere. It was not a great, triumphing church during the fifteen centuries of its existence, and the same is true of the church in the Christian dispensation. In fact, there is a wonderful parallel between the two. This is evident from some of the predictions made concerning the church of this dispensation.

#### The Christian Church

We learned two weeks ago how gloriously she began, how the word in her life met the demand of the written word, and how glorious was the harvest of souls reaped under the greatest difficulties. Would that she might have so continued! But the word, God's primal witness, assures us that there will be a change. Note the predictions.

First, the united church of Christ would become troubled and

divided by false teachers. Listen to the apostle Paul in his farewell testimony to the elders of the great church at Ephesus:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:29-32.

Again, the apostle testifies to Timothy, and through him to the other ministers of the church of Christ in all ages:

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats [foods], which God created to be received with thanksgiving by them that believe and know the truth." 1 Tim. 4:1-3.

Once again he speaks, in that admirable charge to his "son in the faith," which has been used so many thousand times since in the setting apart of the minister of Christ:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

In the third chapter of this same epistle the great thought is emphasized that apostasy will be especially manifest in the last days. Eighteen different sins are mentioned as existing among those who have the "form of godliness" but deny the power. But the other scriptures which we have quoted, and the one which follows, clearly show that this apostasy did not relate to the last days alone, but was that which would exist to a greater or less extent all through the Christian dispensation, bringing weakness and trouble to the church of God, and a formidable enemy in the apostate church. Referring to the second coming of Christ and the great day of the Lord, the apostle continues:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . And now ye know what withholdeth [restraineth] that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let [only there is one that restraineth now], until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:3-8.



Another apostle speaks as follows regarding the apostasy which should enter into and divide the church of Christ:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

#### Two Pictures

In that wonderful drama of the Scriptures, the Revelation, we have portrayal after portrayal of the church of Christ and the apostasy. The first prophecy of that wonderful book is that of the seven churches, in which the Spirit of God represents the entire Christian church in its various stages and conditions of spirituality by seven churches in Asia Minor. From the early, or desirable, church, Ephesus, which is re-proved because its love has grown cold, we pass to the persecuted church under pagan Rome, and from that to the church which existed in the time of apostasy. In the Pergamos condition of the church there come in stumbling-blocks, veneration of idols, spiritual fornication, false doctrines. Following this, apostasy is represented by that woman Jezebel, who is allowed to teach in the true church of Christ. Next the Sardis condition is represented as a church which has a name to live, but is dead. Following this are two other conditions—one, that against which God has no reproof, the Philadelphia church, and the other the Laodicean, concerning which He has no word of approval. The picture of the prophecy does not reveal a strong, continuous, progressive, spiritual church, but one which is weakened by division, torn by apostasy, and stripped of her holiness by worldliness.

In the eleventh chapter of Revelation we have a picture of the two witnesses, a prophecy which we can not develop other than to state that these two witnesses represent the word of God,—the word of God in the time of our Saviour and of the Old Testament, the record of which had been long in existence, and the New Testament, which was being spoken and lived in the lives of Himself and apostles. In the later developments, we have the one witness, the written word; the second witness, that word experienced, lived out, manifested in the church. So it has been, all the way through, God's living witness; and yet we are told that while this is His church and His witness, yet for a thousand two hundred and threescore days of prophetic time—a symbol of the long centuries of the Dark Ages, during which time the truth of God was almost lost sight of, both in word and in living human witness—it was a time of mourning and trial, of sackcloth and ashes.

In the twelfth chapter of Revelation we have another picture of the church of Christ, covering her entire career during the Christian dispensation. She is represented as bringing forth the man child, Christ Jesus; but after He is caught up to God and to His throne, she herself suffers persecution, is driven into wilderness places for one thousand two hundred and sixty years, represented by the symbolic period of a thousand two hundred and threescore days in verse 6, and "a time, and times, and half a time" in verse 14. She is a persecuted church, a

fugitive church, one not courted by the powers of earth, one seemingly not triumphant. Those were the days during which, as stated in the next chapter, it was given unto the persecutor to make war with the saints, and to overcome them. But the record that God gives of His children during that time is, "Here is the patience and the faith of the saints."

In chapter 17 we have a different picture. We have the picture of the apostate church, of the one that sits in the temple of God as God. That church is also represented as a woman,—as a woman seated upon a great, scarlet-colored beast having seven heads and ten horns, as a woman of whom it is said that she has committed fornication with the kings of the earth; that is, a professed church, she has held unlawful connection with the powers of earth. God's church is espoused to Him, and to Him alone. Or-



Woman with cup from ancient Babylon. (Kitt's "Biblical Cyclopedia.") That Babylon was a type of modern Babylon.



A remarkable medal struck by Pope Leo XII, on the occasion of the jubilee in 1825. On the one side is his own image, and on the other the Church of Rome, symbolized by a woman, holding in her left hand a cross as a scepter, and in her right a cup, which she offers to the nations, and around her the legend, "Sedet super universum," "The whole world is her seat." How striking is the application of Rev. 17:3-5!

ganic connection or illicit relations between the church and the world, is spiritual fornication. And so this great, apostate church has been guilty of spiritual fornication. She has formed a union of church and state. Resultant of that union have been the great persecutions of the true church of God, and therefore the woman is represented as drunken with the blood of the saints and with the blood of the martyrs of Jesus. She is gorgeously arrayed in gold and precious stones and pearls. She is the paramour of the nations, courted by the kings of the earth, viewed from a worldly standpoint triumphant and glorious; and yet the end marked for her is destruction.

Now these, reader, are the two pictures which we have before us, of a true church and an apostate church. Both of them bear witness to the truth of God's word, one witnessing as His own, the other witnessing for herself and to her own character, but at the same time demonstrating in that apostate, sinful life that the word of God is true. We have the true church represented in the beginning by a company that stood united in God, baptized with His Spirit, filled with His power, going forth conquering and to

conquer. We have the sure word of prophecy declaring that there should be a departure, that division would come in, that the church itself would become weakened, that persecution would follow; that following that persecution, there would be a time of seeming triumph, in which the church would grow to some extent popular, as it did in the days of Constantine; that following this comes greater apostasy, in which false doctrines are taught in the church, and those remaining true are persecuted during the long period of the Dark Ages. Out of that comes a reviving again, until we are brought down to the last days.

