

Signs of the Times



1 Corinthians 15:12-23

NOW if Christ be preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ: whom He raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished. If we have only hoped in Christ in this life, we are of all men most pitiable. But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at His coming.

I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said. . . . Lo, He goeth before you into Galilee; there shall ye see Him. Matt. 28:5-7.

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead. Phil. 3:10, 11.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3706—The Coming of Christ

Please explain 1 Thess. 3:13, concerning the coming of the Lord Jesus Christ with all His saints; and also chapter 4:14-17. Is the coming of this last scripture with all His saints? This does not seem to harmonize with Zech. 14:5, last part.
I. T. H.

The expression in 1 Thess. 3:13, "with all His saints," may have direct reference to angels. The word "saints" simply means holy ones, just as in Jude 14, "Behold, the Lord cometh with ten thousands of His saints"—of His holy angels, the holy ones. Then it is, of course, that the children of God will be gathered home, and the apostle prays that their hearts may be established until that time.

Chapter 4:14-17 applies to the same coming. God will come, and all His holy angels with Him; but at that time He will gather His saints from all parts of the earth, and they will arise to meet Him and the holy angels in the air, thus to be ever with the Lord. See also Matt. 24:31. But at the end of the thousand years, after this earth has undergone its millennium of desolation, the Lord will again come; and not only will He come, but the city of the New Jerusalem will descend, as stated in Revelation 21. Then it will be that "the Lord my God shall come, and all the saints with" Him. They will come from the heaven to the earth; the Lord's feet shall touch the Mount of Olives, and the Mount of Olives shall cleave asunder, and form a great plain; and upon this part of the earth, purified by the touch of the divine as our Lord descends upon it, will be that great plain upon which will be "the camp of the saints," and "the beloved city," as implied in Rev. 20:9, while the earth will melt by fervent heat. See 2 Peter 3:10-13. Upon that great sea of fire will the city of God rest, and the saints of God will remain unharmed. See Isa. 54:11-17; 33:14, 15. The Lord says of that city, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires." And again, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." And the latter text indicates that they are able to dwell amid the everlasting burnings unharmed, because of that righteousness which is in them.

3707—Matt. 12:40

Will you kindly explain Matt. 12:40, or harmonize this text with Luke 23:54 and 24:11?
M. and F. J.

Matt. 12:40 does not mean just exactly seventy-two hours. It was customary among the Jews to speak of day and night as meaning a day, and three days and nights as meaning three days—a part of one day, perhaps, the whole of one day, and a part of a third day—and that is the way it is used here. To prove that it would mean just seventy-two hours, we would have to prove that Jonah was just seventy-two hours in the heart of the sea-monster. If we would compare all of the various texts which speak of the three days and nights of the time that our Lord was in "the heart of the earth"—not in the grave, for it does not say this—we would say that the terms were used with more or less latitude. We have not space to explain it fully here; but if our inquirers have access to "Questions and Answers," which is furnished to individual subscribers to the "Signs" for \$2.00 a year, and will read what is said on pages 28 to 34, they will have a full explanation of this text, more than we have space for at the present in the "Question Corner." The article on another page entitled "Jesus and the Passover," will also be helpful on this subject.

3708—Salvation of Children

Will children of evil parents, who have not reached the age of accountability, be saved?
H. H. G.

This we do not know, for God has given us no express revelation regarding it. He has, however, shown us this in His Word,—that Christ died to save us from Adam's sin. If Adam had not sinned, he would have been saved. The consequences of that sin Christ saves us from. "As in Adam all die, even so in Christ shall all be made alive." It matters not what our character may be, or what our condition in life may be, we are saved from the Adamic death through

Christ. Whether we shall be saved from the second death, the eternal death, or not, depends upon our own character; and our character, upon accepting God's plan of salvation. Those who do not do that, of course, will die; for there is no other means of salvation save through Him. But those who have no sins to answer for of themselves, it would naturally follow, would live; and that would include even the children of evil parents. Those who knew no evil of themselves, having no evil to answer for, would live, and be brought up in the nurture and admonition of the Lord. God exhorts us, however, to do all in our power to save our children, and count them with us in this salvation.

There is another consideration that is worthy of note here, that will help us to leave these questions that we do not understand with God: The Bible is addressed to responsible men and women, to those who are accountable. Those who are in no wise accountable to God, we can leave with Him, can we not, and know that He will be kind, and wise, and merciful, and will do the very best that infinitely loving and omnipotently all-wise God can do for them? Surely we can trust Him with them.

3709—Samuel and the Woman of Endor

Will you please explain 1 Sam. 28:7, 11, 14, 15? How could a familiar spirit call a prophet of God from the grave, if this woman is one of Satan's agents, and, according to the Scriptures, the dead know not anything?
M. L. M.

