

Signs of the Times

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PROHIBITION SUGGESTED BY ITS ENEMIES

Anti-Prohibitionists Themselves Say the Traffic Must Reform or Go
Can the Leopard Change His Spots?

By MILTON CHARLES WILCOX



SA MAHAN, LL. D., formerly president of two colleges and one university, forcibly voices a great principle in the following sentence:

"Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence."

The testimony of a presumably honest man as to his uprightness in a deal is worth something, but the testimony of his adversaries who admit his honesty is worth more.

WORSE THAN WAR, FAMINE, AND PESTILENCE

Temperance advocates are generally united in the conviction that the prohibition of the liquor traffic — nay, more, of the manufacture and sale of distilled, fermented, and malt liquors — is the only solution of the great problem of intemperance, the evils of which Gladstone declared to exceed those of war, famine, and pestilence combined.

Yet many good men who deplore the ruinous results of the liquor traffic believe that it may be modified and made tolerable if not beneficial. Such are opposed, on various grounds, to prohibition.

THE STRONGEST KIND OF EVIDENCE

Admissions from these opponents of prohibition regarding the potencies of evil in the liquor traffic "constitute the highest kind of evidence."

In the light of this principle, read the following editorial from the *Sacramento Daily Bee* of January 8, 1914, presumably from the vigorous and facile pen of its able editor, Mr. Charles McClatchy. The *Bee* is opposed to prohibition, and so also is the editorial the *Bee* quotes from the *National Liquor Dealers' Journal*; but prohibitionists will enjoy reading this editorial, and the great undecided public ought to read it. It speaks great facts in its terrible arraignment. We present its evidence before the court of the people. In the light of it, ought the liquor traffic longer to exist? Which is preferable, that or prohibition?

The editorial follows, applicable to other states as well as to California:

"Some months ago the *National Liquor Dealers' Journal* contained a surprising editorial, recounting recent prohibition victories, and declaring:

LIQUOR MEN CAN NOT LEARN

"For this the liquor business is to blame. It seems incapable of learning any lesson of advancement or any motive but profit.

"To perpetuate itself it has formed alliances with the slums that repel all conscientious and patriotic citizens.

"It deliberately aids the most corrupt political powers, and backs with all of its resources the most unworthy men, the most corrupt and recreant officials.

It does not aid the purification of municipal, state, or national administration.

"Why? — Because it has to ask immunity for its own lawlessness.

"That this condition is inherently and inevitably necessary we do not believe; but it has come to be a fact, and the public which is to pass on the matter in its final analysis believes anything bad that anybody can tell it of the liquor business.

"Why? Let the leaders of the trade answer.

"There are billions of property involved, and an industry of great employing and tax-paying ability; but when the people decide that the truth is being told about the alcoholic liquor trade, the money value will not count, for conscience aroused puts the value of a man above all other things.

"The writer believes that prohibition is theoretically wrong, but he knows that theories, however well substantiated, may be overthrown by conditions, as has often been done in the world's history."

"It were well for the brewer, wine, and liquor interests if they had more straight-from-the-shoulder counselors like the *National Liquor Dealers' Journal*.

"In California, the people will vote next November upon the question of total prohibition.

TAXING TO THE LIMIT FOR THE FIGHT

"The breweries, wineries, and liquor dealers of the state are gathering all their recruits and taxing all their resources to fight it.

"They sowed the wind of the dive and the dirty saloon, of contempt for law, of disregard for the home, and now they fear they will reap the whirlwind of disaster and bankruptcy.

HAVE CREATED THIS CRISIS

"The present crisis in California is of their own creation. They can blame its being and its strength on none other than themselves. They fashioned the Frankenstein which may pursue them to their undoing, and they fed it until it grew into the monster from which they run affrighted.

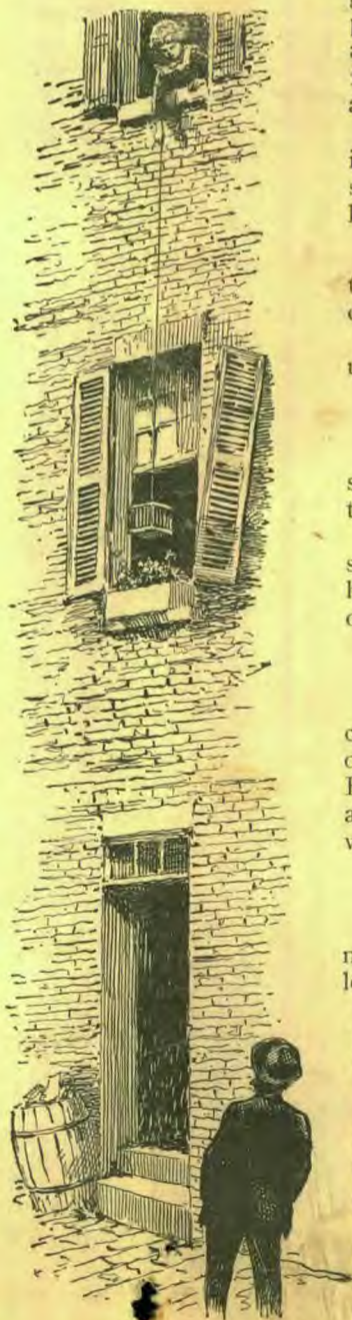
THE DIRTY DIVE THEIR PAMPERED CHILD

"The liquor traffic in California is what they have made it. The dirty dive is their pampered child. The low saloon is their costly offspring. The road-house that lures young boys to hell and inveigles young girls into prostitution is the creature of their greed; of their contempt for common decency; of their arrogant disregard for the welfare and the rights of fathers and mothers, husbands and wives, sons and daughters; of their impious and damnable immolation of boyhood and girlhood upon the altar of the pocketbook.

"These men are facing the raging tempest of their own creation.

"And how do they propose to meet it in its oncoming wrath?

"What weapons will they use to cope with the battalions of prohibition they have created, have



Poverty, Rum, and Degradation

fathered, have nourished into a swarming host, blind in its wrath and indiscriminate in its vengeance?

"The evidence is apparent on every hand that they intend to follow old and played-out methods; that they will provide a great defense fund, with which to flood the state with literature and with orators; that their principal reliance will be on the erstwhile potent almighty dollar—a champion once erroneously credited with being able to accomplish anything.

"If that be their mainstay, their great hope, and prop, and defense, they may as well keep their money. For they can not save themselves that way.

RIGHT-ABOUT-FACE AND GET A DIVORCE

"The only thing for the wine, brewery, and liquor interests of California to do in this crisis is to right-about-face—and that immediately.

"They must at once divorce themselves from the low saloon and the dirty dive; from the assignation road-house; from arrogant and corrupt attempts at political domination—and they must give evidence that that divorce will be permanent.

"They can not stand before the bar of public opinion, and crack the lash any more over the voters.

"Their hope lies in humbly pleading for mercy at the feet of the people, confessing their guilt, and promising permanent reformation.

"They can not well go to the father, holding in his good right hand the potent weapon of the ballot, and say: 'You must vote against this prohibition amendment. Its passage would take from us all our property and leave us wrecked and ruined.'

YOUR GREED SENT HIM TO THE DEVIL

"And if they do, let them expect this answer: 'You ask me to protect your property; to save your dollars. Where is that which was dearer to me than all my property, all my dollars, than everything else I have on earth—almost than my own hopes of heaven—my son, my boy? Your greed for dirty dollars sent him to the devil. Restore me my boy as he was, and then I may talk to you—but not before.'

"And if they beseech the mother for her vote, they may expect her to reply: 'You men helped, and protected, and shielded, if you did not own, a gilded Satan's den that lured my girl into its net and drove her to ruin and to shame. You met every cry for vengeance against that devil's trap with a sneer or an evasion; and each effort to clean it out brought from you your powerful influence with the authorities to give the den a renewed lease of vicious life.'

YOUR PROPERTY AND MY GIRL

"And now you beg me to vote for the protection of your property! You'll excuse me; but my vote will not go to save any property used to send young girls to hell. I will need it in November in an effort to save the best of all property—the girlhood of California.'

"The brewery, wine, and liquor interests can tax the distilleries, and the breweries, and the wineries until the gutters run money instead of water.

UNLESS THEY REFUSE TO DESTROY THE BOYS AND THE GIRLS

"And every dollar the people find these forces are spending out of a defense fund—even in the most legitimate way—will create votes for the prohibition amendment—unless these interests start in right now to take their protecting arms from the low saloon and the dirty dive; unless they refuse to sell

to any lawbreaking saloon, or any den inveigling young boys to hell and young girls to prostitution.

"If the brewery, wine, and liquor interests of California expect the voters to go their way next November, they must approach them with clean hands—clean hands which they intend to keep clean.

THE "BEE" AND PROHIBITION

"The *Bee* has no use for prohibition. It does not believe in it, either as a principle or as a policy. It considers it unjust in its essence.

"As a matter of equity, a democratic and inherent right, the majority have no more righteous authority to prevent the minority from drinking wine or beer—always provided it be done with sobriety, in moderation, and without disorder—than they would have to order the same minority not to smoke cigars or to eat pork.

PROHIBITION RATHER THAN YOUTHFUL CRIME AND LICENTIOUSNESS

"But if prohibition be unjust in its very kernel, it is less unjust than the rank injustice which has so strengthened it—the combination of wine and beer with boyish crime and girlish licentiousness.

"If these hellish evils are not to be remedied—if the dive, the deadfall, the low saloon, the wedding of liquor and lust, are not to be cast out of the traffic—if it is still to continue a menace to our boys and a lure to our girls, then the state of California had better embrace prohibition as the least offending and offensive of two evils, the milder injustice of two injustices.

"And if the beer, wine, and liquor interests should elect not to repent and reform, and still prohibition should not win this year—or if, promising to repent and reform, they should go back to their evil ways—that result would be the Dead Sea's fruit of a victory that would turn to ashes on the lips; for the battle would be renewed at the next general election, and prohibition then would sweep the state of California like a prairie fire."

Let the redactor of this article say in conclusion:

1. Every one of discernment and experience knows that the liquor combination will never reform, can never reform.

CAN THE LEOPARD CHANGE HIS SPOTS?

The leopard can not change his spots. The cockle seed can not bring forth wheat. The road-house, the brothel, the dive, the saloon mill, the great mass of crime, the wrecked and blasted lives, the ruined homes, are all the legitimate offspring of that monster, the liquor traffic, the fruit of indulgence in intoxicants, whether drunk in a low saloon or in a gilded palace.

2. "The battalions of prohibition" are neither mad nor blind. They are composed of men and women who believe that the millions worse than wasted, the millions used to debauch and degrade and destroy manhood and womanhood, are an instrument not only unprofitable to the state, but an investment, a partnership, which the state must utterly repudiate if she protects the rights of her citizens, including the wives and the progeny of the liquor dealers.

THE COST OF CRIME WORTH SAVING

The prohibitionists believe that the annual cost of crime due to the liquor traffic—more than twenty-nine million dollars in California

alone—is worth saving for schools, highways, and homes in which children are safe and in which men and women can walk and live soberly.

The prohibitionists believe that character is worth more than coin; that fathers' and mothers' hearts and hopes, that sober sons and daughters, are not to be measured by the billions invested. The former are priceless to heart and home and state; the latter is an investment for the destruction of mankind by one of its greatest enemies.

The prohibitionists believe that the sons and daughters of America are worthy of a better end than to furnish grist for the devilish mills of the saloon, the brothel, the dive, the dishonored and disgraceful death which awaits.

Reader, let your vote for prohibition help to destroy the monstrous evil.

Despair of Our Efforts to End Vice

THIS heading is given to an article in the *Literary Digest* for March 7, 1914. The mayor of one of the large cities of our country expresses himself as not knowing what to do about the white slave problem.

It is stated that he has "looked into all the recent panaceas that have promised the speedy abolition of this age-long evil." The effect of trying to stamp out this and the drink evil by police force, it is stated, has been to scatter them all over the town.