On the other hand, the apostate church is represented as popular with the world, having control over its outward spiritual destinies in friendship with the powers of earth; nay, more, uniting with them in church and state governments, the persecutor of those who would not yield to the legalized demands, dogmas, institutions, etc., which grew out of such union, triumphant for the long period of twelve hundred and sixty years, and then receiving a deadly wound, or, in other words, its power to persecute was checked.

Now we wish to ask the reader to look upon these two pictures. Which is the true church? Which is the one that has been witnessing for God?—the one who in their persecutions, and their backslidings even, endeavored to be faithful, loving not their lives even unto the death, wandering, beaten, driven into the wilderness, and yet holding fast their faith? or the one that professed to be the church of God, sitting in the temple of God as God, and yet departing from the word of God? It seems to us that, looking at it in the light of the Word, apart entirely from human creed and dogma, we can come to but one conclusion, and that is that the great Roman Catholic Church, which makes the claims that she does, is not the church of Christ; while the persecuted remnants, scattered here and there through the centuries of the past, meet the specifications of the Word, witnessing, in their own experience, what God had said in the prophecy should come.

#### Theosophy—Its Teaching

(Continued from page 4)

a dead frog. Some lingering desires reflected from this astral shell manifest themselves through the medium.

There is still another sort of creatures in kama-loka—beings of such suspicious character that even the elect brotherhood of Mahatmas have not dared to vouch for them. These are called "elementals." They also work through mediums. There is a tendency to ascribe to them the more eccentric phenomena of spiritism, especially many of the immoralities and physical manifestations, such as dancing tables. At least there seems to be no good to say of these elementals.

#### Theosophy and Spiritism

Well, reader, no doubt you have heard enough. This, and much more, is theosophy.

Strip away the fiction of the Mahatmas, divest their boasted "illumination" of its gloss of fine words, cast out the maze of speculation, and what have you left?—Spiritism pure and simple. Not a thing attested of the "enlightened" can not be du-





way, and cover a large number of subjects relating to both person and property. The written in the time of Abraham, they show that courts and a high state of civilization existed in Babylonia for centuries before his day.

*How does this discovery tend to prove the Bible?*

It had been held that the laws of the Pentateuch could not have been written by Moses, because they belonged to a state of civilization centuries after his time. Indeed, for a long time it was believed by skeptics that Moses and the men of his day did not even know how to write, and had no books. The Code of Hammurabi shows us a civilization as far developed as that of the Pentateuch, existing a thousand years before Moses. The resemblances between the two sets of laws are in many parts so close as to show common customs of the two nations, or else some indirect or direct knowledge of Hammurabi's code on the part of Moses. The immense superiority of the Bible, however, is shown by the fact that, as Professor Price says, "the Hammurabi law looks rather at the external act, while the Pentateuch regards the inner thoughts, feelings, and desires." This is the element of inspiration.

*What are the Tel-el-Amarna tablets?*

They are more than three hundred tablets made of baked clay, found in 1887 by a peasant woman at the village of Tel-el-Amarna, on the Nile, about one hundred and seventy miles south of Cairo. They proved to be cuneiform inscriptions in the Babylonian language, and are a series of letters written to two Egyptian kings about 1400 B.C., by the governors of Syria, Palestine, Phenicia, and Philistia, and the kings of Assyria and Babylonia.

*How do the Tel-el-Amarna tablets help to prove the Bible?*

They show that Palestine was then tributary to Egypt, but that it had been for a long time previously a province of Babylonia. They show that Palestine was at that time—when the Hebrews were captives in Egypt—in a greatly disturbed state, and among the enemies of the Canaanites is named a people called Khabiri—probably the Babylonian equivalent of "Hebrew"—some part of the Hebrew race. In such a state the country would be far more easily taken by the Hebrews under Joshua. The letters contain the name Jerusalem, which was not known to have been in use at that early date.

*What is the Black Obelisk?*

It is a famous monument of black marble, now in the British Museum. It was cut in the reign of Shalmaneser II, king of Assyria, 860-825 B.C. A series of sculptured pictures shows men of different nations bringing tribute to Shalmaneser, and among them are a file of Jews. The inscription says that these came from Jehu, whose career as king of Israel is fully set forth in the Bible.

*How does this discovery help to prove the Bible?*

This monument, with other Assyrian records of the time that have been deciphered, describes the wars that were waged by Assyria with Syria, and shows how Syria was a buffer state for Israel, and how the Assyrian defeat of Syria left Israel free to expand and become strong. This furnishes a perfect explanation of much in the history of the northern kingdom that the Bible does not stop to unfold, and it all fits in perfectly with the record in Kings and Chronicles.

*What is the Moabite Stone?*

It is a large slab of black basalt, now in the Louvre. It was found in ancient Moab, east of the Dead Sea, and was cut in the reign of Mesha, king of Moab, about 850 B.C. The stone is a tribute to Chemosh, the Moabite deity, and the inscription relates how he became angry with his people, and allowed Omri, king of Israel, to conquer them, and exact from them a large annual tribute. After the death of Ahab, the Moabites revolted, and won back their independence.

*How does the Moabite Stone help to prove the Bible?*

In language and literary style it comes very close to the Bible, and reads like a chapter from Kings or Chronicles. It refers to Jehovah, illustrates a number of details of the Bible, and perfectly harmonizes with what the Bible tells us about the relations between Moab and her Hebrew neighbors.

*What are the Egyptian discoveries of the times of the Hebrew bondage?*

The mummy of Rameses II, the Pharaoh of the bondage, has been found. The city of Pithom has been discovered, and the actual storehouses built by the Hebrew slaves, the lower portion built of bricks containing straw, but most of them being made of bricks without straw. We also have the mummy of Menephthah II, the Pharaoh of the Exodus. We possess a hymn of victory addressed to him and mentioning Israel. It is probable also that the inscriptions show the death of his son, while yet young, in the last of the plagues.

*How do these Egyptian discoveries confirm Bible record?*

They all fit in perfectly with the Bible account. Other researches show the location of Goshen, where the Hebrews lived, and the line of boundary forts that turned the escaping host of slaves down to the Red Sea. The Bible harmonizes with all that is known of Egyptian civilization.