For a fuller explanation than we can give here, see Bible Students' Library, No. 112. Let our inquirer note these facts: 1. Samuel, before he died, would have nothing to do with Saul, nor would any other prophet. The Lord would not answer Saul, either by dreams or by Urim or by the prophets.

2. It was contrary to God's will that His children should go to those who had familiar spirits,—forbidden again and again. See Lev. 19:31; 20:27; Deut. 18:10, 11. Saul, when he was in better standing before God, had put these away out of the land as evil.

3. Saul had come to that place where, not receiving any answer from God in any way, he had fallen so low as to seek counsel from a woman who had a familiar spirit, an agent of Satan, and disguised himself and went under cover of night,—a fitting way and time to seek agents of darkness.

4. The familiar spirit of this woman warned the woman that it was Saul who came to her, and she told him that he was Saul. That was the first thing the spirit did. One would hardly believe that the spirit of Samuel was warning this woman of darkness for her safety's sake, when God had forbidden their existence in the land.

5. The king did not see the spirit which the woman brought up. The woman described what she saw,—"An old man cometh up; and he is covered with a mantle. And Saul perceived [that is, from the woman's description] that it was Samuel." Is that the way the spirits are brought from heaven?—still as old men, covered with mantles?

6. The spirit (called "Samuel" in the narrative, because Saul believed it was he) asked Saul, "Why hast thou disquieted me, to bring me up?" The theology of immortal soulism tells us that the spirits of the good are in heaven. This spirit is represented as having been "brought up."

7. It could not be the resurrected body of Samuel, because Samuel was buried at Ramah, and this woman lived at Endor. Was there a door opening to the outer world away from Samuel's grave, and the one who held that door the woman with a familiar spirit?

8. This spirit asks Saul why he had asked of him, when the Lord had departed from him and had become his enemy. Then the spirit proceeds to tell Saul some unwelcome truth—perfectly in harmony with the devil, always, who is an accuser. We are sure that if our inquirer will study the record carefully, he will see that even then the spirit told that which was not true, because it was not the next day, nor the next day after, that Saul was slain.

9. Would God reprove Saul for seeking Samuel? Saul had sought him many times in his life, in perfect harmony with God's will, and had been instructed by him; and now at his very last, when he was seeking Samuel, would the Lord reprove him, or slay him because of that? Yet we read in 1 Chron. 10:13, "So Saul died for his transgression which he committed against the

Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore He slew him." The whole record shows that Saul, having departed from God, was brought under the deceptions of the devil, and that the familiar spirit simply professed to be Samuel, as familiar spirits are professing to be Samuel, and Moses, and Paul, and thousands of others who are good, or whom we have loved.

3710—A. K.—Eph. 5:4.—The "jesting" is just such foolish, idle, senseless talk as can properly be classed with the two preceding,—"filthiness," and "foolish talking." Rotherham renders it, "shamelessness and foolish talking, or jesting, which things are beneath you." Certainly it goes without saying that the Christian ought not to indulge in things that are beneath or do not befit him. The expression "convenient" in our Common Version does not convey the correct idea. The American Revised Version has it, "nor filthiness, nor foolish talking, or jesting, which are not befitting."



Schedule for Week Ending April 13, 1912

Sunday	April 7	Judges 12, 13, 14
Monday	" 8	" 15, 16
Tuesday	" 9	1 Samuel 1, 2
Wednesday	" 10	" 3, 4
Thursday	" 11	" 5, 6
Friday	" 12	" 7, 8
Sabbath	" 13	Psalms 24, 25, 26

Our first two days conclude our readings in the book of Judges, with the history of Samson, the rest of it being omitted as simply throwing strong side-lights on the conditions of Israel at that time, interesting because of that; but if we must omit any, let us omit some of these side-light pictures, rather than the great main lines, which show the development of God's work with the holy Seed. The history of Samson is exceedingly unsatisfactory,—a man who seemed to be almost wholly selfish and sensuous, and totally unworthy; yet is he set before us as an example of faith. Sometimes there are great sinners who have great faith, and Samson seemed to be one of them. Not this alone, but he was one whom God could use. He seemed to be the best instrument at hand at that time, and God uses the best instruments at hand; for it was not Samson alone who was involved, it was the people of Israel and the nation of the Philistines as well. Keeping these thoughts in mind will help us to solve some of the problems of Scripture.

We omit the book of Ruth. It only takes a few minutes to read the whole book,—a wonderful love story, literally true, and full of type and promise for the future. It will be seen that the actors in it are a part of the family from which our Lord Himself sprang.