Reference is made to the fact that when those authorized to investigate in regard to these great evils would make their findings public through their report, the commission is prevented from doing so. "Its own great masterpiece in morals is at once forbidden circulation in the mails because of its immorality."

The outlook is indeed distressing, and from a human point of view we might well despair of ever seeing anything better. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

But while vice in so many forms is alarmingly on the increase, we can say with Paul, "We are . . . not in despair." 2 Cor. 4: 8. In the midst of all the enormities that make men's hearts fail for fear, we console ourselves with the view held before us in Rev. 18: 1: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

We look for that glorious city of which it is said, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." All these evils will be effectually stamped out when the time comes that the saints possess the kingdom. F. D. STARR.

"To rise in the morning with a rested soul; to burn the day's first incense at the altar of one's highest ideals; to begin each day's work with a song whose courage sets other hearts singing; to dignify the prosiest toil by an honest investment of self; to be spendthrift of kindness, frugal of the minutes, and niggardly of criticism; to come down to the evening hour with the peace of having blessed the world in spite of failure—this is to be a 'workman that needeth not to be ashamed.'"

PROTESTANTISM and AMERICAN PRINCIPLES

By W. A. COLCORD

A Plea for Their Preservation—America the Heir of the Reformation

THE aggressions of Rome in the United States are becoming so bold and so conspicuous that voices of protest are beginning to be heard from many quarters, the national capital not excepted.

WOULD ELIMINATE THE WORD "PROTESTANT"

Concluding his sermon Sunday, December 28, 1913, on the occasion of his twenty-fifth anniversary as rector of the Church of the Epiphany (Episcopalian), in Washington, D. C., the Rev. Dr. Randolph H. McKim, after referring to the recent effort on the part of some in his own church to eliminate the word "Protestant" from the church name, which he said had happily been defeated, made a very earnest plea for maintaining the Protestant character of the Protestant Episcopal Church, and the Protestant principles upon which the government of the United States was founded. He said:

MAINTAIN IT AT ALL HAZARDS

"Let me exhort you, then, my dear brethren, with all the earnestness I can command, to maintain at all hazards the Protestant character of our beloved church. That is its strength. That is its reason for being. Around that cluster its most glorious traditions. It became Protestant at the Reformation in order that it might remain Catholic. Its Protestantism is an essential condition of its primitive and catholic character. Only by fidelity to the principles of the Reformation can we fulfil our mission to the American people.

"Remember that the principles which lie at the root of the American Constitution were born of the Reformation. That statement has recently been challenged, but without any substantial ground whatever. Mitchell declares that it is to Martin Luther the modern world owes 'the immense benefits of intellectual enfranchisement.' 'Luther,' he says, 'was the restorer of liberty.' And Lord Acton, a man of great ability and learning, himself a Roman Catholic, testifies that we owe to the Reformers the combination of liberty and order which is our most cherished possession to-day. And he adds that 'religious liberty is rightly described as the parent of political liberty.'

TWIN SISTERS OF LIBERTY

"In the American colonies, religious liberty was not at first understood nor conceded. But in time, it came as the twin sister of that political liberty which was so passionately maintained by our forefathers. And when the Revolution came, both religious and civil liberty were grafted upon the Declaration of Independence and the Constitution of the United States.

"The first amendment of that immortal instrument declares that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or of abridging the freedom of speech or of the press.'

EVERY ONE OF THESE RIGHTS DENIED

"But it is remembered that every one of these fundamental rights of man is denied in the Encyclical *Immortale Dei*, issued November 1, 1885,—equality, personal liberty, lib-

THERE is a strong leading, in the Protestant Episcopal Church, in the direction of the papacy. This is particularly the case in England. Some in that body have strongly urged that the word "Protestant" should be dropped from their name. This is partly because of the tendency to unite with Rome, and to some extent it may be due to the contention that the papacy is not entitled to the word "Catholic," the papal power making the claim that she is the one and only catholic or universal church.

Without question, one of the greatest religious controversies of the ages is just before us. In this controversy, it will be an easy matter to allow prejudice and church affiliation to control, rather than the direct teaching of the word of God. God's word must be studied by each one for himself, because the whole ground of the claims of Protestantism as opposed to the papacy is about to be fought over again. If we are standing by the teachings of our church without knowing for ourselves what God's word says, we are not in a position to pass the definite tests of the Judgment-day. If things are said about us that appear to be unkind, we are not to allow them to enrage us. The appearance of unkindness may lie in the fact that they are true. We should study to know the truth, for issues of eternal moment are involved. EDITOR.

erty of opinion, government of the people, by the people, for the people, religious liberty, liberty of conscience, liberty of worship, liberty of the press. Remember also that Leo XIII distinctly declares all these to be the fruit of the Reformation.

THE CHIEF HEIR OF THE REFORMATION

"The historian Bancroft, so often quoted of late, declares that 'America is the chief heir of the Reformation in its purest form.' He also tells us that all the thirteen colonies were Protestant. Even in Maryland only one twelfth of the population was other than Protestant. So that America at the time of the Revolution was a most thoroughly Protestant country. In 1784 the entire Roman Catholic population amounted to only 32,000. Only one of the signers of the Declaration of Independence was a Roman Catholic,—the brave and noble Charles Carroll, of Carrollton.

"On the other hand, nearly two thirds of the signers of the Declaration of Independence, thirty-four out of fifty-six, were Protestant Episcopalians. The author of the Declaration of Independence was born and nurtured in the Protestant Episcopal Church. The immortal father of his country was a devout member of the same church. The father of the Constitution was a Protestant and an Episcopalian. So was the first chief justice, its great interpreter. So was Patrick Henry. So was Benjamin Franklin. So was Richard Henry Lee.

THE FIVE GREAT FOUNDERS

"John Fiske, the Massachusetts historian, has said that there were five great men who made the American nation,—Washington, Jefferson, Marshall, Madison, and Hamilton. But all of them were Protestants and sons of the Episcopal Church.

"Let me say then, in conclusion, that no fact in all the range of history is more clearly or undeniably established than that

our American Constitution was established by a Protestant people, and under the inspiration of Protestant ideas. And then let me ask if we whose ancestors toiled and suffered and died to create this wonderful fabric of liberty and self-government, should supinely allow our heritage of freedom to be insidiously taken from us by a church which has in all lands and in all ages been the foe of liberty—a church one of whose organs did on November 21, 1912, publish these words:

"Our heroes are the Duke of Alva and Catherine de Medici. They knew the Huguenots, and they drove them off the continent. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defense.—The Rev. Dr. Phelan, in the *Western Watchman*.

"The same writer says: 'The pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world to-day are as these altar boys of mine.'

ORGANIZING FOR CONQUEST

"Surveying, then, the conditions that prevail in our country, seeing these millions of aliens pouring into our country from Roman Catholic Europe, observing the efforts of that church to organize them for the conquest of America, I feel it a solemn duty on this my twenty-fifth anniversary, to urge you, my brethren, to be prepared to meet this grand assault on our faith. We too must organize. We too must consolidate our strength. Above all, Protestants of every name must sink their differences, and unite their influence, to meet this danger that threatens our beloved country.

"I know of no way of judging the future," exclaimed Patrick Henry, 'but by the past.' And all past history makes it clear that the dominance of papal power spells the destruction of free institutions.

A REAL DANGER

"The danger is real. It grows greater every year. It may become imminent before many decades. And the only power sufficient to meet it—and, thank God, that is sufficient—is a united Protestantism, standing firmly and bravely in defense of our liberties."

It is indeed refreshing to hear so earnest and so eloquent a plea for liberty. It is gratifying also to know that some at least in the ranks of Protestantism are awaking to the fact that there is an enemy in the land, and that a crisis is at hand; that Rome has set to herself the task of taking this country, and of making America, 'the chief heir of the Reformation in its purest form,' Catholic. Here in this fair land, it is her purpose to make an "image to the beast,"—another union of church and state. Against such a calamity both Catholics and Protestants should be warned; for who, with a spark of liberty in his veins, desires to see the history of the Dark Ages repeated? Well would it be if every pulpit and every platform in the land should ring with such a warning message as that here quoted.



MY SHELTERING PEACE

By C. M. SNOW

IN the sheltering arms of Jesus
There's a blessed place of peace.
In that presence find we comfort;
From our burdens, sweet release.
Every sorrow He assuages,
Every wound He mollifies.
In the path of His appointment
All that's good and gracious lies.

Threatening storms may fiercely gather,
Foes assail, and tempests blow;
But within His calm pavilion
We are safe from every foe.
From His hand no power can pluck us,
In His hand no fears annoy.
Every day He brings us gladness,
Turns our sorrow into joy.

Cares and sorrows, griefs and troubles —
What are they with Jesus near?
With His promise and protection,
Naught on earth should cause us fear.
He our peace is, and our comfort,
He our hope, our trust, our stay,
Every doubt and dread He scatters,
Every tear He wipes away.

This is Jesus, our Redeemer,
Leader, Shepherd, Pilot, Friend,
Who has promised that His presence
Shall go with us to the end.
O the blessed peace and comfort
Trusting, resting in His hand,
Then the sure reward awaiting
In that brighter, better land!

THE HEROIC PRISONER

Falsely Imprisoned, Paul Does His Greatest Work While in Bonds

By MRS. E. G. WHITE

DURING Paul's last journey to Jerusalem, he met with many evidences that his active ministry was about to close. "I go bound in the spirit unto Jerusalem," he wrote, "not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

A long and wearisome imprisonment did indeed await the tried messenger of God; but notwithstanding the fears and entreaties of his friends, he pressed forward on his journey. "None of these things move me," he declared, "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

AFFLICTION COULD NOT TURN HIM

The apostle allowed not the fear of affliction and imprisonment to turn him from his purpose. But never before had he approached Jerusalem with so sad a heart. He knew that he would find few friends and many enemies. He was nearing the city which had rejected and slain the Son of God, and over which now hung the threatenings of divine wrath.

Remembering how bitter had been his own prejudice against the followers of Christ, he felt the deepest pity for his deluded countrymen. And yet how little could he hope that he would be able to help them! The same blind wrath which had once burned in his own heart, was now with untold power kindling the hearts of a whole nation against him.

HIS ENEMIES SET ON EACH OTHER

The plottings of those who were seeking to hinder the spread of the gospel by silencing the voice of the apostle to the Gentiles, soon resulted in Paul's arrest. During his trial the following day, before the Sanhedrin council, "there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided." In the confusion that followed, the Sadducees were eagerly striving to gain possession of the apostle, that they might put him to death; and the Pharisees were as eager to protect him. "The chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle."

COULD HE HAVE BEEN MISTAKEN?

Later, while reflecting on the trying experiences of the day, Paul began to fear that his course might not have been pleasing to God. Could it be that he had made a mistake after all in visiting Jerusalem? Had his great desire to be in union with his brethren led

to this disastrous result? He knew that his enemies, in their desperate malice, would resort to any means to put him to death. Could it be that his work for the churches was ended, and that ravening wolves were to enter in now? The cause of Christ was very near to Paul's heart, and with deep anxiety he thought of the perils of the scattered churches, exposed as they were to the persecutions of just such men as he had encountered in the Sanhedrin council. In distress and discouragement he wept and prayed.

THE LORD STOOD BY HIM

In this dark hour the Lord was not unmindful of His servant. He had guarded him from the murderous throng in the temple courts; He had been with him before the Sanhedrin council; He was with him in the fortress; and He revealed Himself to His faithful witness in response to the earnest prayers of the apostle for guidance. "The night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome."

Paul had long looked forward to visiting Rome. He greatly desired to witness for Christ there, but had felt that his purposes were frustrated by the enmity of the Jews. He little thought, even now, that it would be as a prisoner that he would go.