*How do discoveries regarding the Hittites confirm the Bible?*

There are in the Bible many references to the Hittites, and they are pictured as a considerable nation. Until recently nothing was known of this nation except what the Bible tells us, and therefore some scholars denied that there ever was such a people. But now the records of Egypt and Assyria show us the Hittites as a people that for nearly seven centuries was one of the greatest in the world, occupying Northern Syria and Southern Asia Minor. In that region there have been discovered many of the ruins

of Hittite buildings, and many of their crude rock carvings, together with inscriptions in strange hieroglyphics that have not yet been deciphered.—*Amos R. Wells, in "Christian Endeavor World."*

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## His Coming and Results

THIS word of God is in my mind like burning fire shut up in my bones; nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepare for the fire as a sorceress condemned to the flames. Yea; tho some Nero should command me to be burned, I will not cease to preach and foretell with an earnest voice the dissolution, renewal, and purification of the world by fire. O, beloved, prepare; and in the exercise of hope, haste unto the coming of the Lord; and seeing that ye look for such things, study that you may be found of Him without spot and blameless.—*Cotton Mather.*

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## Joyful Tidings

THE thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world. O, that I might see His kingdom come!—*Richard Baxter.*

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## The Power of God

NO—DEAR brethren—"that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . Ye must be born again." John 3:6, 7. And the gospel has lost none of its ancient power. It is, as much to-day as when it was first preached, "the power of God unto salvation." It needs no pity, no help, and no handmaid. It can overcome all obstacles, and break down all barriers. No human device need be tried to prepare the sinner to receive it, for if God has sent it, no power can hinder it; and if He has not sent it, no power can make it effectual.—*E. W. Bullinger.*

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## Nearing the Station

THE world has now lasted nearly six thousand years, and a very ancient tradition has predicted its termination at the close of that period. Are we indeed so near that time when the elements of all things shall be dissolved by fervent heat? Are all visions and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction? . . . What sort of persons should we be then in all holy conversation and godliness?—*Dr. Adam Clarke.*





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Recognition—History Making in China

*From Our Own Correspondent*

[This is a continuation of developments in the Chinese republic. Our readers will be interested in the light thrown on the opium question.]

ON May 2, at twelve o'clock noon, formal recognition was extended to the republic of China by the United States of America.

Mr. E. T. Williams, American chargé d'affaires, and acting minister to China, accompanied by the entire staff of the American legation, visited the winter palace, Yuan Shih Kai's headquarters, at eleven o'clock in the forenoon.

The president sent a private carriage with a guard of honor to take Mr. Williams to the president's office. The route from the legation quarter through the imperial city to the winter palace was lined with soldiers. As the party entered the gates, the palace band played a tune of welcome.

The party entered boats, and were conveyed across the lake to the buildings which

established obligations of China which passed to the provisional government, will in turn pass to be observed by the government established by the Assembly."

After reading this, Mr. Williams spoke as follows:

"Mr. President, having communicated to your excellency the message of the president of the United States giving formal recognition to the Chinese republic, I desire for myself, and on behalf of my countrymen resident in China, to express the satisfaction we all feel in the action taken by the American government. As citizens of a sister republic, we can not be indifferent to anything affecting the success of republican government in China. We shall watch your progress with interest, trusting that the hopes that animated the martyrs of the revolution will find their full fruition in the free

confident in the hope that this common faith in the soundness of republican government will serve to bring China and the United States into yet closer contact than they are now, and will further strengthen the friendly relations which have invariably existed between them."

The formal proceedings ended, the reception committee escorted the visitors around the palace, after which they took luncheon with President Yuan Shih Kai.

In all the treaty ports and cities in China at which consuls of the United States are located, recognition was extended at precisely the same hour. May 8 was declared a holiday to celebrate the recognition of China by the United States. In Peking, Shanghai, Nanking, and other large cities, great enthusiasm was exhibited. Speeches were made at various places, followed by vociferous cheers for America, and college yells from the students.

There has been growing up, during the last decade, a marked friendship between China and the United States, and a confident belief, on the part of the Chinese people, that America was her "friend indeed," without any sin-



Those who took part in the historical proceedings at the palace of President Yuan Shih Kai, when America accorded recognition to the republic of China, on May 2, 1913. The short, heavy man in front, in military dress, is Yuan Shih Kai. Mr. E. T. Williams, American chargé d'affaires, stands at the president's left. Others are officials and soldiers of the two governments. There is warm friendliness in China now toward America. May it continue.



Officials at Shanghai who participated in the ceremony of recognition by America of the Chinese republic. United States Consul-General Wilder and staff represented the United States. On the Chinese side were Tuteh Chen and staff, and Commissioner of Foreign Affairs Ivan Chen and staff. There were also present other prominent officials of the republics United States, France, and China, and other prominent men.

the president uses as offices. Here they were met by a delegation including military and naval officers and the foreign minister. After a few minutes' chat with the foreign minister, Mr. Williams was informed that the president was ready to receive him in an adjoining room. Mr. Williams and the staff entered, bowed to the president, and proceeded immediately to read President Wilson's message, the text of which is given as follows:

### President Wilson's Message to China

"The government and people of the United States, having abundantly testified their sympathy with the people of China upon their assumption of the attributes and powers of self-government, deem it opportune at this time, when the representatives in the National Assembly have met to discharge their high duty, setting the seal of full accomplishment upon these aspirations of the Chinese people, that I extend, in the name of my government and of my countrymen, greeting and welcome to the new China which is thus entering into the family of nations. In taking this step, I entertain the confident hope and expectation that in perfecting republican form of government, the Chinese nation will attain the highest degree of development and well-being, and that under the new rule, all the

institutions now being established. We rejoice with you to-day in the confident belief that this new government, 'broad-based upon the people's will,' by the establishment of lasting peace and equal justice, will minister to the highest happiness of the people, and merit the blessing of Heaven."