The book of Samuel opens a new era for Israel. Through their transgressions and departing from God, they had been brought very low,—poor slaves to the Philistines; and they were willing to listen to the voice of the new prophet that God raised up from a child through the devoted mother Hannah. We need not take time to dwell upon it; the record itself is very plain. There is one incident, however, which is worthy of mention, regarding the ark of the Lord. Israel had been instructed regarding its holiness. It was not to be shown as a common object to all the people; and when they sinned God's commands, they suffered for it. The Philistines knew nothing of all this. To them the ark was a god among other gods. So when they put it upon a new cart and sent it away with milch kine, they were following the best light they had; and while they were not blessed because of it, judgments were withdrawn from them.

Our reading brings us down to the time when Israel is asking a king.

The week closes with the beautiful psalms 24, 25, 26. The last part of 24 is prophetic of the ascension of our Lord, after His resurrection. The two psalms which follow are echoes of true Christian experience.

Signs of the Times

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

For Terms, See Page 15
Volume 38, No. 14

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Looking unto Jesus

By Mrs. E. G. White

(Concluded from last week)



NOW is my soul troubled," said Christ,—stirred to its very depths; "and what shall I say? Father, save Me from this hour." This is the cry of the humanity of Christ, as He contemplated the future. He was about to enter upon the hour of His humiliation. To His human nature, the death on the cross could not but be clothed with horror. But glory was to come from humiliation. Life and immortality were to be brought to light by His death.

The severity of the coming conflict and trial was veiled from the disciples. Christ saw the view they took of His work, and He knew that telling them now of His suffering and death, would not give them satisfactory light. It would not correct their belief in regard to His mission. He could not open before them all that must come upon Him.

While in the presence of His disciples, Christ seemed to them as one who saw things afar off, things which were unseen by them. He did not keep before them the scenes of His humiliation; these He must bear alone. But a faint glimpse of His soul anguish is given in the words, "Now is My soul troubled; and what shall I say? Father, save Me from this hour." These words were spoken in anticipation of the future. In anticipation He was already drinking the cup of bitterness. His humanity shrank from this hour of abandonment, when to all appearances He would be deserted even by God, when all would see Him stricken, smitten of God, and afflicted. He shrank from public exposure, from being treated as the worst of criminals, from a shameful and dishonored death.

Then came divine submission to His Father's will. "For this cause," He added, "came I unto this hour. Father, glorify Thy name." Before the world was created, the plan was laid that the Majesty of Heaven should come to the earth as the sin-bearer. As Christ said these words, a cloud seemed to enwrap Him; once more divinity shone through humanity. There came a voice from heaven, saying, "I have both glorified it, and will glorify it again." Christ's life, from the manger to the time when He spoke these words, had

glorified God, and His future divine-human sufferings would indeed glorify His Father's name.

Exaltation through Crucifixion

Some present, beholding the revelation of God, said that it thundered. Others, the Greek inquirers and the disciples, catching the words of the voice, said, "An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." This is the crisis of the world. If

I become the propitiation for the sins of men, the world will be lighted up. The defaced image of God will be reproduced and restored, and a family of believing saints will finally inhabit the heavenly home. This is the result of the crucifixion of Christ. "As many as received Him, to them gave He power to become the sons of God."

"And I, if I be lifted up from the earth, will draw all men unto Me." A short time only remained till the wall of partition reared by the Jews to keep others from the privileges which they enjoyed, would be broken down. Christ saw, as the result of His death, the ingathering of nations, tribes, and peoples. Lost in the contemplation of the scenes of triumph called up before Him, He did not immediately speak. He saw the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory.

But before the harvest can be reaped, the grain of wheat must fall into the ground and die. Even so must Christ be crucified. Only by His death could the work of redemption be accomplished.

"And I, if I be lifted up from the earth, will draw all men unto Me." The question is asked, Why, then, are all not drawn to Christ?—It is because they will not come; because they do not choose to die to self; because they wish, as did Judas, to retain their own individuality, their own natural and cultivated traits of character. Altho they are given every opportunity, every privilege, yet they will not give up those tendencies which, if not cut away from the character, will separate them from Christ. If, continuing to cherish these traits of character, they were admitted to heaven, they would cause a second rebellion.

Many people were round about Christ as He spoke these words, and one said, "We have heard out of the law that Christ abideth forever: and how sayest Thou, The Son of Man must be lifted up? who is this Son of Man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them." The Jews wished to provoke a controversy with Him there and then, that they might have something with



"He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you." Matt. 28:6, 7.

which to accuse Him. Already a conspiracy for the purpose of putting Him to death had been formed.