HE APPEALED TO CAESAR

Paul was transferred from the Roman fortress in Jerusalem to Cæsarea, the residence of the governor of the province, where for two years he remained a prisoner, appearing for trial before Lysias, Felix, Festus, and Agrippa. Rather than fall into the hands of the Jewish Sanhedrin, to which tribunal Festus proposed to refer his case, the apostle, weary of strife and of the suspense of imprisonment, decided to exercise his privilege, as a Roman citizen, of appealing to Cæsar. Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Cæsar. However, the words of the apostle, "I appeal unto Cæsar," put a stop to the proceedings of the court. Festus could not do otherwise than send him to Rome.

A PRISONER IN HIS OWN HOUSE

It was with a heavy heart that Paul went forward to his long-expected visit to the world's metropolis. How different the circumstances from those he had anticipated! How was he, fettered and stigmatized, to proclaim the gospel? His hopes of winning many souls to the truth in Rome, seemed destined to disappointment.

At Rome Paul, instead of being thrown into prison, was permitted to live in his own hired house. Although still chained to a soldier, he was at liberty to receive his friends, and to labor for

the advancement of the cause of Christ. Thus for two years he continued his labors, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

During this time, the churches that he had established in many lands were not forgotten. Realizing the dangers that threatened the converts to the new faith, the apostle sought so far as possible to meet their needs by letters of warning and practical instruction. And from Rome he sent out consecrated workers to labor not only for these churches, but in fields that he himself had not visited. These workers, as wise shepherds, strengthened the work so well begun by Paul, and the apostle, kept informed of the condition and dangers of the churches by constant communication with them, was enabled to exercise a wise supervision over all.

WIELDING A WIDER INFLUENCE

Thus, while apparently cut off from active labor, Paul exerted a wider and more lasting influence than if he had been free to travel among the churches as in former years. As a prisoner of the Lord, he had a firmer hold upon the affections of his brethren; and his words, written by one under bonds for the sake of Christ, commanded greater attention and respect than they did when he was personally with them. Not until Paul was removed from them, did the believers realize how heavy were the burdens he had borne in their behalf.

Before the close of that two years' imprisonment, Paul was able to say, "My bonds in Christ are manifest in all the palace, and in all other places"; and among those who sent greetings to the Philippians he mentions chiefly them "that are of Cæsar's household."

AN ABIDING POWER

And by what means was an entrance achieved and a firm footing gained for Christianity where even its admission seemed impossible? Paul ascribed to his own imprisonment his success in winning converts to the faith from Nero's household. Paul's patience and cheerfulness during his long and unjust imprisonment, his courage and faith, were a continual sermon. His spirit, so unlike the spirit of the world, bore witness that a power higher than that of earth was abiding with him.

The zeal and fidelity of Paul and his fellow workers, no less than the faith and obedience of their converts to Christianity, under circumstances so forbidding, rebuke slothfulness and lack of faith in the minister of Christ. The apostle and his associate workers might have argued that it would be vain to call to repentance and faith in Christ the servants of Nero, subjected, as they were, to fierce temptations, surrounded by formidable hindrances, and exposed to bitter opposition.

Even should they be convinced of the truth, how could they render obedience? But

Paul did not reason thus. In faith he presented the gospel to these souls, and among those who heard were some who decided to obey at any cost. Notwithstanding obstacles and dangers, they would accept the light, and trust God to help them let their light shine forth to others.

REMAINED FIRMLY AT THEIR POST

Not only were converts won to the truth in Cæsar's household, but after their conversion they remained in that household. They did not feel at liberty to abandon their

tude, and a deep and abiding trust in God. It is the triumph of the Christian faith that it enables its follower to suffer and be strong; to submit and thus to conquer; to be killed all the day long, and yet to live; to bear the cross, and thus to win the crown of glory.

Hope

GOD gives man hope through the agency of the Holy Spirit in his heart, and so all the divine attributes are installed by the working of this gentle but mighty power. Rom. 5:5.

Hope is a compound of desire and expectation. The element of desire seeks among apparent possibilities for things that will satisfy the longings of the heart, while expectation is built up out of evidences that are manifested in the cases we study. One desires things which he thinks would bless him, and he expects them when a train of circumstances seems to be making their accomplishment sure.

Hope has eyes looking into the future, and an anchor line fastened by Jesus to the very hold of heaven. It is hope that puts courage into the soul, and that gives mental nerve by which all the wonders of God's graces are done. Hope looks with glad eyes into the to-morrow, and with courage in the present, makes preparations for all the good things which now are, and also that which is to come.

It is hope that fights our battles, and hope that wins our victories.

Without hope all is vanity, and life is but a prolonged death. Indeed, it were a better state to be unconscious in death than to exist when hope is extinct.

Paul writes of a "blessed hope," and truly all that can be called by that sweet word is of the blessed kind. None other can truly be hope.

The child of hope is the child of God, and God's children live by the power of His word, which lies at the foundation of all hope.

WILLIAM COVERT.



PAUL BEFORE AGRIPPA

post of duty because their surroundings were no longer congenial. The truth had found them there, and there they remained, by their changed life testifying to the transforming power of the new faith.

Are any tempted to make their circumstances an excuse for failing to witness for Christ? Let them consider the situation of the disciples in Cæsar's household—the depravity of the emperor, the profligacy of the court. We can hardly imagine circumstances more unfavorable to a religious life, and entailing greater sacrifice or opposition, than those in which these converts found themselves. Yet amidst difficulties and dangers, they maintained their fidelity.

Not in freedom from trial, but in the midst of it, is Christian character developed. Exposure to rebuffs and opposition leads the follower of Christ to greater watchfulness, and more earnest prayer to the mighty Helper. Severe trial endured by the grace of God develops patience, vigilance, forti-

"CHRIST is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come."

"It is not safe to be occasional Christians. We must be Christlike in our actions all the time. Then, through grace, we are safe for time and for eternity."



Promised Concerning the Whole World

THROUGH ABRAHAM WE HAVE
THIS PROMISE—THE WORKING
OUT OF A GREAT PLAN—THE
ETERNAL CITY, THE OBJECTIVE

By ALLEN MOON

AND the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13:14-17. This promise God has sworn to fulfil literally to Abraham and his seed. The Lord, who was willing to show to the heirs of salvation the immutability of His promise, confirming it by an oath, gave also to Abraham and to his seed many infallible signs of His regard for His promise and oath.

BATTLE WITH THE FOUR KINGS

In Abraham's day, not long subsequent to the giving of this promise, Chedorlaomer and three confederate kings invaded the land of Canaan, and carried away captives, including Lot, Abraham's brother's son, and many of the women of the land. Abraham, on hearing of this invasion, took his trained servants, and pursued after the four kings and their armies, and overtook and conquered them, and brought back all the captives and the spoil.

As Abraham was returning from the defeat of the kings, Melchizedek, king of Salem, went out to meet him. He brought forth bread and wine, for he was at the same time priest of the most high God. Melchizedek had been endowed with a priesthood by Jehovah. Although not in the line of any priesthood by inheritance, the office was directly conferred on him. The name "Salem" means *place of peace*. Melchizedek, being king of Salem, was therefore king of peace. And as he was king of peace and priest of the most high God, Abraham recognized in him the type of the Son of promise through whom all the world should be blessed, and he accepted the bread and the wine as emblems of the body and blood of the eternal Son. In short, Abraham had before him a complete miniature of the eternal kingdom,—the king, the subjects, and the territory, and Salem, the capital; also the mediator or priest of the most high God. To complete the figure, there must have been in the little city righteous subjects over whom Melchizedek ruled; and Abraham paid tithes in recognition of the divine offices, and also accepted the blessing of the representative of the Son of God.

THEY WENT INTO THE LAND OF PROMISE

It was near the city of Salem that the Lord had met with Abraham and promised him the land. Abraham was at a loss to know the

full import of God's promise. After Melchizedek met him, the Lord confirmed His promise by an oath; but in answer to Abraham's inquiry, the Lord told him that his seed should be strangers four hundred years in a land not their own, and in the fourth generation his seed should come again into the land where he then was. This promise was literally fulfilled in type to a portion of the seed of Abraham. In the fulness of time, the Lord delivered the Israelites, as the seed of Abraham were called, from the bondage of Egypt; and after forty years' wandering in the wilderness, all that remained were brought into the land of promise. But Abraham and several generations of his descendants were in their graves before Israel returned to Canaan. Three generations never saw the land of promise, but were all the while in bondage in Egypt.

After the majority of the nations of Canaan had been destroyed according to divine direction, Joshua proceeded to divide the land by lot among the twelve tribes, and these in turn allotted it to the families of the tribes.

JUDAH RECEIVED THE LAND OF SALEM BY LOT

In the division of the land by lot, the land on which Abraham pitched his tent after his separation from Lot, and on which he built an altar and worshiped God, and where the Lord met him and made the promise, fell to the tribe of Judah. In Judah's portion also was situated the little city of Salem, which had come to be known as Jebus, or Jebusi, because it had fallen into the possession of the Jebusites after the days of Melchizedek. The children of Abraham recognized the city of Melchizedek, and it very soon was known as Jew-Salem, or Jerusalem.

The south border of the land of Benjamin was near to the city of Jebus, as we read: "And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom." Joshua 15:8.

THE PORTION WHERE ABRAHAM'S ALTAR WAS

It may be of interest to note here that the portion of Canaan which fell to Judah, the tribe from which the Saviour was to descend, was also the portion in which Abraham built his altar, in which he was called to offer his son Isaac, in which he received the promise, and in it was also the city over which Melchizedek reigned.

Judah and Benjamin failed to dispossess the Jebusites of this little city until the days

of David. When Israel demanded a king, and the Lord granted their request, the first man chosen was a Benjaminite. Although the Lord had specially prepared him, within a short space of time Saul twice sorely displeased Him by his acts of rebellion; and the second time, the Lord rejected him from being king, and he soon perished in battle.

DAVID ESTABLISHED JERUSALEM AS CENTER OF WORSHIP

The Lord now directed the prophet to anoint David, of the tribe of Judah, of the city of Bethlehem, to be king over His people Israel. The first act of David after he was anointed and was established in the kingdom, is recorded as follows: "And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David. . . . And David dwelt in the castle; therefore they called it the city of David." 1 Chron. 11:4-7. Perhaps this was the same castle occupied by King Melchizedek. At any rate, it was in the very city where he reigned in the days of Abraham.

WORKING OUT OF A GREAT PLAN

All the foregoing reveals the working out of a great plan on the part of Jehovah, for He chose Jerusalem to place His name there. David soon removed the ark of God to Jerusalem, and prepared to build a temple of worship on the site of the throne of Melchizedek. This work was consummated by Solomon. The system of worship, in the hands of the Levitical priesthood, was transferred to the temple on Mount Zion. The name "Jerusalem," which still retained the significance of the original "Salem," was expressive of the character of the final abode of saints, as well as that of God. The psalmist wrote, "In Salem also is His tabernacle, and His dwelling-place in Zion." Ps. 76:2. The prophet, speaking for the Lord, said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.

THE TRUE CITY OF PEACE AND RIGHTEOUSNESS

This refers not to the old city of brick and stone, but to the true place of peace and righteousness. He continues: "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Verses 2, 3.

The Jerusalem of precious stones, and gates of pearl, with streets of gold, will truly be a royal diadem; and "thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou [Jerusalem] shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee." Verses 4, 5.

This Jerusalem will be a new creation of God, but it will be connected with land; and as the families of Israel received the land about Jerusalem for an inheritance, so like-

wise the ransomed, in a much fuller sense, will marry the land, for He says: "Be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isa. 65: 18-22.

JOHN SAW THE CITY COMING DOWN

John the revelator saw the holy city coming down from God out of heaven, and he describes it as having twelve gates, and in them the names of the twelve tribes of the children of Israel. To Ezekiel the prophet was given a vision of the apportionment of the earth to the twelve tribes; and of the eternal city he says: "The gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side . . . three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south . . . three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west . . . three gates; one gate of Gad, one gate of Asher, one gate of Naphtali." Eze. 48: 31-34.