Yuan Shih Kai then responded as follows:

Mr. Chargé d'Affaires, I listened with the profoundest satisfaction to the welcome message from the president of the United States which you have just read, and to the assurances of sympathy which you eloquently extended. On behalf of the government and the people of China, I thank you, and also beg you to transmit our thanks to your president. Tho young in years, the republic of China is founded on principles of liberty and freedom which are already deeply graven on the hearts of the Chinese people. We believe that through the permanent establishment of this form of government, we have found the best means of insuring us what you have been enjoying through the same means for one hundred and forty years; namely, the unalienable rights of life, liberty, and the pursuit of happiness. It is equally gratifying and significant that the political ideals of two great peoples, tho separated by a broad ocean and living under different skies, are of one and the same kind. I am

ister motives back of her friendship. The events of the last three years have served to strengthen this feeling, and cement the tie of friendship into a bond of love; and to-day the two largest republics in the world stand with hands clasped across the Pacific, united in aim and object, one great ideal common to both—that of securing to the men and women of their respective countries their God-given rights of life, liberty, and the pursuit of happiness.

America's aid in the time of great distress, famine, and flood, her friendly attitude during the revolution, and recently her withdrawal from the Six-power Loan Syndicate, and lastly her recognition of the new republic at the most opportune time,—these actions, combined with the many words of sympathy expressed by individuals and government representatives, have made a lasting impression on the Chinese, which will never be forgotten, and will live and grow in the minds and hearts of the people, as a surety of pleasant and harmonious relations in the future between the two great Pacific republics.

There is another way in which America has helped China in the past and recently in a



special manner, and that is in lending her sympathy and aid in the

#### Suppression of the Opium Traffic

For the last seven years, China has carried on an aggressive and determined campaign against opium-smoking, and has endeavored to stop entirely the cultivation of the poppy plant from which the opium is extracted. The old government in 1906 passed laws calling for the gradual decrease of the opium traffic, in all its phases, on a ten per cent a year scale, which would end the business at the end of ten years.

This campaign was carried on in a vigorous manner. Opium dens were closed, the paraphernalia confiscated and burned, farmers who refused to stop planting opium were imprisoned and killed, and officials who smoked, or refused to coöperate in this business of stamping out the opium, were dismissed from office.

It was soon seen, however, that all this good work was of no avail as long as foreign governments were importing opium into China to the amount of ten million pounds a year; so an appeal was sent to England asking her to coöperate in the good work and stop bringing the deadly drug into China. She replied that her treaty with China gave her this privilege and she could not stop on account of the tremendous loss that would result to the merchants who carried on this business. Not a word about the terrible loss of both body and soul of thousands of Chinese who were slaves of the opium habit!

Early in 1911, thirty thousand Chinese signed a monster petition, written on two hundred sheets of paper joined together, one hundred and thirty feet long, which was sent direct to the king of Great Britain. It read in part as follows:

"We, the four hundred million people of China, carefully present this letter to your majesty, king of Great Britain. We perceive that the opium has and will continue to poison continually, and we know that if we do not cease to use it, the future of our country will be very gloomy. Therefore we make bold and pour out our hearts' blood before your majesty, hoping you will listen to us. Our country has already suffered from the poison of opium for fifty years. The injury is so great that we can not speak even one ten-thousandth part of it; and when we think of it, we regret and hate it. Now our government, being enthusiastic in reorganizing our country, has determined to prepare a constitution and earnestly prohibit opium. But even while this strict prohibition has been issued and executed for three years, and our government and our people are both anxious to carry it out, the poison can not be entirely put down. We have searched for the reason, and find that even if we prohibit our countrymen from planting the poppy, that which comes from abroad is still being imported more and more. How can we succeed when five million pounds comes annually from abroad? We therefore cry out and exclaim before your majesty, king of Great Britain, begging your majesty to pity us and give back our liberty to prohibit opium. . . . Your country is most respected by all the countries of the world. Can you endure to throw away your reputation and glory for the sake of money? We know that all other countries are sympathetic in our reform; but if your great country does not quickly stop importing the opium, the reform will be destroyed. We are earnest at the present critical time, and beg your majesty will pity us and excuse us for our ignorance, and immediately issue an edict prohibiting opium, and so save our four hundred million people from death."

This remarkable appeal brought forth no response from Britain, so the Chinese appealed to the other nations; and upon the invitation of the United States government, the International Opium Convention was called at The Hague, which convened at the end of the same year.

At this convention an international agreement was signed, in which Great Britain promised to reduce the importation of opium, and close the opium dens in the British concessions, in the same ratio as the Chinese prohibited the cultivation of the poppy.

That their part of the agreement has never been carried out can be proved from the customs reports, which show that the importation of opium has increased rather than decreased. An excuse was made for this action, that at the time of the revolution, the laws could not be carried out, and many of the farmers took to raising the poppy again. Persistent reports from supposedly reliable Chinese correspondents were published in the London "Times," saying that whole provinces were given over to the cultivation of the poppy unrestricted since the establishment of the republic.

The British government, to vindicate itself, sent out special men to investigate the true conditions; and on May 26, two of these commissions returned to Peking, and reported that the provinces of Anhwei and Honan were entirely free from the poppy plant. This has been a cause of great rejoicing among the Chinese people, and renewed efforts are being made now in Shanghai to close all the opium



Burning opium pipes and paraphernalia, Shanghai

shops and dens. They have succeeded in a remarkable manner; and now when any one wants to smoke opium, he seeks refuge in the British concession, where the opium shops are doing a rushing business on nearly all the important streets.

Covering a short distance of about a quarter of a mile along which the writer has occasion to pass daily on the way to our street chapel in Shanghai, we have noticed no less than five or six of these shops. One of our inquirers, a woman who is greatly interested in the gospel, wished us to call upon her husband, which we did repeatedly, but were never able to find him at home; and upon inquiry from the neighbors as to the reason, we were told that he was an opium-smoker, and as he lived on Chinese territory, he was not permitted to smoke at home, so he spent most of his time in the foreign concession, where he was allowed to smoke as much as he liked. It is needless to say this brought the blush of shame to our foreign cheeks, because, in the eyes of the great majority of the common people, no distinction is made of the nationality of foreigners, and the innocent suffer with the guilty in regard to their reputation.

Less than a month ago the officials of Shanghai native city, together with the representatives of the Opium Suppression Society, made overtures to the British Municipal Council, who control the British concession, asking their coöperation in the matter of prohibiting the sale of opium in the concession.