Notice the power of unbelief. "Tho He had done so many miracles before them, yet they believed not on Him." Christ had worked many miracles before the Jews. As an evidence of His divine mission, He had raised Lazarus from the dead. But the men who witnessed this miracle had set their hearts against Christ, and nothing could lighten the darkness that encompassed them. "Tho he had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. . . . Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagog: for they loved the praise of men more than the praise of God."

God's Message to Us

To-day Jesus reads the hearts of all; He knows the sentiments of every soul. And to us, at the very close of this world's history, He is saying: "He that believeth on Me, believeth not on Me, but on Him that sent Me. . . . I am come a light into the world, that whosoever believeth on Me should not abide in darkness."

Christ's teaching made the disciples realize their own imperfections. And those who now behold Jesus, and fully submit to the sanctifying process that cuts away natural tendencies and habits, will be made patient, kind, forbearing, and full of compassion. This is a hope big with immortality, and full of glory.

God has graciously given men a probation, that they may through Christ obtain that power which will constitute them His sons. But full and entire consecration to God is required of us. While our Redeemer was laboring and suffering for us, He denied Himself, and His whole life was one continued scene of toil and privation. Had He chosen, He could have passed His days on earth in ease and plenty, and appropriated to Himself all the pleasures and joys of this life. But He did not. He lived not to glorify Himself, but to do good, to save others from suffering, and help those who most needed help. He endured to the end. The chastisement of our peace was upon Him, and He bore the iniquity of us all. The bitter cup was apportioned to us. But the dear Saviour took the cup from our lips and drank it Himself, and in its stead He presents to us a cup of mercy, blessing, and salvation. O, what an immense sacrifice was this! What love, what boundless love!

After this manifestation of love, shall we shrink from the small trials we have to bear? Can we love Christ, and refuse to lift the cross? Can we love to be with Him in glory, and not follow Him from the judgment-hall to Calvary? If Christ be in us, the hope of glory, we shall walk even as He walked. We shall imitate His life of self-sacrifice; we shall drink of the cup from which He drank, and be baptized with the baptism wherewith He was baptized.

Man as Created

By Charles L. Taylor



MAN! How frail, and yet how wonderful! Who is he? Whence did he come? Whither does he go?

Schoolboy questions are these; but, notwithstanding, they are questions which have engrossed the attention of the world's greatest thinkers from times immemorial.

"What Is Man?"

This was the earnest inquiry of the psalmist, addressed to Jehovah Himself. "When I consider Thy heavens," said he, "the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Ps. 8: 3, 4.

But while in wonder and amazement the

materially from what he is now. The writer to the Hebrews makes this plain when he states (chapter 2:8): "Thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him." A change has taken place. The dominion once enjoyed has passed away. Man is no longer ruler over all. Something has been lost. And whatever that loss was, it necessitated the gift of the Son of God. Only through Him and by Him can man again become what he once was, and attain to the calling which once he enjoyed.

The great plan of salvation is to restore what *was*. "The Son of Man is come to seek and to save that which was lost." What man was, he will again become. What man had, he will again possess.

What Was Man?

Let the reader first take the record: "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

An interesting and comprehensive comment upon the creation of man is made by the wise man. "Lo, this only have I found," says he, "that God hath made man upright; but they have sought out many inventions." Eccl. 7:29.

Placing the two scriptures side by side, we may readily see that man was created a morally perfect being, in the image of God, a "son of God." We may see that as a prince of God he was to have dominion; that to this end he was brought into being. We may see, also, that as a ruler, he was subject to the higher government of God, amenable to Jehovah's law, an agent who should be held accountable for his conduct. In other words, he was a free moral agent, placed on test, with opportunity to develop character.

In such an arrangement, time was an essence of the contract. A certain period—how long, we can not say—was required and stipulated in which man was to demonstrate his absolute fidelity to the principles of the divine government, and at its close to receive the seal of approval which would make eternally sure to him the gifts which he had previously held in trust. That period of test we call probationary time.

Now, in the light of the foregoing, the reader will most readily discover that whatever of life, or of righteousness, or of dominion, man held at creation, it must have been but relative, held subject to the general plan of test and trial. If he maintained his loyalty, then he continued in possession; if he failed, then all was to be taken away.

This principle was plainly and forcibly declared when God first placed man in the garden. "And the Lord God commanded the man, saying, Of every tree of the garden

Answered Prayer

By Mrs. M. Sollars

I waited many weary days,
Down by the great Red Sea,
With heavy burdens pressing sore,
No way, no help for me.

Yet still I waited, trusting still;
'Twas all that I could do.
My earthly friends passed coldly by,
So careless and untrue.

He surely will remember me;
His word He must fulfil.
So I will pray and trust and wait
His own good time and will.