Of the new earth he says: "Moreover from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince." Verse 22. Then follows the description of the division of the land—the earth—among the tribes northward and southward and eastward and westward from the city.

THE MOUNT OF OLIVES SHALL CLEAVE

Another prophet says, speaking of the Prince: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And it shall be in that day, that living waters shall go out from Jerusalem. . . . And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zech. 14: 4, 8, 9.

"Now to Abraham and his seed were the promises made. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16, 29. The Gentiles, being grafted into the twelve tribes, share in the promise to Abraham and to his seed. Abraham and the twelve tribes of spiritual Israel will literally inherit the earth, according to the promise of God.

"WHEN Christ left His high command, He might have taken upon Him any condition in life that He chose. But greatness and rank were nothing to Him, and He chose the most humble walk of life. No luxury, ease, or self-gratification came into His experience. The truth of heavenly origin was to be His theme; He was to sow the world with truth; and He lived in such a way as to be accessible to all."



WHAT is the "patience of the saints," mentioned in Rev. 14: 12, that the people of God will have at the coming of Christ? This is not merely the patience of saints, but it is the patience of *the* saints, that is, just such patience as was possessed by the saints in the ages past, and is possessed only by saints.

HOW IS PATIENCE DEVELOPED?

Patience is a product of faith and hope, and is developed under trial. To obtain patience such as the former saints had, it would be necessary to pass through trials like theirs. That the people who are prepared for translation at the coming of Christ, will pass through special tests and trials, is plainly pointed out in the word of God.

PERSECUTION PREDICTED

In Rev. 12: 17 we read, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The woman is the symbol of the church. "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6: 2.

The "remnant" must be the last of the church to be gathered out of the world. This "remnant" is the company of Rev. 14: 12. They "keep the commandments of God." They also "have the testimony of Jesus Christ." That this remnant of the church is faithful is apparent from the statement that they "keep the commandments of God." Persecution always has developed and always will develop patience in those who, under it, remain true to God.

TERRIBLE STRUGGLE DESCRIBED

In the fifth chapter of the book of James, we have a terrible struggle described as taking place in "the last days" (verse 3), between the "rich men" (verse 1) and the "laborers" (verse 4). In verses 6-8 he says: "Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

THREE PARTIES IN THE CONFLICT

In this great conflict, so long foretold, and now well under way in all parts of the earth, there are three distinct parties,—the "rich" and the "laborers," who are opposing each other, and a third party, of whom nothing is

said as to whether they are rich or poor, but it is said that they are "just," and though suffering even to being "condemned and killed," they do "not resist," but "patiently" wait the "coming of the Lord." In verse 10 of this chapter, our attention is called to the suffering of the prophets in the past, as an example of patience. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience."

HE WAITED SEVEN DAYS

When the Lord had finished warning the world by His servant Noah, He sent him and his family into the ark, and shut the door, and there kept him waiting seven days before the Flood came. Those were days of trial for Noah's faith and patience, with a jeering mob outside, probably flinging stones at the ark, and sneering at Noah. Why should he be kept there waiting? His work was all done. Suppose after all no rain should come. How could he ever go out again and face the people? Many such queries might naturally arise, but Noah had learned to believe God and be patient.

ACQUIRING THE GRACE OF PATIENCE

The Lord promised Abraham a son, in whom all nations of the earth should be blessed. Abraham believed God; but as time rolled by, and there was no evidence of the fulfilment of the promise, he became impatient, and under the influence of Sarah, took Hagar to wife, not with any intent of committing sin, but because he had not yet developed patience to wait God's time.

When Moses thought to lead the children of Israel out of Egypt, he lacked patience, slew an Egyptian taskmaster, and was obliged to spend forty years in Midian cultivating this grace. Think of this man, reared and educated at the very throne of Egypt, and heir to its kingdom, spending forty years as a common shepherd, to cultivate patience. With all this, he made one failure, on this point, that shut him out of the promised land.

When the prophet Elijah stood in the mount, he felt overwhelmed with loneliness. With all his labors, and the manifestations of God's power through him, there was not one soul to grasp his hand and give him a cheering word. All this was hard to bear, and yet God had seven thousand souls in Israel who had not bowed to Baal. But Elijah must learn the lesson of patience, and he learned it best alone with God, under human persecution.

Joseph was deserted by his brethren, and

for his faithfulness, was cast into Potiphar's prison. Job, suffering his many afflictions, was without a friend to encourage him. Those who visited him, professing to be friends, only censured him, and tried to point out some fault in him. Even his wife scoffed at his religion and his God.

All these instances and many more teach us that those who have risen to great prominence in the work of God in the past, were placed under great trials until they learned the lesson of patience; and the faithful souls who meet the Lord in peace at His coming, will have the same grace, obtained under similar trial.

Standing in the Breach

A Charge Against Professors in the Last Days—God Searching for Men to Stand Against Apostasy

By A. M. DART

YE have not gone up into the gaps ["breaches," margin], neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:5. Sin has made a breach, temporarily, in the government of God. The breach has been spanned by the death and resurrection of His Son; and now the Lord uses men, rightly related to Him through the atonement, to stand in the breach and show forth the true principles of His government.

REPAIRERS OF THE BREACH

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12. The next two verses show that Sabbath reform would be a special feature in making up the breach. Read them.

The text at the beginning of this article is a charge against God's people in the last days of probationary time; for it states that they "have not gone up into the breaches, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord."

THE DAY OF THE LORD

The "day of the Lord" is a period of time ushered in by the close of probation, and is spoken of as a "destruction from the Almighty," when all hands shall "be faint, and every man's heart shall melt" (Isa. 13:6-9); a day when silver and gold would not save (Zeph. 1:14-18); a day when men would be crying, "Peace and safety" (1 Thess. 5:1-3); but God's people would "know perfectly" about it. Verse 2. Therefore to "stand in the breach" in these days means to warn the people of this awful day. There is escape now, but there will be none then.

In Moses we have an example of one whom God could use to "stand in the breach." "Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach." Ps. 106:23. He was a man who could wish his own name blotted out of the book of life if God could not forgive His rebellious people. Ex. 32:32.

DO YOU THUS LOVE?

Do you thus love sinners? He was a man who was sufficiently separated from this world to reject the rulership of a world

kingdom, and choose "affliction with the people of God" and the "reproach of Christ" instead. Heb. 11:24-26. Is your faith strong enough to separate you thus from this world?

SEEKING A MAN FOR THE GAP

"And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none." Eze. 22:30. This was said of the apostate situation in Ezekiel's day. What may be said of to-day?

The position is open for you, dear reader, and success assured; but do not attempt it without counting the cost. "Destruction from the Almighty" on one side, unfading glory in the kingdom of God on the other. But this world must be given up. "Whosoever therefore will be a friend of the world is the enemy of God."

Events That Arrived on Schedule Time

AS in the type, ten days before the day of atonement, or the cleansing of the sanctuary, the priests at Jerusalem were to blow the trumpets announcing the definite time of that solemn event, so in the events connected with the heavenly sanctuary and its cleansing we must expect some similar manifestation as marking the prophetic period of a day for a year.

Are we disappointed?—No. On time, as all of God's appointments have appeared, came the falling of the stars as witnessed over the greater portion of the Western Hemisphere on the night of November 13, 1833.

God had spoken through the prophet Daniel nearly 2,400 years before, saying, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. And God's prophets at various times in the centuries had written of the stars of heaven falling as a fig-tree casts her green figs in a mighty wind.

And now, just ten years before the cleansing, Judgment in the heavenly sanctuary begins, the inhabitants of America are startled by one of the most magnificent sights ever man has been privileged to behold. From one point in the heavens stream forth in all directions multitudes of what appear to be the stars of heaven, in every way fulfilling the description of the scene as witnessed by the ancient prophets. For fully ten hours they fell from the inexhaustible storehouse. The earth at midnight was lightened with their glory, and the astonished beholders were everywhere calling upon God for deliverance from their sins, for they thought that the end of the world had come.

God's people quickly carried the news of the event and its import to all the world. Just as it was impossible for the priests of the typical service, blowing their horns at Jerusalem, to be heard all over the land of Israel, but the event had to be heralded by messengers, so God gave this sign where His followers were most diligent, and bade them carry the news of it to the ends of the earth.

By the fall of 1843 all the nations of the world had been made acquainted with the time for the beginning of the Investigative Judgment. Because God delights in mercy

(Micah 7:18-20), the message to which this sign from heaven calls men's attention is magnified by world-wide publications, so that a man though a fool may not err therein.

Reader, the night of sin is about to end. We are in the last watch. When the morning breaks, probation will have ended. Will your name be among those retained in the Lamb's book of life?

W. E. GILLIS.

Are We Just?

THE path of the just is as the shining light." The just man is "just before he is generous." He can never be generous with that which belongs to another.

The just man does not spend money of which he is steward, where or when he would not spend his own.

The just man is as careful of the property or reputation of his neighbor or brother as he is of his own.

The just man is a light in the world. His life seems ever to be saying, "Let there be light," and darkness flees, and the pathway is light.

The consciousness of being just in all our dealing, floods the very soul with light and joy, and lifts it to the higher life.

The just man is a divine dynamo, in fact a complete electric plant, whose light never goes out.

Are we just, or is our path still dark? If dark, let us pray to touch a "live wire," that the dynamo may move.

A. E. PLACE.

Whisky and the Indians

THE Hon. Cato Sells, commissioner of Indian affairs, in a circular dated March 28, to the five thousand employees in the Indian service, says:

"I believe that the greatest present menace to the American Indian is whisky. It does more to destroy his constitution and invite the ravages of disease than anything else. It does more to demoralize him as a man and frequently as a woman. It does more to make him an easy prey to the unscrupulous than everything else combined. . . . Let us save the American Indian from the curse of whisky. . . . There is nothing that could induce me, since I have taken the oath of office as commissioner of Indian affairs, to touch a single drop of any sort of intoxicating liquor, and this regardless of my attitude on the prohibition question."

And referring to the fact that Congress appropriates \$100,000 a year for the suppression of the liquor traffic among the Indians, every employee in that department of the government is exhorted to do his best and to use his influence most strongly for "the protection of the Indian from this, his worst enemy."

There are thousands upon thousands of men in every walk of life and in every part of the country who can tell us the evil things that liquor is doing among all classes of people. But where is there an individual who can honestly say one single good thing for this business that is ruining both the souls and the bodies of men?

"GIVE me, O Lord, that quietness of heart that makes the most of labor and rest. Save me from passionate excitement, petulant fretfulness, and idle fear, keeping me ever in the restful presence of Thy love."

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STIRRING UP OUR NEST

The Eagle Training Her Young—Thrilling Story from Actual Observation—The Impressive and Helpful Lesson



IT is a very pleasant thing to us many times to settle down, to get into an easy place and stay there; but it is not progress. God of old called the children of Israel out of Egypt; and all the long, weary way through the wilderness, He did not let them settle down. He stirred them up. At the last, as Moses was about to leave them, in a final sermon to them he explained God's plan. He said:

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him." Deut. 32: 11, 12.

THE EAGLE TRAINING HER YOUNG

If the eagle did not stir the little birds out of the nest, they might never learn to fly, might never know their power, might never become eagles. William J. Long, in his "Fowls of the Air," tells of an eagle and her nestling that illustrate this Bible text.

He had found an eagle's nest in a tree many hundreds of feet up in the side of a mountain. One day when he came to visit the nest, he found one of the eaglets gone. The other stood on the edge of the nest, looking down fearfully into the deep abyss below, calling disconsolately the while. He seemed hungry and cross and lonesome.