The chairman of the council told them plainly that they had no intention of stopping

the sale of the opium as long as the people wanted it, and told the commission that if they wanted to do any reform work, they should teach the people not to buy the drug. When reminded of the agreement made by Britain at The Hague, he replied that England never had any intention of keeping that agreement, that it was only given to China as a sop.

Early in June, the following protest was signed by Americans in Shanghai, and sent to the secretary of state in Washington:

"We, the undersigned, Americans resident in China, protest against the continuance and increase of opium shops in the international settlement of Shanghai, in view of the fact that the Chinese authorities have closed up their own shops for the retail sale of opium.

"The increase of these shops in the settlement here from 316 in 1911, to 374 in 1912, to 449 in 1913, seems to be in direct violation of the International Opium Convention signed at The Hague on January 23, 1912; article 18 agreeing definitely that opium shops in the concessions and foreign settlements in China shall be reduced *pari passu* with China's reduction. As our government is represented in this international settlement, we feel that the United States is deeply concerned in this question; and in view of the fact that the Opium Convention was called at the invitation of our government, we request that you take this matter up, and if possible arrange with the other powers for the carrying out of the provisions of this convention. We believe this is not only justice to China, but a duty required to uphold the standing of international treaties and agreements."

At Tien-tsin, on June 5, opium valued at sixty thousand dollars which had been confiscated by the government, was publicly burned in nine great caldrons. Addresses were delivered by Chang Po Ling, Commissioner Liu, and Mr. E. W. Thwing, secretary in China of the International Reform Bureau. Music was provided by a band, and great enthusiasm prevailed.

Thus the present government is pursuing the work of suppressing the opium traffic with great determination, and nothing short of a complete eradication of the evil in all its branches will satisfy those who are responsible for this movement.

General Chang, who was appointed special commissioner to England, is in London now endeavoring to bring about a better understanding of the question, hoping to be able to reach some solution of the problem of what is to be done with the accumulation of something like twenty-three hundred chests of the drug, valued at eight millions sterling, which is in bond in Shanghai and Hongkong. Since the present government has refused to allow this to be sold, it has become a serious burden to importers and to the banks who have advanced money on it, causing no little anxiety as to its influence on trade generally.

Because of this congestion caused by the firm stand of the government not to allow this drug to be distributed in the interior, the Indian government has at last announced their intention to suspend the exportation of opium to China until further notice. Now if some method could be devised of disposing of the present stocks on hand, it would seem that the opium traffic is nearing the end of its existence.

Speaking of this action of the Indian government, the London "Times" has this to say with reference to the subject:

"Thus quietly disappears a traffic which has been conducted under British auspices for far more than a century, has contributed to bring about a war, has been investigated by a famous royal commission, and has formed the subject of indiscriminate denunciation at numberless public meetings in this country. When all is said that can be said, however, it is indisputable to-day that the Indian opium



traffic with China is an unpleasant page in British history. It began in the desire of a trading company for profits, and the desire was transmitted to the regularized administration which succeeded the company. The craving for profits continued to the end, and has only disappeared when profits were no longer obtainable. The casual verdicts of the House of Commons do not always command approval, but it is plain now that the house was justified in declaring the traffic to be 'morally indefensible.' We have frequently sought, in the past, to clear the question from the misstatements in which it was constantly wrapped, but we are glad now that Great Britain has done with it."

F. E. STAFFORD.

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### A Statesman's View of the World's Progress

ON a recent date Mr. Bryan, the secretary of state, made an address in Chicago before the Union League Club on "the signs of the times." He brought three propositions before his audience to show that the world is advancing in intelligence and morals and the science of government. Mr. Bryan presented many facts to show that education is on the increase, that countries like Japan that fifty years ago were bound in ignorance have now broken their chains and are sharing in the world's progress.

There is no question in regard to great material progress having been made during the last hundred years. There is no question but we have in this time some of the most stalwart men in morals that have ever lived on this planet. They are doing heroic work for the cause of humanity, but when we come to say that the world is getting better morally the proof is lacking.

For instance, Mr. Bryan referred to the increasing sentiment in favor of temperance, and gave some splendid incidents to show what is being done in that direction. But notwithstanding this strong temperance sentiment, the statistics of our government, which are supposed to be absolutely reliable, show that each succeeding year brings an increase in the consumption of alcoholic drinks. In 1850 the amount per capita in this country was only four and eight tenths gallons, while now the amount per capita is twenty-two and three fourths gallons.

We have our army of W. C. T. U. workers; we have our Prohibition Party; we have our Anti-saloon League, and many other allied organizations, and orators and journals, and they have done mighty work for the cause of temperance. But in spite of all this work, the statistics show that an average of nearly twenty-three gallons of strong drink is consumed in a year by each man, woman, and child throughout the nation. Now we know there are many who, like Mr. Bryan, refuse in the face of the ridicule of some people to touch wine even upon state occasions, but nevertheless some one, somewhere, is drinking his twenty-three gallons of strong drink. You might go through the nation and find thousands of people who never touch a drink of the iniquitous cup that is laden with alcohol, but for these strong temperance people there must be found others who drink their share in order to bring the average to this twenty-three gallons. That is, there are some who are drinking very much more than twenty-three gallons in order to bring up the average.

Now how can we say that we are making headway against intemperance when the amount being consumed is increasing right along? And so we might continue in all of the fields of reform. Heroic work is being done to suppress vice, but vice is nevertheless on the increase, and has reached such proportions that leading educators and statesmen are crying out against it as a menace to our civilization. There is great danger that we look at our big organizations that are working for reform, and hear only their music and the marching of their brave army. But unless the world were in an awful condition morally why would we have need of such multitudes of organizations that are working to

suppress child labor, and to protect women, and to get proper wages for the employee, to put down vice and intemperance, and so on to the end of the list? Would it not be well to recognize that the Bible states fact when it says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived"? Would it not be well to recognize the truth of the ringing words of the prophet Daniel which he himself applies at the time of the end? He says:

"The words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10.

Observe that his prophecy was given for the time of the end. Many shall be purified and made white and tried, and furthermore he tells us that "the wicked shall do wickedly: and none of the wicked shall understand." Now that scripture very plainly shows that there will be a trying process that will purify and make white many people in "the time of the end," but on the other hand many of the wicked will do wickedly and none of the wicked will understand.