Here in His Word I plainly read,
"Let widows trust in Me."
A Father of the fatherless,
The widow's helper He.

Yet, day by day still passed away,
Time drifted into years,
Still left me there with many a care,
Perplexities, and fears.

At last, one day, He sent me word;
It filled my heart with care:
"Come down beside the very sea,
And I will meet you there."

I would obey, and tremblingly
I ventured on my way.
Thou knowest I have trusted Thee,
Dear Lord, until this day.

And then, through mortal lips, I heard
These words, which cheered me so:
"A friend has come and volunteered
To pay the debts you owe."

"It is enough, dear Lord," said I;
"Thy promises are sure.
I see Thy pathway now for me,
As did the ones of yore."

psalmist thus questioned his Maker, he makes it plain that his question was of faith, and one designed to magnify the love and wisdom of God. For—and please note the fact—he points back to the beginning, when man first came from the Creator's hand, and says, "Thou hast made him . . . and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands." Verses 5, 6.

Man's origin, man's nature, man's calling and destiny, are here all pointed out. The simple story of Genesis is at once an all-comprehensive account of life, one that tells all which need be known, one that removes all misunderstandings, dissipates all doubts, annihilates all fears, and opens up the great and otherwise unrevealed future.

There was a time when man differed very

thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Obey, and thou shalt live; disobey, and thou shalt die. Prove true, and continue to possess what I have granted; prove untrue, and have all taken away.

Man was made "a living soul." Gen. 2:7. God's great life current flowed to him and through him. Man was simply the channel. Obedience—a willing heart beating in sympathy and love and unison with Divinity—kept open the channel and made it possible for the God-life ever to find inlet and outlet.

Man received of the divine life, but the life was *not inherent in man*. Life inheres in God only. With Him is the fountain and source of all life. Ps. 36:9; John 1:1, 4. It is He "which holdeth our soul in life" (Ps. 66:9); and "in Him we live, and move, and have our being" (Acts 17:28). He alone is the I AM, the self-existent One. Ex. 3:14.

Using a familiar figure, God was the great dynamo of life power. Connected with that wonderful creative center by the wires of faith and loving obedience, man enjoyed the veriest fulness of divine energy which ever flowed for his uplifting and upbuilding, and which brought divine character and divine beauty as a natural fruitage. But it was within man's power, if he so chose, to break

the connection—to turn the switch, if you please—and so instantly to lose all.

The Tree of Life was in the midst of the garden. Gen. 2:9. Continued access to the tree was necessary to the continuance of life. Separation from the tree meant separation from the source of life. The loss of the tree meant man's death. Hence the word, In the day thou eatest of the tree which is forbidden, in that day thou shalt lose access to the tree which I have granted.

Laying aside the various theories regarding the soul of man, and taking the simple story of the Word of God, how easily we may discover the great fact that man's life, from the very beginning, has been only a borrowed life, which may be held only by faith and obedience. Had the plan been otherwise; had man been granted an absolute hold on life; had it been impossible for him to lose and die,—then it had been impossible to have had any test and consequently any lasting character for good.

Thank God, dear reader, for the wisdom shown in the great plan of creation.

Next week "Man as Deceived" will be considered.