TEMPTING THE HUNGRY BIRD

Soon the mother eagle came swiftly up from the valley with food in her talons. Coming to the edge of the nest, she hovered over it a moment, so as to give the young eaglet a sight and a smell of the food she carried. He saw the food, and his appetite clamored for the morsel. Then the mother bird turned and went slowly down the valley, still holding the food, and in this way inviting the young bird to follow her if he would have it.

The eaglet called after her loudly, and several times spread his wings as if to follow. The plunge, however, was too forbidding. His heart failed him, and he settled back into the nest. Settling his head down into his shoulders and shutting his eyes, he acted as if trying to forget the fact that he was hungry. The mother was seeking to teach him that the time had come for him to use his wings. But he was afraid, and loved his nest. He hated to be stirred out of it.

FLEW OUT AND RIGHT BACK AGAIN

Soon again came the mother, and this time without food. Again she hovered over the nest and sought to get the eaglet to leave. At last she succeeded, but the clumsy little fellow sprang up and flapped from the nest to the side of the mountain, but a few feet away. Here he sat for a few moments and looked out upon the valley below. Then he flapped back into the nest once more, and paid no further attention to all his mother's assurance that he should fly farther and learn to be an eagle indeed.

BROKE UP HIS NEST AND SET HIM ADRIFT

It was pleasant to the eaglet to stay in the nest and be fed. His mother knew there were greater possibilities for his eagle nature in learning to use his broad pinions and thus soar in the very realm of the clouds; but the little eagle was short-sighted, and was content to let well enough alone. He did not know that for him to have his own way would mean his ruination as an eagle.

Suddenly, as if grown desperate, the parent eagle rose well above the nest. It was a moment of suspense for the watcher, and he held his breath. The young bird stood on the edge of the nest, looking down at the plunge which he dared not take. There was a sharp cry behind, which made him alert, tense as a watch-spring. The next instant, the mother eagle had swooped, striking the nest at his feet, and had sent both nest and eaglet out into the air together.

DISCONCERTED AND TERRIFIED, HE HEADED DOWNWARD

He was out now into the broad expanse of the heavens itself, and he flapped wildly for life; but he was not alone. Over him, under him, beside him, the mother hovered on trained and tireless wings, calling softly to him the while to calm his fearful spirit. And then, as if disconcerted by the lance tops of the spruces, just below him, his flapping grew wilder. He fell faster and faster. Suddenly, perchance from fright, he lost his balance and tipped head downward in the air.

THE MOTHER TO HIS RESCUE

He seemed to realize that all was over now, and folded his wings to be dashed in pieces among the trees; but like a flash, the mother eagle shot beneath him. His little feet touched her shoulders, between her wings. He clutched, righted himself, rested an instant, and found his head. In a moment more she dropped like a shot from under him, leaving him to try his wings and come down alone. A handful of feathers, torn out by his claws, drifted slowly down after them.

The two birds passed from sight among the trees. A little later, through his glass, the watcher saw the eaglet resting in the top of a great pine, and the mother was feeding him.

And then the watcher thought of the saying of the wise prophet who spoke in the ages now gone, and this man watching in the wilderness of America beheld what the man of the wilderness of the Midian desert had seen when he wrote, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord."

WILL WE BECOME CONFUSED, OR WILL WE MAKE THE FLIGHT?

There are many people that love the Lord who are apparently confused when God sends them some new revelation of duty, stirs them up out of the nest in which they have settled down so long, and commands them to make flights; and they hold back in fear and in doubt. While we are in this world, journeying through the land of Egypt to the land of God, He will stir us up, and will not leave us to ourselves. It may seem unpleasant and quite disturbing; but unless we trust ourselves out into the place of destiny, we will never come up to what God has planned for us to be. "They that wait upon the Lord . . . shall mount up with wings as eagles." They will make progress, such a progress as can be properly described by the eagle's flight.

L. A. R.

"IT SHALL BE FOREVER"

A PROFESSOR in an Eastern university, speaking before a body of ministers not very long ago, assured them that the world would come to an end in about fifteen million years. He said that "eventual cooling of the sun would bring about darkness, cold, and death to all life."

The good old Book says that "whatsoever God doeth, it shall be forever." Eccl. 3: 14.

And again the Book says: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath

established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45: 18.

This earth became defiled through sin; and Peter tells us it will be melted over by the fires that will consume the wicked and all wickedness, and out of this crucible will come the new heavens and the new earth, "wherein dwelleth righteousness." The theories of evolutionary scientists which would try to make us believe that nature is likely to cut up almost any kind of freaks, are not only disquieting to many simple-minded people, but they are exceedingly absurd. The orderly universe God has given us by His creative power shows that there is an infinite Being who is guiding everything, and as the text says, "Whatsoever God doeth, it shall be forever." And even fifteen million years is a very short time when placed alongside the eternity through which God has made all His suns to shine and all His worlds to revolve.

LAW OF HEAVENLY INHERITANCE

The Sure Foundation of the Eternal Heritage— "They Are the Sons of God"— The Heirs Have Received God's Life

ACCORDING to the laws of nations, it is considered legitimate for any one, without the remotest blood-relationship, to be made a property beneficiary through the expressed will of a would-be benefactor. This has been done, at times, to the disadvantage of those in whose veins flowed the life-blood of the donor, and may have been because of a characteristic notional regard for the favored one, formed, perhaps, by some clandestine association. The provision by which such unjust distributions become possible reveals one of the weaknesses of human enactments.

Then, too, human testamentary documents are not operative while the testator lives, and so in some cases are never fully carried out, because the intended beneficiary dies before the one whose heir he was to be. Perhaps, also, after documentary provision has been made for the disposition of an accumulated fortune, reverses come in and dissipate the entire estate, thus nullifying the claim of inheritance. Upon the first conjecture an heir presumptive never becomes a beneficiary, and on the second count he inherits nothing but bitter disappointment.

FOUNDED ON A SURE BASIS

Were the promise of an eternal inheritance founded on no surer basis, one might well question the utility of renouncing the promises of worldly advancement for a problematical inheritance beyond earthly scenes and labors. But this is not so; for He who provides heritage for His favored ones, does not arrange for them to wait on His decease for their anticipated benefit. Neither does He intend to hand over to their independent control the vast interests of His created possessions. On the other hand, His will provides that every heir to His infinite assets shall enjoy them in His glorious presence and under His most sagacious direction.

There is a possible undervalued thought in the account of man's creation, where the expression occurs, "In the image of God created He him; male and female created He them." Gen. 1: 27. Referring to this, the Saviour said that the two were made "one flesh." The prophet Malachi tells why this was so. He says, "Did not He make one?" That is to say, did not God make male and female one? The prophet then adds: "And wherefore one? That He might seek a godly seed" (margin, "Heb., a seed of God"). Mal. 2: 15. To this end Jehovah's life was breathed into the "one" (Gen. 2: 7), that his offspring might be the "seed of God," and so dwell forever in His presence. This life loan was conditional, to be continued only so long as the endowed mind adhered to Heaven's ways. To disobey the divine injunction would bring death, that is, the forfeiture of God's life which had been so graciously imparted. Gen. 2: 17.

THE HIGHEST NEXT TO GOD WAS GIVEN

The life of God having been lost to the "one" by breach of condition, his offspring could not then be counted as the "seed of God," to whom alone belonged the eternal inheritance. As only a divine "seed" could inherit heavenly treasures, a second "Seed of God" must be provided in the flesh, if indeed descendants of the fallen Adam were to be rescued and redeemed. This superadded "Seed" must be of and from God, to insure His offspring an entrance to the joys of a holy inheritance. Therefore the highest Being in the universe, under God, the only-begotten Son of Omnipotence, was brought manward in the "likeness of sinful flesh" (Rom. 8: 3),

that He might, as the second Adam, become a life-giving genius to all who would receive Him. 1 Cor. 15: 45; John 3: 16.

Pursuant to this result, He came and tasted death for every man (Heb. 2: 9), and thus prepared a way for the reception of that life which had been forfeited by the progenitor of the race. Had not the Lord of boundless resources provided thus a "Seed" for Himself, the entire lineage of Adam would have been as Sodom and Gomorrah, totally destroyed, and without hope. Rom. 9: 29. But to receive Christ as the holy Seed, one becomes a "temple of God," in which the indwelling of God's life atmosphere transforms the earthly being into a child of God, and an heir elect of His infinite possessions.

"THEY ARE THE SONS OF GOD"

This is clearly traced out by the apostle in his most wonderful letter to the Roman brethren. Thus he says, "As many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. This transforming Spirit by which earthly souls are led into heavenly sonship, is regarded as identical with "divine life," as is revealed in verse 10. By substituting the word "life" for the other, one recognizes in verse 16 that the reception of the Spirit is the restoration of the original life lost by our first parents, which witnesses with ours that we are the seed, or children, of God. But the apostle carries his chain of reasoning forward to a most happy conclusion as follows: "If children, then heirs," yes, "heirs of God" indeed; and because we have been made partakers of the divine "Seed of God," we are made "joint heirs," that is, equal heirs with Him.

THE RECOGNIZED HEIRS

Thus the law of heavenly inheritance recognizes as heirs only those who have received God's life through the spiritual pedigree of the Lord Jesus, who, as the Seed of God, has been made to sinful men wisdom, righteousness, sanctification, and redemption. 1 Cor. 1: 30. But the provision to this end is so ample that every one desiring to receive the prize, may readily avail himself of it. The invitation is to all in these words: "Come unto Me, all that labor and are heavy laden, and I will give you rest." Matt. 11: 28. These are good words; so "let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely." Rev. 22: 17.

J. O. C.

AROSE FROM WATERY WASTES

The Sierra and Rocky Mountains in the Light of Geology— Were These Mountains Thrown Up at the Flood or Did They Come by Evolution?

A GREAT scientist who has probably written as much upon the subject of science as any other living man, said in a recent article:

"There was a time when no Sierra and no Rocky Mountains existed. Then in the fulness of an inconceivably long time they rose above watery wastes, and lifted up debris that had been lying on the ocean floor, and the sharks were elevated to the Kern County heights, beyond any reasonable doubt."

The Bible record of the Flood states that "all the fountains of the great deep" were "broken up, and the windows of heaven were opened." "And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered." "And the waters prevailed upon the earth an hundred and fifty days." "And God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated." "And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen." Gen. 7: 11, 18-20, 24; 8: 1-3, 5.

The discoveries that are being made by scientists in all parts of the world call for just such things to have happened on this earth as the foregoing Bible verses narrate. But the disguised infidelity of this time has caused very many of the leading clergymen, as well as others, to speak of the "myth of the Flood." It is truly marvelous that God should have preserved so many things in all the earth, that they might testify to the unprejudiced and the honestly careful mind that God's word is literally true.

THE BIBLE, GEOLOGY, AND SCIENTIFIC PREJUDICE

The actual facts of geology and the Bible story are in perfect harmony; but this age has gone science mad, and the scientist has schooled himself to ridicule the Bible and to sneer at the religion it teaches, and thereby he has filled himself with prejudice. And while he ridicules the prejudices that exist among religionists, he closes his mind by prejudices that are just as strong as anything that may be found in the religious world. Prejudice leads an individual to follow in the prevailing manner of thinking. And each generation in each country has its prevailing style of thought. The prevailing style now is to follow blindly the deductions that evolutionists bring from geological fact; but God's word stands just the same, and it is in harmony with the facts in every particular.

The divine doctrine of a universal flood is the only sane theory

upon which all the findings of the geologists can be explained. God is sending a message to all the world, telling of the soon coming of His Son; and at the same time, He is bringing from the earth, not only in the geological discoveries, but also through the excavations of ancient monuments and ruins in the oldest countries, the direct evidence of the clear truth of His word.

We have a solid foundation upon which we stand when we say that we are not following cunningly devised fables in making known the power and coming of our Lord Jesus Christ. The evidences in favor of the Book and its prophecies are being strengthened on every hand; and it is only unreasoning prejudice, or indifference, or something of that kind, that will keep us from seeing the clear facts. When we see the array of evidence that supports this authentic Word, we may know that as it points us to the soon coming of Christ it tells a true story.

Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

4296 — THE NETHINIMS AND PORTERS

Who were the Nethinims, and what was their work? also the porters? and was their pay given from the tithes? Neh. 10: 28. M. A. S.

The Nethinims were servants of the temple. Ezra 8: 20. They were probably prisoners taken in war, and were appointed to this service on their embracing the worship of Jehovah. They succeeded the Gibeonites as "hewers of wood and drawers of water for the congregation, and for the altar." Being servants of the temple, they were probably supported from the tithe; for "they which minister about holy things live of the things of the temple." 1 Cor. 9: 13.

The porters were gatekeepers. Read 1 Chron. 9: 21-29 for a full understanding of their work.

And while all this is true — that God has provided a plan by which we may live a victorious life — yet "He knoweth our frame; He remembereth that we are dust" (Ps. 103: 14); and therefore He knows that through the weakness of the flesh, in unguarded moments, we may give way to sin. But that we might not sink in discouragement under these conditions, He has also given us these words: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2: 1, 2. Our divine Father desires that we should learn to walk without stumbling; but when we do stumble and fall, He lifts us up and encourages us to press forward.

4298 — THE BEASTS OF REV. 19: 4

What are the beasts of Rev. 19: 4? G. R. W.

The word "beasts" is more properly translated in the Revised Version, "living creatures." These living creatures were undoubtedly companies of angels who assumed the form of these various animals,—the lion symbolical of great power and majesty; the ox, of patience and perseverance; the man, of intelligence and reason; and the eagle, of swiftness and glory. These represent the standards under which the twelve tribes were ranged,—the lion, the standard of Judah; the ox, the standard of Ephraim; the eagle, the standard of Dan; and the man, the standard of Reuben. These living creatures were engaged in continually singing praises to God, ever ascribing to Him glory and honor and power for His love and majesty and righteousness.

The same living creatures are referred to in other parts of Revelation, as for instance, Rev. 4: 6-9; 5: 6, 14; 6: 1; 7: 11; 14: 3; etc. "Daniel and the Revelation," by the late Uriah Smith, gives some splendid help on these verses.

4299 — HARMONY OF MATT. 17: 12 AND JOHN 1: 21

Please harmonize Matt. 17: 12 and John 1: 21. C. A. L.

Matt. 17: 12 reads: "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." John 1: 21: "And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."

There seems to be a denial, by John, of what Christ had said; but the teaching of Christ's words is that John the Baptist was Elijah in the work that he did, he was Elijah in the sense that he did a work similar to that of Elijah.

The prophecy of the angel to Zacharias before

the birth of John was that he should "go before Him [Christ] in the spirit and power of Elias," and that is what the Saviour referred to in Matt. 17: 12. John was sent to an apostate nation with a message of reproof and warning, to prepare the way for the coming of Christ. Mal. 4: 5, 6; Luke 1: 17. But he was not the literal Elijah, as he himself said in John 1: 21. He was an Elijah in the work that he did, but not the Elijah who had once lived upon the earth.

The Bible can not be made to teach the heathen doctrine of the reincarnation of souls.

4300 — THE SHEPHERD'S ROD AND STAFF

In psalm 23 it says, "Thy rod and Thy staff they comfort me." What is God's rod and staff? G. S.

The psalmist begins this psalm by saying, "The Lord is my Shepherd"; and since he speaks of the Lord as his Shepherd, he naturally refers to things a shepherd uses. The shepherd's rod and staff are used for the defense of his flock. In the midst of the dark valley, or a wild, uninhabited wilderness, or when entering the shadow of death, the wanderer is without fear while guided and supported by the rod and staff of his protecting Shepherd. In Zech. 11: 7 the shepherd has two staves,—one to lead the flock, and the other to defend it. So the protecting shepherd here may be described,—the rod to kill wild animals that attacked the flock, and the staff to draw back the sheep from dangerous places in the mountains that abounded in precipices and dangerous cliffs.

The language itself would show that the rod spoken of in this twenty-third psalm is not the rod that Solomon refers to in the Proverbs, that should be wisely and properly used in the correction of children. On this subject of the "rod of correction," spoken of by Solomon, see the article entitled "Everlasting Punishment in the Home," by Mrs. Loper, in our issue of March 17, page 158.

SYSTEMATIC BIBLE STUDY

ONE of the gems in the reading for this week is, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1: 30, 31. Think of what that text says. Christ Himself, the great Creator, the beginning of the creation of God, and of the wisdom of God, "is made unto us wisdom." He takes us into the great storehouse of His wisdom, and causes us to feast upon it day by day. And then He imparts to us this wisdom and His own righteousness, and gives us His own sanctification and redemption. All of these things Christ is made to the believer.

SCHEDULE FOR WEEK ENDING MAY 2, 1914

- Numbers 16-23
- Psalms 116-122
- Romans 16 to 1 Corinthians 7

Read one chapter in Numbers each week-day and two on the Sabbath. Read one psalm each day. Read one chapter in Romans or 1 Corinthians each week-day and two on the Sabbath.

4297 — HE THAT IS BORN OF GOD CAN NOT SIN

Will you please explain 1 John 3: 9? I thought Paul said he converted himself anew every day, and from that I get the idea that we are apt to sin at any time. B. H.

It is true that Paul was converted daily. "I die daily," he said; and it was by thus being converted daily that he was kept from sin. For man in his carnal nature, sin is natural. "The natural man receiveth not the things of the Spirit of God." But when a man crucifies the flesh, and dies to self, then the Spirit of God becomes the actuating power in his life, and for him to obey God is natural. His higher nature, as one born, or begotten, of God, does not sin; for his seed (the living word of God, made by the Holy Spirit the seed in him of a new life, and the continual means of sanctification) abides in him, and he can not sin. He does not wilfully do anything that he knows to be sin. He does not plan to sin. He may make mistakes; but as long as it is in his heart to obey God, sin is not imputed to him. As long as the seed abides in him, he does not sin. Sin has no place in his life. The principle within his heart is at utter variance with it. The regenerate life is incompatible with sin, and gives the believer a hatred for it in every shape, and an unceasing desire to resist it.

As expressed by Luther, "The child of God, in this conflict, receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe." Sin is ever active, but no longer reigns. The believer's energies are constantly directed against sin, and the law of God after the inward man is the ruling principle of his true self, though the old nature, not yet fully deadened, may rebel and sin. He who has perfect faith in God, lives the victorious life constantly, hourly, and "Satan can not overcome him whose mind is thus stayed upon God." He will hear the voice behind him saying, "This is the way, walk ye in it," when he turns to the right hand and to the left.

LAND of ABRAHAM'S BOYHOOD

Reconnoitering for Advance Work — Old Babylon and the Prophetic Word — Theological Doctor and His Skepticism

By W. C. ISING



THE CARAVAN IN WHICH I TRAVELED FROM MOSUL TO ALEPPO

IT was the privilege of the writer to make a missionary itinerary from Beirut, Syria, through Mesopotamia, touching especially the cities of Bagdad and Mosul. The purpose of this trip was to inquire into the conditions of those regions, with a view to opening up missionary work and extending the gospel message of the soon coming of Christ. This work had already been started there by a faithful brother who, having graduated some years ago as a master of pharmacy, proceeded to Mosul, the site of the ancient city of Nineveh, and also to Bagdad, to engage in work as a pharmacist.

AN INTEREST AROUSED

This brother, being a firm believer in the great message of the soon coming of Christ and the truths connected with it, has been seeking to do faithful missionary work. As a result, there has sprung up among some of the people an interest to hear more of the doctrines he has been teaching.

At Port Said I took a freight steamer that was going directly to Basorah, in the Persian Gulf. Basorah, a city of some five thousand inhabitants, with only a few Christians, is the capital of a vilayet. It is the port of transshipment from river craft and caravan to ocean steamers, or *vice versa*, and has a large trade, especially in dates, of which there are annually shipped somewhere about eighty thousand tons to all parts of the world. A Turkish and English company runs two steamers a week between Basorah and Bagdad. The trip up-stream takes five days; and during the summer months, when the river is very shallow, it is not at all unusual to be delayed on a sand-bank. The banks of the Tigris are low, and now and then a village of mud huts may be seen.

GERMAN ENTERPRISES IN OLD MESOPOTAMIA

I was glad to be met by our brother at Bagdad, and to find the medical work in which he was engaged in a prosperous condition. The Protestant community here is very small. The European community, however, is increasing of late, because of a number of new enterprises launched by the Germans. Among these enterprises is the building of the railway, which is now completed as far north as Samara, a distance of some eighty miles.

At the Hindia Barrage is a very interesting family of our people. One of the sons is preparing to attend soon our college at Watford, England.

RUINS OF BABYLON CONFIRMING THE WORD

At Babylon I had one of the most interesting experiences of my trip. Professor Koldewey, at the head of the German expedition, gave me a cordial invitation to visit the excavations they are conducting in the ruins of old Babylon. Between three hundred and four hundred men are employed here throughout the year. Aside from the scientific value of these researches, it is with much gratitude and profound interest that the student here finds many of the Bible narratives corroborated by the facts brought to light after many centuries.

One is struck with amazement as he finds himself confronted with the tremendous works done by King Nebuchadnezzar. Nearly all these monumental ruins refer to him as their builder. His name, which is found on every brick, has certainly made it the most prominently fixed in Babylonian history. Well might he, on viewing his achievements, in his selfish heart say, in the

language which the Scripture puts in his mouth, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4:30.

ARABIAN WILL NOT PITCH TENT THERE

One is also reminded, while here, of the prophecies in Isaiah and Jeremiah concerning this place. No soul is living on the site of ancient Babylon; and whatever Arabs — chiefly helpers for the excavators — do live in that vicinity, have built their mud huts in the bed of the ancient river, which at the present time is shifted half a mile farther west.

God's word says: "Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there. And wolves shall cry in their castles, and jackals in the pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isa. 13:19-22. This prophecy is most strikingly and most literally fulfilled in the ruins of old Babylon, even to the minute detail that the "Arabian" would not "pitch tent there."

IT FOLLOWED HIM MORE THAN THIRTY YEARS

At Mosul I met an old man, a weaver, who is the son of a Jacobite priest. Something over thirty years ago, this man came across an article concerning Seventh-day Adventists which appeared in an Arabic magazine published in Beirut, Syria. This was his first acquaintance with the Sabbath question. Six years ago he made a journey to Aleppo, and when going to church on Sunday, his attention was called to the place of worship of the Sabbath-keepers. Four years later he was again in Aleppo. This time he engaged in conversation a boy who was shining his boots. The boy told him he was a "Sabti," that is, a Sabbath-keeper. From this boy he secured a few Arabic tracts, such as "Which Day Do You Keep, and Why?" "Sunday Not the Sabbath," and a few others in the same line. He took these back to Mosul, where he and others studied them carefully. He told me that he had taken ink and paper four or five times to refute the arguments of the tracts; but when he compared his writings with the tracts, he was convinced, every time, that he had better give it up, for his arguments could not stand the test of the Scriptures.

(Continued on page 15)



NEBI YUNUS, OPPOSITE MOSUL, ANCIENT NINEVEH. THE MINARET MARKS THE SUPPOSED BURIAL PLACE OF THE PROPHET JONAH.



TURKISH AVIATOR IN BEIRUT, SYRIA — THE FIRST AEROPLANE TO BE SEEN IN THESE PARTS

DANGERS FROM DUST

Common Sense and Helpful Suggestions—Preventive Measures Invaluable

By MARY ALICE HARE LOPER, M. S.

MILTON beautifully describes the Galaxy—Milky Way—as “a broad and ample road whose dust is gold and pavement stars.” But there is certainly little in the average dusty highway of earth to appeal to the poetic fancy of the muse. It is one of those decidedly real visions that must be encountered at times, although not enjoyed, and that must be taken as a part of the experience of life.