We wish to encourage every true reform work, because it is all in the providence of God and under His fostering hand, so that the vice that Satan is seeking to bring into the world can be held in check until the work of Jehovah is finished upon the earth. Because many in this time are to "be purified, and made white, and tried," we must not make the mistake of believing that their divinely appointed work is causing the world as a whole to be getting better. These good, true workers will be climbing to the very heights of purity and righteousness, and their noble souls will lift them to that exaltation that they may be tempted to believe that the world is getting better, by what they see being done by themselves and their associates; but we must remember that evil men will wax worse and worse, and furthermore that the wicked will do wickedly in the time of the end. And if we confine ourselves to facts instead of fancies, we will have no difficulty in seeing the literal truth of the divine word.

T.

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### A Murder Syndicate to Abolish War

A MURDER syndicate to put an end to war is one of the latest organizations in Europe. It is said to be a secret society that has been formed in France and Germany. There are many leading individuals connected with it, particularly among the women. Some women said to be as high in social and political life as princesses are members of the organization.

They say that the only response so far to their "lawful efforts" has been the increasing of the military term of service in France, and in Germany some three million men have been added to the military forces. Acting upon the suggestion and example of the militant suffragettes in England, they believe that the only way to make themselves felt is to inaugurate and secretly plan wholesale murders. Their principal line of attack is to be on the generals of the armies and rulers who are specially warlike. The king of Greece and the Nazim Pasha are said to have perished at the hands of this organization. They were also nearly successful in taking the life of King Alfonso of Spain. The despatches quite fully reported the latest attempt on the king's life, but it has only recently come out that this murder organization were the conspirators.

It is believed that the recent book entitled "The Human Slaughter-House," written by Wilhelm Lamszus, the German author, has also done its full share in building up this murder organization. The book was suppressed by the German emperor, but it has been translated into other languages and is being widely circulated.

War is certainly awful beyond description, but how can sane people be led into the belief that such wholesale murders would be justifiable? The fact that such an organization has been formed and that it has already been successful in some of its repre-

hensible work is a strong commentary on the conditions of our day. One is very forcibly reminded of the graphic utterance of the prophet Jeremiah: "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murderers." Jer. 4:31.

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**Man Makes Nature His Slave.**—A daily paper devotes a page of large type and illustration to boasting of the wonderful mastery that man is getting over nature—how he is compelling nature, through steam, electricity, etc., to do his slavish work and bear his burdens and attend to his menial tasks. There is a great deal of truth in this. Man has been able, during the last half-century, to make wonderful discoveries that have given him many advantages. Secrets of power that were locked up in steam and electricity when our fathers were boys are now used by us in the great lines of manufacture and in all forms of industry. But when it comes to man harnessing nature and making it a slave, there is a side to the question that we should not overlook. When those great tornadoes swept through the central part of this continent a few weeks ago, they left desolation everywhere. The *Scientific American*, in commenting upon them, averred that before these mighty forces of nature man is a very insignificant creature. He is absolutely helpless when nature breaks loose with her masterly power. And while man has done much in the way of using some of the forces of nature, he needs to be very careful how he boasts over his great attainments. We must not forget that back of the great forces of nature is the infinite power of the God who is the author of nature; and when man becomes too proud and boastful, it is sometimes necessary for him to have some of these great lessons in order to make him realize that he is not all in all himself.

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A woman was brought into the police court the other day, requiring two policemen to restrain her,—temporarily insane from drinking too much coffee. Twenty cups a day had done the work. The judge let her go free, and she went to the mountains for rest, promising to try to rid herself of the coffee habit. One reason why people like coffee and tea is because of the intoxicating principle, thein, found in both. It is not needed in the human system; and thousands can testify, after years of experience as tea and coffee drinkers and as abstainers, that the life of abstinence is the better.

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The militant suffragettes have carried their campaign into India. They opened their work by the circulation of literature, and by damaging the golf links at Simla. The British crown has had a great deal of difficulty in handling the turbulent elements in India during the last few years. It will be interesting to see what effect this agitation of the women will have upon the already revolutionary population.

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We noted two weeks ago a strike of the Swiss Guard in the Vatican. We note this week the strike of monks of St. Michael's Monastery at Maikop in the Caucasus. They demand more food, more leisure, and a supply of trousers. The head of the monastery refuses to grant the demand, and consequently the bells are silent.

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Pennsylvania legislature has enacted a law to prohibit a marriage license to persons afflicted with a transmissible disease, or to imbeciles, or persons of unsound mind.

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Mount McKinley has been ascertained by Archdeacon Hudson Shuck, who recently ascended it, to be 20,500 feet high, the highest mountain in North America.



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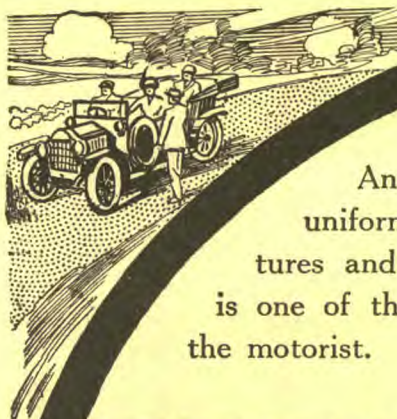
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### He Doeth All Things Well

She sang it o'er and o'er again:  
 "Praise God, from whom all blessings flow!"  
 With spirits light, and heart aglow,  
 She raised on high the one sweet strain.  
 And when that heart was crushed with pain,  
 She sang it, spite of heavy blow,  
 Tho' silver voice was faint and low —  
 For love had fled, and hope was slain.

And still she sings it to her God,  
 As quietly, from day to day,  
 She follows where the Master trod,  
 Tho' cruel thorns strew all the way.  
 And when she joins the blood-washed throng,  
 I know she'll chant the old, sweet song.

— Lorelle Damon.

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### Christian Parents and the Word

By Mrs. E. G. White

THE Lord, through an apostle, admonishes parents, "Provoke not your children to anger, lest they be discouraged." The word of God is your guide, Christian parents. Depart not from it to gratify any impulse of passion or of affection.