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Baptist Belief

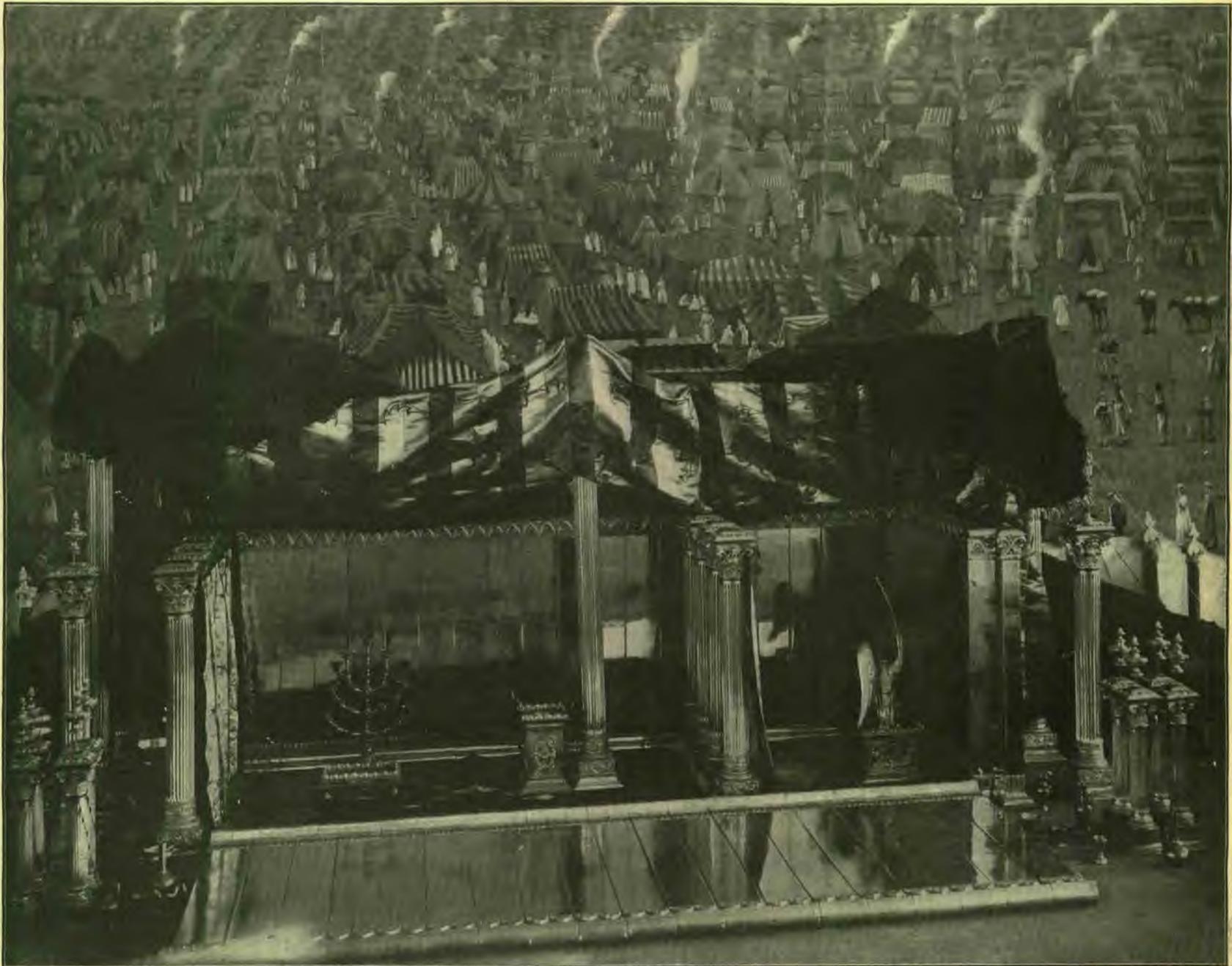
WE believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its

end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.—*Baptist Church Manual*.

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The Easy Chair

A WOMAN in humble circumstances, the mother of four children, was suddenly bereft of her husband. She took up her burden with calmness and patience, toiling early and late that her children might obtain an education. A friend said to her one day, "Do you never get tired or discouraged?" "O, yes!" was the reply, "quite often; but when I think I can go on farther, or do no more, I go and rest in my easy chair." "Easy chair?" said her friend, looking around the bare room. "Yes," said the woman; "would you like to see it? Come with me." She led her into a small, scantily furnished bedroom, and taking her by the hand, knelt by the bedside, and the toil-worn, burdened woman prayed as if she were face to face with God. Rising, she said: "Now I feel rested, and am ready for work again. Prayer is my easy chair." There is no home so low or humble, no life so bare or destitute, but can have the easy chair of prayer.—*Record of Christian Work*.



The tabernacle in the midst of the camp of Israel, with the north side thrown open to disclose its interior plan and the position and arrangement of the furniture. See article on pages 6 and 7.

Studies in Daniel

A Vision of Empires—VII

(Daniel 8 Concluded)

What Is the Sanctuary, and Its Cleansing?

IN our last study we considered the matter of the "two thousand three hundred evening-mornings." We learned the connection between Daniel 8 and Daniel 9, and found the key to the explanation of the two thousand three hundred days in the explanation given to Daniel, as recorded in chapter 9: 24-27. We learned that 490 years of that 2,300 were cut off upon the Jewish people; that this 490 years was divided into 49 years, 434 years, 3½ years, and 3½ years; that all these terminated just where the prophecy said they would, and so sealed up the vision and the prophecy. 490 years from the 2,300 years leaves 1,810 years, which, added to the year A.D. 34, when the 490 years terminated, brought us to A.D. 1844. At that time, declares the angel, shall the sanctuary be cleansed.

What Is the Sanctuary?

In our study of it in this issue, we can only briefly state some of the great essentials, and refer the reader to other works which discuss the subject much more fully. We will, however, give Scripture references for the statements which we make. We can consider the subject only in its great general teaching, and not in detail. Let us therefore consider this in the following paragraphs.