Climates where rain may be reasonably expected at any season of the year do not present such a barrier to health and happiness in the way of dust as do climates where the rainfall is confined usually to a certain portion of the year.

A COMMON MEDIUM OF DISEASE

We read that in the world to come, “dust shall be the serpent’s meat.” But surely dust is not physically beneficial to human beings in this world. It is a common medium whereby all sorts of disease germs may be taken easily into the physical system. It would render many localities unfit for human habitation, did not the powerful rays of the sun serve to destroy disease germs that contaminate it.

Dust itself is irritating to the mucous membrane of nose, throat, and lungs; and when charged with disease germs, it becomes a serious menace to health. Some persons suffer of eye trouble as the result of dust. Before the completion of the first transcontinental railway, blindness was sometimes occasioned by encountering dust in crossing the plains in the old-fashioned way.

PREDISPOSED TO THESE DISEASES

Persons who are predisposed to nasal, throat, or lung trouble should studiously avoid dust. They should as conscientiously shun disease from this source, as the dyspeptic should shun suffering from articles of food that he knows will, if he indulges in them, give him trouble.

There are those who seem to be so immune against harm from dust that they can act in the capacity of janitors of large public school buildings, year after year, and apparently suffer no permanent inconvenience as the result; while others would risk their lives if they performed the duties incumbent upon such a position.

THE CAUSE OF MANY A COLD

Many a so-called “cold,” accompanied, perhaps, with temporary loss of voice, may simply be the result of coming into contact with dust, and taking no precautions against results. It is hazardous for any person to repeat frequently this experience.

Dust at best is an unpleasant feature of the summer vacation trip, especially to the mountains; and for one accustomed to suffer in health as a result of such exposure, a yearly outing amid nature’s most majestic

scenery is robbed of much of its pleasure.

PRECAUTIONARY MEASURES

There is no way whereby one can travel on land, and be free from this unpleasant accompaniment. In many localities, during dry seasons, the air is contaminated with dust and disease germs. The air of the average railway coach, during all seasons, is constantly charged with dust, in which various disease germs are likely to be present, unless the coach is frequently fumigated. It is well for all to consider precautionary measures against disease as among the important duties of life.

But surely persons who are sensitive to dust, should not wait until disease symptoms develop, before using measures to prevent difficulty. It is wise, when traveling, to cleanse thoroughly the nose, the mouth, and the throat every day, with some good disinfectant solution. One half teaspoonful each of listerine and peroxid of hydrogen to three tablespoonfuls of water will answer the purpose. One should practise breathing through the nose, and not through the mouth.

HOW TO MINIMIZE THE DUST NUISANCE

In the daily routine of housekeeping, sweeping and dusting are included in the list of indispensable tasks. Rugs are much more sanitary than carpets, in that they can be easily cleaned frequently, and floors can be kept much freer from dust. Vacuum sweepers and oiled mops fill a long-felt want in household economy, and are hailed with joy by many who have become weary of the old-fashioned broom, carpet-sweeper, and duster. They surely are life-preservers in a broad sense, and their wide-spread use should be encouraged.

Bric-a-brac is an unnecessary dust accumulator that should be banished from the home of every busy housewife. It is always unsightly if covered with dust, and to keep it presentable requires time that could be put to better use.

PROTECTION WHILE SWEEPING

Many do not realize the danger to which they subject themselves in ordinary sweeping and dusting, and during so-called “house-cleaning” seasons. Covering the nostrils with several thicknesses of gauze dampened with the foregoing disinfectant solution, affords a measure of relief from the ill effects of encountering dust, but is likely not to be a sufficient precaution. Multitudes suffering of nasal catarrh, habitually aggravate the trouble through the medium of dust. Children should be guarded on this point, and should not be permitted to lay the foundation for disease when it might be easily avoided.



PREVENTION THE IMPORTANT THING

The sweeping and dusting should be delegated, if possible, to some one who can perform that task without injury. “To every man his work.” One may be able to retain health while performing a work that might mean illness and death to another. Wisdom in little things is well worthy of cultivation. When one who is not rugged encounters the dust problem, he should use good judgment in its solution, remembering that in all the realm of therapeutics, there is no remedy so satisfactory as prevention.

NOT BEING AFRAID IS NO BARRIER

To be forewarned should mean to be forearmed. It is not safe for delicate persons to ignore the dust problem. Not being afraid is not sufficient barrier against serious results. On the other hand, it does not pay to worry over the fact that near relatives, perhaps, have died of tuberculosis. There is no sufficient reason why one should die of any certain malady simply because some of his ancestors did so. One should be wise to take precautionary measures, the best that he can secure, and then not worry.

A PRIME FACTOR OF LONG LIFE

A popular writer has tritely said: “I have made it a practise to put all of my worries down in the bottom of my heart, then set on the lid, and smile.” “Can’t none of us help what traits we start out in life with, but we kin help what we end up with.” If one is naturally inclined to worry, let him cultivate a cheerful disposition, which is a prime factor of longevity.

Discouragement and Its Baneful Results

We Must Rise above It if We Would Be Victorious—A Pathway of Success Provided

By MABEL CORINNE CRAKER

DISCOURAGEMENT! The very word causes one’s head to droop, his heart to beat more slowly, his steps to lag.

Deprived entirely of courage, our ambition would cease, and suicide would be the inevitable result. Such a state is contrary to nature.

Every living creature is imbued with courage sufficient for its own happiness and for the benefit of its kind. The tiny bird timidly utters his first faint notes of song. He is evidently not entirely satisfied with his achievement, but he does not despair. Keeping his courage paramount to his environments, he acquires greater skill with each new effort.

The Christian’s life may not be perfectly attuned to Heaven, consequently discords may result from his effort to imitate the divine pattern; but so long as his eyes are heavenward and he strives on to perfection,



his life will constantly become more and more in harmony with that of his Maker.

DISCOURAGEMENT WAS UNKNOWN

Discouragement was unknown at creation. It is one of the greatest evils that undermine our spiritual constitutions. We fail to find record of an instance in which the people of God accomplished any victory while suffering from this terrible curse.

There was nothing to indicate the leveling of the massive wall of Jericho, one moment previous to the sound of the trumpet and the shout of victory by the children of Israel. The wall remained intact. It could not well be razed by human power. God supplied the need; and through faith in Him and obedience to His commands, they were able to take the city.

Had the children of Israel become discouraged at the end of the sixth day's march, this victory of theirs would never have been recorded.

DISCOURAGEMENT AND UNBELIEF

Discouragement is akin to unbelief. It is Satan-born, and appears to man in its most forceful manner when some sin committed rebounds upon the committer.

Satan is ever ready to cause us to commit sin. If he succeeds, he harassingly reminds us of it at every step of the way.

How differently God deals with us! He uses every available means to show us the snares Satan sets for our feet; yet if we are overcome, commit sin, and, seeing our condition, repent, how willing He is not only to impart full and free forgiveness, but to bestow the power to keep us from again falling into the same pit!

NOT TO REMAIN WEAKLINGS

He does not want us to remain spiritual weaklings, easily led astray. He desires us to become men and women of sterling quality. True, the standard is high. Humanity of itself is powerless to conform to its requirements. Only by completely surrendering our wills to God and grasping His promises can we hope to attain to that perfection of character which He so desires to behold in His children.

To-day we are building for eternity. We should never be satisfied with cheap, light, trashy material for our character building. Our eternal destiny is dependent upon our selection of material to use for the erection of this structure. In this we need divine guidance. We being willing, the Master Architect and Builder will strengthen every weak part of the edifice.

This process may mean the removal of some of the timbers we have thought valuable. It may mean the severing from our lives of some cherished worldly enjoyment, some plan we have devised independent of the direction of God; but let us not falter. Strength will be supplied by God to enable us to obey all His commands.

THE CABLE THAT ANCHORS

Prayer is the cable that anchors our souls to Heaven. There may be times when our petitions seem unanswered. The prophet Isaiah describes such a period in our experience. We read: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of

the Lord, and stay upon his God." Isa. 50:10.

Notice that the scripture speaks to those who obey God and yet walk in darkness and have no light. Perhaps some huge obstacle has confronted us in our Christian experience. We are in doubt which way to go. Consequently we flee to God and implore His help. We arise and go about our duties; still darkness seems to enshroud us. There is no light. Despair appears imminent.

THE ONE WHO DIED WILL SAVE

Shall we lose courage in the One who died for us, think there is no help from Him, become despondent, and enlist under the banner of the tempter, whose forces are ever ready to lead us to defeat?

What are we to do in such a time? The scripture reads, "Let him trust in the name of the Lord, and stay upon his God."

God can not be better honored than by having His children trust implicitly in Him when their pathway seems blocked and no way of escape is in view.

Christ is our Captain. He knows no defeat. The final victory will be won by Him and His forces, but we must cooperate with Him for the saving of our own souls. The battle can not be won in our behalf while we sit idly in our tents, neither will the crown of laurels be placed upon the head of him who has not learned to trust his Captain. To the courageous belongs the victor's crown.

The Cheerful Habits of Singing Birds

THE lark is cheerful, yet his nest is low and his feathers are plain. He meets the day with a song, and seems content with little.

Would that man would be in cheerfulness like the lark, and as ready to manifest contentedness when favors are small; or that he would be in faith as this cheerful bird is in fact, mounting with the dawning day high up into the heavens, out of the sight of man on earth, to get an advanced view of and say "Good morning" to the rising sun; or as the woodcock, which climbs the air with his wings, as if he were ascending a perpendicular shaft twice the altitude of Eiffel Tower, whistling as upward he goes, until the sound of his voice is no more audible to men,—this that he may bid "Good night" to the receding day!

In his return to the earth he alights upon the very spot whence he ascended, and looks delighted with all that surrounds him. His evening farewell is preceded by the beautiful lay of the robin redbreast, that sings from the tallest tree top his latest expression of thankfulness for the favors which have come to him during the day.

In the morning a thousand voices sing the Maker's praises, and in the evening as many of the feathered tribe close their work with a grateful benediction. In the beginning of the day, after the meadow-lark has said her "Good morning" to the sun, a number of vigorous redheads, with their bills for drumsticks and protruding shingles or hollow limbs for drums, sound the reveille for their tribes. Then in their peculiar way the tribal roll is called before they enter upon their regular work for the day.

Indeed, there are many humble little creatures made to live in our midst that set

an example of patience and good will for man to imitate, and many of these lessons come to us from the singing birds. Some of these make their homes where the light of the day is longest. They build and perch where the morning comes early and the evening lingers late.

Let men do their best to abide in the light and to maintain confidence and courage in the Lord.

WILLIAM COVERT.

Why Does the Lord Not Answer My Prayers?

THAT is a practical question, which deserves a practical answer; and to find the answer in the Bible is safer than merely to depend on human experience. "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. Have you ever observed that confession of faults is just as rare these days as definite answer to prayer?

God has linked those two experiences together; and no matter how inconvenient and crucifying confession of faults is, those who propose to omit it will find that God is omitting answers to their prayers. "He that covereth his sins shall not prosper." Prov. 28:13. He may try to prosper, he may try to get answers to his prayers, but he is overlooking the necessary conditions for answered prayer.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. It does not say, "If I make mistakes," nor, "If I falter and fall," but, "If I regard"—cling to—some pet sin, because it is agreeable and convenient, that will break the connection between prayer and its answer. The only appropriate prayer for such a one is, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10.

DAVID PAULSON.