If parents desire to teach their children self-control, they must first form the habit themselves. The scolding and fault-finding of parents encourages a hasty, passionate temper in their children. Love and justice should stand side by side in the government of the household. Let prompt obedience to parental authority be invariably enforced. God has given parents their work, to form the characters of their children after the divine Pattern. By His grace, they can accomplish the task; but it will require patient, painstaking effort, no less than firmness and decision, to guide the will and restrain the passions. A field left to itself produces only thorns and briars. He who would secure a harvest for usefulness or beauty must first prepare the soil and sow the seed, then dig about the young shoots, removing the weeds and softening the earth, and the precious plants will flourish and richly repay his care and labor.

The work of parents is continuous. It should not be laid hold of vigorously for one day, and neglected the next. Many are ready to begin the work, but are not willing to persevere in it. They are eager to do some great thing, to make some great sacrifice; but they shrink from the unceasing care and effort in the little things of everyday life,—the hourly pruning and training of the wayward tendencies, the work of giving instruction, reproof, or encouragement, little by little, as it is needed. They wish to see children correct their faults and form right characters at once, reaching the mountain top at a bound, and not by successive steps; and because their hopes are not immediately realized, they become disheartened. Let all such persons take courage as they remember the words of the apostle, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

Satan has prepared his snares for parents, tempting them to extravagance in dress, to an unnecessary outlay of time and money in the preparation of food, and to needless indulgence in many other forms. The de-

mands of fashion so fully engross the time and attention that little room is left for communion with God, self-discipline, or the training of children. Thus too many parents let slip from their shoulders the responsibility of family government. It requires earnest heart work to repress evil tendencies, strengthen weak principles, develop good and lovely traits of character, and direct all the powers of mind and body in the right channel. Fathers and mothers, will you not lay hold of your work with energy, perseverance, and love? Sow the precious seed daily, with earnest prayer that God will water it with the dews of grace, and grant you an abundant harvest. The Son of God died to redeem a sinful, rebellious race. Shall we shrink from any toil or sacrifice to save our own dear children?

By precept and example, let the young be taught reverence for God and for His word. Many of our youth are becoming infidels at heart, because of the lack of devotion in their parents. The law of God should be the law of the household. Let fathers and mothers kindly and patiently instruct their children, both from the inspired word and from the book of nature, leading them to understand the character of God. Let them show in their own lives that they are continually seeking to know and to do His will. To secure the approval of their heavenly Father is the great motive to be ever kept before the minds of children. The service of God should be presented, not as an irksome task, but as a precious privilege, by which they may enjoy an honored, useful, and happy life here, and infinitely greater honor, usefulness, and joy in the life hereafter.

God has permitted light from His throne to shine all along the path of life. A pillar of cloud by day, a pillar of fire by night, is moving before us as before ancient Israel. It is the privilege of Christian parents today, as it was the privilege of God's people of old, to bring their children with them to the promised land.

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### Children

TRAIN them to virtue; habituate them to industry, activity, and spirit. Make them consider every vice as shameful and unmanly. Fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge. Fix their ambition upon great and solid objects, and their contempt upon little, frivolous, and useless ones.—John Adams.

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### Things, Not Persons

KEEP clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places.

One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fraught with gentleness and charity.—John Hall.

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### Bread as a Vehicle for Conveying Diphtheria

At a recent meeting of the Académie de Médecine of Paris, Dr. René Moreau, health physician at Sens, reported a small epidemic of diphtheria traced to a common source, a baker who transmitted the infection along with his bread sometimes to persons whom he did not see. This epidemic attacked eleven persons and caused four deaths. It was not restricted to a single commune, but extended to three at a distance of from two and two fifths to three and three fourths miles. This spread was all the more surprising since diphtheria is not frequent in either of the three communes, and has not been mentioned since 1905. Altho several bakers furnished bread throughout the affected districts, all the patients, without exception, were patrons of the same baker, whose wife and son were the first attacked. The woman had contracted diphtheria when on a trip to a district where there were at the time several cases of the disease. After the bread was taken from the oven, it was placed for a time in the bakery, which connected with the sleeping-room of the baker's wife and son. Disinfection of the bakehouse and the houses of the patients put a stop to the epidemic. Altho this manner of spreading disease may be rare, says the *Journal of the American Medical Association*, it is worthy of consideration when an epidemic springs up among persons who have no apparent mutual relations, and when no other cause can be discovered.

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### Every Drop in the Cup of Happiness

A YOUNG man in New York has recently inherited \$30,000,000. He says: "I am going to drink every drop in the cup of happiness that life can offer me, but no one is going to be shocked by what I do, or how I do it." The young man will find that \$30,000,000, or any sum, for that matter, is not sufficient to buy happiness. Happiness may not be purchased. The individual who has not found the Christ of the Bible, knows nothing of real joy. True happiness may only be found with those who know they have laid hold on eternal life, and eternal life comes only through the Christ of God.

How vain are the pursuits of those pleasures that money can buy! A little floating germ that may only be seen through the microscope might meet this young man and make him a life-long invalid, or possibly bring him to a very early grave, and his money could not prevent it. But there is happiness that may be had without money and without price. Hear this divine call:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? harken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:1-3.

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### Being and Doing

True worth is in being, not seeming;  
 In doing, each day that goes by,  
 Some little good,—not in dreaming  
 Of great things to do by and by.  
 —Alice Cary.



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MOUNTAIN VIEW, CALIFORNIA, AUGUST 12, 1913

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

Inasmuch as our chief Outlook article is on the great mission field of China, we omit our missions department again this week.

We present next week the first part of Dr. Thomason's article on "Physiologic Signs of the Times." This article is replete with important and vital facts, alarming facts, seen from the outlook of an observing Christian physician. It is worth reading and preservation.

"The Foreign Mission Seminary Record on Missionary Preparation" is a document to be studied by Christian young men and women. Especial help is given in the training of young ministers. Are you interested? Write Prof. M. E. Kern, Takoma Park Station, Washington, D. C.

J. C. Runkel, of Newark, New Jersey, is endeavoring to lessen the number of auto victims by a proper, distinctive warning signal. Connecticut has recently passed a law providing that the auto danger signal "shall produce an abrupt sound sufficiently loud to serve as an adequate warning of danger," and the signal shall be used for this purpose alone.