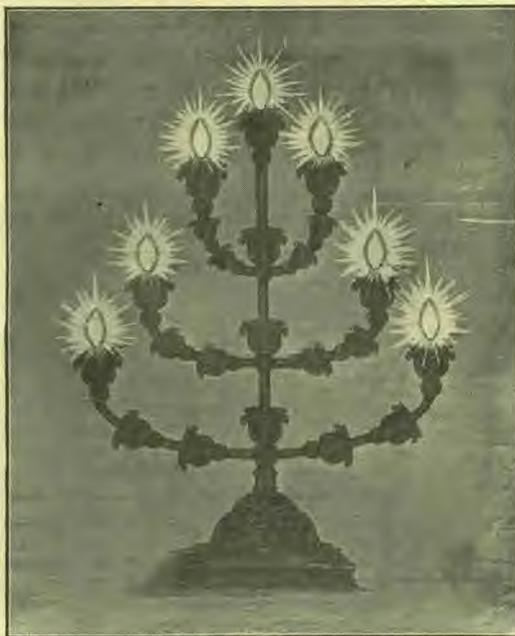
1. The Bible is the book of salvation. It comes to mankind for that very purpose. It reveals the great plan of salvation so that all men may apprehend God's purposes and power in salvation, if they can not comprehend them. They may know the great truth of salvation, based on the mighty facts of redemption in Christ Jesus. In that Book they learn that man is a sinner, that the Son of God is a Saviour; that man, who was primarily created pure and innocent, fell, and sin became incarnate, ruling the flesh. God in His goodness covenanted to bring into the flesh righteousness incarnate, and so overcome sin in its very stronghold, and thus save man; and that plan and purpose of God was from the foundation of the world, as implied in Rev. 13: 8; 17: 8; and other passages. We may not, as before remarked, comprehend the mystery of godliness, of God manifest in the flesh (1 Tim. 3: 16), but we may grasp its power by faith. In the very beginning of the Book it is implied in the word of God to the serpent, and must have been given to the man in promise, that the seed of the woman should bruise the serpent's head; that in some way God was to be manifest in the flesh, and should overcome that power which overcame man in the beginning. See Gen. 3: 15. From that time forward it was to that deliverance that the instructed looked. When the first son was born to the primal mother Eve, she exclaimed, "I have gotten a man from the Lord," or "I have gotten the God-man." Gen. 4: 1. She thought the Saviour was then born; but how infinitely bitter must have been her disappointment when he who she thought would bring life brought death!

2. That faith in the power of God to save, and in the Redeemer to come, was set forth by symbols of clean beasts, offered as sacrifice, prefiguring, from the time that sin entered, the death of our Lord Jesus Christ, of whom Peter said, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the founda-

tion of the world, but was manifest in these last times for you." 1 Peter 1: 18-20. In that beginning Christ, under God our Creator, gave Himself for the race. In that mighty purpose there was salvation, and the carrying out of that purpose of Christ involved the death of the Son of God. And the children of God showed their faith in that offering by offering up an innocent beast as a type of the Lamb of God that should take away the sin of the world. John 1: 29. So Abel, the faithful, offered up the firstlings of his flock (Gen. 4: 4); Noah offered of every clean beast (Gen. 8: 20); Abraham offered up of the ram, a sacrifice for his son (Gen. 22: 13). All these, and many more, looked forward to the saving "Seed," "God manifest in the flesh." That Seed came through Noah; and of Noah's sons, Shem; and of Shem's descendants, Abraham; of Abraham's sons, Isaac; of Isaac's sons, Jacob; of Jacob's sons, Judah; but Jacob's sons went down into Egypt into captivity.

A Centralized Worship

3. And yet, in order that the holy Seed might be preserved, God called that nation out



The golden candlestick

of Egypt, out of idolatry, away from idolatrous priests and idolatrous symbols setting forth perversions of truth contrary to that which made men and developed character. Calling out a nation thus, placing them in a land by themselves, of necessity meant a centralized worship. Previous to this, the father of the family had acted as priest. The oldest son in the family took the place of the father, in case of his death. Wherever there was a family that served God, the father was the priest of that family, and the offering was accepted and the salvation of God came in response to faith. But when a nation was called for a holy purpose, there must be a centralized worship, a common place of meeting, that which would hold together with the one great thought the various families and tribes of the nation; and to a nation that had been reared in idolatrous surroundings, and in their new location were also surrounded by idolatry of every form and kind, **AN OBJECT-LESSON WAS NEEDED.**

This did not necessarily mean, however, that all the true people of God were found in that nation. There were doubtless others scattered through the nations. God had His witnesses everywhere. We can instance one which every Bible reader will recall—that of Jethro, the priest of Midian, a worshiper of the true God, in whose home Moses found a place as he fled from Egypt.