The Reversed Life

IT is a great blessing to be stopped when we are heading in the wrong direction. For oftentimes we can not stop ourselves—if, for example, the power of some bad habit relentlessly drives us away from that which we know is right. It is then that we need the experience of the reversed life. As the engineer in the cab of a locomotive moves a lever and reverses the whole action of that locomotive, so that it stops and runs in exactly the opposite direction from that in which it had been moving, so our Lord Jesus Christ is ready to reverse every natural inclination and tendency of our consciously sinful nature, and do it the instant such a tendency is felt, if we will let Him. If we have a feeling of unlove in our heart, let us just remember that the Lord Jesus is here within us to reverse that; and as, in complete surrender, we quietly trust Him to do so, He will replace the feeling of unlove with a supernatural, Christ-consisting love. So of every other conscious temptation to wrongdoing that we may ever know—Christ is here to reverse it, instantly, omnipotently, triumphantly, making us always more than conquerors. For us sinners to accept the reversed life is to dare to receive from God His promise that "as He is, even so are we in this world."—*Sunday School Times*.

Land of Abraham's Boyhood

(Continued from page 12)

CATHOLIC ACTIVITIES

In Mosul the Catholic Dominicans are putting forth strong efforts, through their schools and otherwise, to win the non-Catholic Christians over to their church. During the last century, they have had remarkable success among the Jacobites, and especially among the Nestorians. It is said that some one hundred thousand Nestorians and Jacobites have been converted to Catholicism.

In the mountains a few days' journey from Mosul, the English High Church, in connection with the Presbyterians, who are laboring in Urumiah and that district, are endeavoring to stem the Catholic propaganda. They have several schools in operation, and their work seems to be favored by the community.

THE TOMB OF JONAH

On the other side of the river may be seen the little village Nebi Yunus, under the mosque of which is said to be located the grave of the prophet Jonah.

I remained in Mosul for some two months, and found many people there who were deeply interested in our work.

I proceeded by wagons to Aleppo, in northern Syria, a distance of four hundred miles. On the day of my departure, the first automobile entered Mosul from Bagdad, and it was certainly a great sight for the people. It only used eighteen hours, against the nine days of my journey.

THE SKEPTICAL THEOLOGIAN

On my return to Beirut, a student from one of the theological schools visited me, stating that he was greatly troubled over the positions their theological professor was taking concerning the Bible. The text, "And greater works than these shall he do" (John 14:12), was interpreted by the doctor as meaning that the Christian church has a right to add to the Scriptures just as modern research and development of science may prove necessary, thus leading to the conclusion that the Bible is not reliable, and is out of harmony with the so-called facts of science. In one of the studies before the whole class, when the doctor again advocated his claims, this young student openly opposed him. A long controversy ensued, in the which the majority of the students took the part of their fellow student.

This young man is a descendant of the Jacobites, but has not yet taken his stand as a Christian. He said to me, "I know that your teachings are fully in harmony with the Bible." And he said also that of late he had passed through experiences that made him tremble. He said he knew he was not a Christian, but that he must follow the whole Bible. He said he desired to follow the Lord, for he could not remain in his present condition.

It is one of the sad commentaries on these times, that the Bible should have to be defended by non-Christian students against the doctors of divinity who are working to overthrow it while pretending to teach it.

My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee.—Solomon.

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MOUNTAIN VIEW, CALIFORNIA

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

Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, APRIL 28, 1914

Shall the Churches Run Pool-Rooms?

AND now comes the reputed statement from Ohio, through the Los Angeles *Herald* of April 6, that the Rev. J. L. Boyer, pastor of Collinwood Methodist Church, said this: "The day of the old-fashioned sedate church has passed. If I had my way, we would have pool-tables and a smoking-room for our men members."

If this is really the sentiment of the reverend gentleman, why would he exclude women members of the church from the men's privileges? If no harm follows pool and smoking-room practise for men church-members, why should it be closed to women members? There must be some reason.

Is it not well known that the pool-room is parent to gambling devices? And if smoking is to be recommended for the church pool-room, why is that not following the world's practise, and why may not the drink habit creep into the place, since it is an accompaniment of such worldly resorts?

Could a church pool-room truly be kept exclusive, admitting only church-members, when it so nearly harmonizes with just what the world wants?

But why ask further such leading questions? Is it not clearly evident, from wide-spread and growing sentiment, that the church is not, as at one time, a place exclusively for praise and prayer? Who can not see in this a fulfilment of 2 Tim. 3:1-5? Can we not also discern the signs of the times in the fulfilment of Matt. 24:37-39? "Flee these things," O man of God! J. O. C.

Will Anarchy Soon Subside?

A NEW YORK paper compares the anarchistic utterances now made in New York and elsewhere to the conditions that brought about the Haymarket riots in Chicago in 1886, but offers the hopeful suggestion that just as the leaders in that riot were tried and executed, so will the leaders in these present movements be summarily handled. It may be very desirable to say things that have a tendency to allay the nervousness of many people because of present-day conditions; but it is well for us, at the same time, to look the situation squarely in the face.

This world is agitated from side to side by discontented people who are earnest in their cause, and who believe that they have unbearable grievances, and who are also sure that these grievances are not occasioned by a diseased imagination, but are based upon the indisputable facts of their every-day experiences. The extremists among the aggrieved are continually uttering revolutionary and even anarchistic statements; but these few extreme radicals to one side, there still remains the vast army of discontented men and women who are ready to do and to dare in order that they may better their conditions. And we are greatly beside ourselves if we believe that this is something that will soon blow over and that can readily be remedied. If men will awake from their dream, they ought to be able to see that the world has even now reached a point where supernatural power is the only hope of terminating conditions that now threaten.

The Menace of Cancer

THE recent meeting of the noted surgeons of the country in New York City gave considerable study to the report of the American Society for the Control of Cancer. It was claimed that radium, which has given great promise of help in curtailing the increase of cancer, was proving a failure. Dr. Wood, director of the cancer research at Columbia University, says a surgical operation is the only cure, and that these other treatments are merely temporary or palliative. Dr. William H. Mayo, the surgeon of international fame from Rochester, Minnesota, "gave us a ray of hope that a change in the habits and customs of the people may reduce the disease."

Quite a number of the foremost doctors of the world are reaching the conclusion that the in-

creased consumption of meat is responsible for the rapid increase of cancer. This malady stands next to tuberculosis in the list of fatal diseases; and if its present increase continues, it will soon stand at the head.

Many people believe that they have to eat meat in order to live, but this is a great mistake. The greatest strength and the greatest immunity from disease come to the one who knows how to use intelligently the fruits, the grains, and the vegetables that are so abundantly supplied. The use of meat is increasingly dangerous, because of the many butchers who are so unscrupulous as to slaughter animals that are breaking down under disease, and place their infected carcasses on the market for the people to eat.

Principles versus Personalities

THE despatches of April 5 tell of more than fifty men who went to a hotel in Denver where a preacher by the name of Spurgeon was staying, and taking him from his room, placed him in an automobile, carried him twenty-four miles north of Denver, gave him \$2.10, and told him to "hit the track." His offense was that he had "angered many persons in Denver through his attacks on the Catholic priesthood."

Attacks might be made upon the priesthood or the ministry of almost any church. There are defective men in all religious organizations; but in defending the doctrines of Protestantism against Catholicism, we gain nothing by descending to personalities and seeking to point out corrupt characters that may be found in the papal church. The question should be lifted above all such personal combat, and placed upon the strong ground of the failure of the Catholic Church to teach the pure and simple gospel of Jesus Christ. That church holds out a false hope in leading men to believe that the church itself can save them. It keeps men from becoming acquainted with Christ and the divine Father of the Bible, by impressing it upon them that the Bible is unsafe in the hands of the common people.

The good Book says that the common people heard Christ gladly, and the common people may just as gladly hear and understand His divine word. But when it comes to iniquities and hypocrisies in private life, there is no church that has a monopoly upon that sort of thing. The teaching of Protestantism should be of such a character as to lead the people to taste for themselves the joys of a personal knowledge of the divine Book. The positive teaching of the doctrines of the Bible, including the prophecies which present the clear evidences of Christ's soon coming, will do more to lead people away from false doctrines than all the personal thrusts that can be given by battling theologians.

"Advised to Steal"

A DESPATCH from Boston dated March 8 got into the newspapers under the heading, "Idle Are Advised to Steal." Under date of March 14 a despatch from New York City got into the papers under the same heading, "Idle Are Advised to Steal."

The telegram from New York was concerning the Siegel bank and store failures, and states that the agitators advised the suddenly discharged employees to steal. The despatch from Boston tells us of a mass-meeting where the speaker urged the idle to help themselves to anything they were in need of.

It has not been so very long since statements of that kind openly made and urged by public speakers would have attracted much attention, and would have met with very severe censure from practically everybody. But such things are now becoming so common that our danger is that we will think they amount to nothing and we will sleep on until the great revolutionary storm breaks upon us in all its fury. We ought to be awake to these things, and sense what they mean.

DR. LUCIUS BROWN, the head of the Tennessee Pure Food and Drug Department, comes out with the statement that this country is "far worse drug-ridden than China." So far, 1,360 "dope fiends" have registered with the state department, and the doctor calculates that the number registered represents only about one tenth of the drug users of the state. This peril of doping with drugs is very closely related to the parent peril—the liquor evil.

THE Pittsburg chapter of the American Institute of Banking has unanimously adopted resolutions condemning the liquor business. Attention is called, in the preamble of their resolution, to the city of Coatesville, Pennsylvania, where the saloons became such a nuisance that the county court revoked twenty-seven saloon licenses. A great decrease in crime was noted after this court decision; and three banks in the city of Coatesville showed a gain in their deposits, after the refusal of licenses, of over \$2,000,000; and the county commissioners were able to reduce the county taxation from two and one half mills to two mills, or a reduction, in other words, of twenty per cent. The challenge is thrown out again and again for any one to come forward and say a single truthful thing that would be favorable to the saloon. There is absolutely nothing that can be said in its favor, and the facts are piled up around us like mountain ranges of evidence calling for its suppression.

THE *Journal of the American Medical Association* calls attention to the dangers of overdoing in athletic sports. Exercise in athletics may be overdone in such a way as to destroy permanently the physical efficiency of the individual, rather than to build it up. Physical training should be taken under the instruction of a competent director. And we might also state that the men who are connected with our agricultural experiment stations and other industrial enterprises can give the best physical training—a training that is the most useful and that will at the same time build the body up in the most healthful, symmetrical manner. There is no better physical developer than good, honest toil properly understood and properly enjoyed.

SOME 35,000,000 copies of the Bible have been put into circulation in China, and the two corresponding secretaries of the American Bible Society offer the suggestion that "possibly an impression that the empire is being flooded with Bibles was one reason for an official affirmation of Confucianism as a religion of the Chinese republic." But Confucianism will be taken at a great disadvantage in the struggle, for the reason that the writings of Confucius are in the classical form of the Chinese, and understood by the educated only, while the Bible is in the language of Him whom the common people heard gladly. Our Bible societies should be encouraged in their great work of earnestly circulating the sacred Scriptures.

ON April 4, Frederick W. Weyerhaeuser, the big lumber king, died at his winter home near Los Angeles, at the age of seventy-nine. He has not been talked about in the same way that Mr. Rockefeller has, but he has nevertheless been a close rival of Mr. Rockefeller in the amassing of a great fortune. How many hundreds of millions he was actually worth it would be difficult to tell, but it is quite probable that his holdings represent in the neighborhood of half a billion dollars. He began life in poverty, and is one of the conspicuous examples of the great amassing of wealth that one man may accomplish in these days, within his single lifetime.

THE Lackawanna Railway Company is making extensive experiments with wireless apparatus to be used in the operation of their trains. In one of the snow-storms recently, when all the telegraph wires had been broken down, a wireless apparatus on a snow-bound train reported the whereabouts and the condition of the train, and by wireless communication, though in a somewhat round-about way, they were able to send relief that got the train out of that condition some forty-eight hours earlier than could have been done without this.

DR. CARROL, at the recent meeting of the American Surgical Society at the Hotel Astor, New York City, presented some very interesting facts in regard to experiments in surgery of the heart he has been performing upon dumb animals, and he believes that surgery on the human heart can now be safely attempted. This will be a great advance step in the healing art.

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