It is said that the revolt of some provinces in China is near collapse, and that the central government has the situation well in hand. A despatch to the *London Daily Telegraph* says: "The Chinese are loud in their denunciations of the Japanese, whose assistance is held to have been mainly responsible for the success of the revolt." But the Japanese government insists that it has acted with honor. It is a bad mix up.

In the Balkans.—It is hoped that the Balkan peace conference which at this writing is expected to meet in Bucharest July 29 will settle things. In the meantime, war goes savagely on. The Greeks refuse an armistice or truce to Bulgaria, and are pressing on, driving the Bulgarians back. The powers seem to come to no agreement in checking Turkey. The Turkish government disavows the action of its army in entering old Bulgaria, and will rest upon Adrianople. Massacres and atrocities are reported from both Bulgarians and Turks. This old earth is far from peaceful.

The Lincoln-Lee Legion (a department of the Anti-saloon League, the Rev. Howard Russell, Westerville, Ohio, general secretary) is pushing a total abstinence pledge as follows: "I hereby enroll with the Lincoln-Lee Legion, and promise with God's help to keep the following pledge: Whereas the use of intoxicating liquors as a beverage is productive of pauperism, degradation, and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage." It is a good thing. Pass it on.

He who tries to be happy will fail. Happiness does not come in that way. He who forgets himself in doing good and in making others happy will find happiness himself. There is no other way. To seek for happiness for ourselves alone is selfish, and the selfish can not be happy.

Help Out of Darkness.—Reader, there come to you sometimes dark hours, dark days, dark nights of sorrow, and trouble, and perplexity. Do not doubt God, tho the darkness comes. Some of the beautiful things of this world are wrought in darkness. The photographer gets his first impression on the plate by light, but he immediately closes the shutter, and the picture is developed in a dark place. Sunlight would destroy it. So God frequently shuts us up in a dark room in order that the solitude may develop new phases of beauty in our own life and character, in order that there may be impressed upon us some one or more of His graces of spirit. Only let us submit ourselves to the Master Artist.

The camp-meeting in session at San Jose is indeed a great meeting and a feast of fat things. The foreign missionaries present—Pastors W. A. Spicer, R. C. Porter, R. W. Munson, C. L. Butterfield—and strong men from various parts of California are feeding the people. The conference sessions have been instructive, harmonious, and progressive. Pastor E. W. Farnsworth was reelected president of the conference, and Claude Conard was chosen to succeed himself as secretary and treasurer. Associated with the president are the following committeemen: J. W. McCord, B. E. Beddoe, E. W. Parlin, S. T. Hare, H. H. Hall, C. W. Irwin, E. J. Hibbard, and H. G. Childs. The first Sabbath was a great spiritual meeting, and many souls yielded themselves to Christ. But more next week.

Bible Circulation.—It is good to know, in the midst of the infidelity of the world, that the British Foreign Bible Society for the last year circulated the astonishing number of 7,999,000 volumes of the Scriptures. The Bible Society of Scotland for its last year records a circulation of 2,359,985 volumes, and the American Bible Society 4,049,610 volumes, a total of 14,308,595 volumes circulated by the English-speaking people all over the world. Besides this, there is the commercial circulation of the Scriptures by the great Bible presses, Oxford, Nelson & Sons, the International, and others, and the continental Bible societies. Thank God that the Bible goes, notwithstanding all that men may seek to do against it. A little note from the American Bible Society tells of the circulation of the Bible in Bulgaria. One of the great factors, it tells us, in the awakening and progress of the Bulgarian nation, has been the circulation of the Bible. "The last fifty to sixty years this wonderful book," says a native Bulgarian teacher, "given us in our native tongue by the British and Foreign Bible Society and the American Bible Society, has been freely distributed among our people by thousands, and has been read with eagerness by thousands." Bulgaria needs the prayers of God's people at the present time. Humbled, broken, and dejected, with worldly ambitions thwarted, now is a good time to bring before them the hopes of the ages, that never can be thwarted.

Honor to the Dog.—A despatch comes from Paris, that an American woman, formerly of New York, is in mourning for her favorite dog, which, when it died, was placed in a temporary grave, but is to be transferred to a private tomb, and a sculptor has been engaged to design a monument for the "dear departed." The other item is from Bridgeport, Connecticut, where another wealthy woman is in mourning for the death of her pet Japanese toy poodle. The body of the animal was embalmed, and with the ceremonies usually attending the burial of the dead, a handsome silver coffin was lowered into the grave beneath the castle walls. How much

better it would have been if this money could have been expended for the children that are poor and needy! We need not wonder that souls with children starving for food, or dying of heat, are affected when they read such items as the above.

It Is Not Death.—Christ's coming is not death, tho so often referred to as such. Christ is the Life-giver, not the death-bringer. That belongs to the devil. Jesus came that "He might bring to naught him that had the power of death, that is, the devil." Heb. 2:14. His absence meant death to Lazarus. "Lord, if Thou hadst been here, my brother had not died," sobbed one of the sisters after the other as they met Jesus. John 11:21, 32. Did our Lord comfort them in the thought that death was His coming?—Nay; He wept with them, but also declared for their comfort, and for the comfort of all mourning friends thereafter, "I am the resurrection, and the life." Verse 25. Death came because of sin; but Christ has conquered sin, and in that conquered death, and at His coming all who are His shall live. John 5:28, 29; 1 Thess. 4:13-18.

It is not man's connection with the people which makes him a soul winner, but his connection with God. It is not living constantly in the limelight of the public which keeps a man strong and growing in God, but it is his constant intercourse with Heaven, and his willingness to be used in whatever way God designs. Some evangelists of not a little note have been the most unspiritual of men, while other men whose lives have been passed in obscurity have won many souls to Christ and helped many others by their pen.

There is no guess so in God's word and work. Tenon fits mortise, the dovetail fits the groove. Men may fail, but God does not fail. If men fail, their failure will demonstrate His truth tho the men may be lost. If men prove true, they become not only elements in the fulfilment, but partakers of the grace and power of His promise. Stand with God in the fulfilment of His word.

It is said that the awful fire in Binghamton, New York, which cost from fifty to seventy-five lives, was of incendiary origin. Who but a fiend could do such a deed!

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