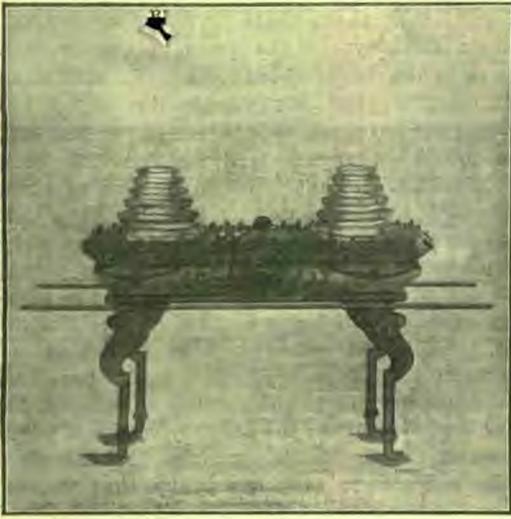
Priests to the Nations

4. This nation which God called were not only to preserve the holy Seed, but they were to preserve the holy truths of God. They were called to hold up the light before the world; and the little country in which they were placed, Palestine, was the very highway of the great nations of earth. It was designed of God that they should give light to these nations. "Behold," said Moses, their leader, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4: 5-8. Thus in holding forth before the nations the light of God's covenant truth they would be **PRIESTS TO THE NATIONS.** And so we read in another passage, "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a **KINGDOM OF PRIESTS, and an holy nation.**" Ex. 19: 5, 6.

Note that they were not simply to be a nation, or kingdom, that should have among them holy priests, but the whole nation itself should be a kingdom of priests, the whole nation itself a holy nation. They were to be **PRIESTS TO THE WORLD.** They were to carry out in their life, for the sake of others, what is said of the office of the priest: "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." Mal. 2: 7. All this is abundantly taught in the Old Testament. Thus God has set forth not an exclusive nation, not a nation that should be wrapped up selfishly in their own interests, but a nation and people that should be consecrated to God, loyal in all respects to Him, but reaching out pitiful, strong, saving, helpful hands to every soul who desired to know God among surrounding peoples.

The Need of Teaching Symbols

5. But the nation failed to meet the great purpose of God. We learn in the 20th chapter the sad thought that when God was speaking to them His holy law, the admiration of all ages, they pleaded that God should not speak with them any more. They were not willing to open their hearts to receive it. And therefore they must be taught as children are taught. They themselves needed priests; therefore a tribe was set apart to the priesthood,—that of Levi. They themselves needed object-lessons and symbols; and so a sanctuary was built. The holy shekinah of God's presence was there, in order to teach the nation which seemed so slow to grasp His great truth. They could not grasp, as did Moses, that God was among them constantly, that the great God who made heaven and earth was always near them, and ready to help them; that the word which He spoke was not in heaven, afar off, that some one should climb up to bring it down; that it was not in the deep, that some one should go down into the deep to bring it up; but it was nigh them, in their mouth and in their heart. Deut. 30: 11-14. So God wanted to dwell with His people, and each individual soul, but they would not. Therefore he said, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25: 8.



The table of showbread

In this God would manifest His presence and His glory, and there would be connected with it that which would continually teach the children of Israel of God. He sent His angels to minister to them; nay, more than this, the very Angel of the covenant — the Archangel, Michael, He who afterward became Jesus of Nazareth, the Angel in whom was God's name — became companion with them. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine Angel shall go before thee." Hundreds of years afterward the prophet puts the same blessed truth in these words: "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63: 7-9.

Description of the Sanctuary

6. In the book of Exodus, from the 25th chapter on, we have the description of the sanctuary that was to be built, and how that work was carried out. We give a brief description. The sanctuary was an oblong building, thirty cubits long by ten wide and ten high. Its walls, made of boards of acacia wood, were covered with gold; and over these golden walls were thrown, first a marvelously woven curtain of fine-twined linen, on which were embroidered the figures of cherubim; and over this, three other covers, to protect it from the weather, and to preserve the whole building. These cherubim, or companies of angels, woven into the holy covering, were not symbols of walls to enclose God, nor were they the symbols of anything which did enclose God. This thought is especially guarded in the prayer of Solomon, at the dedication of the temple: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens can not contain Thee; how much less this house that I have builded?" What these angels did represent was the wonderful power and goodness and infinity of God in providing ministering spirits to serve His people, to show to them that He had invisible forces at His command which would be sent for their succor and help always. And this thought is emphasized again and again all through the history of Israel. "Are they not all minis-

tering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14.

This sanctuary was divided into two parts, called the "holy" and the "most holy" place. The holy place included the first part of the sanctuary, with a door opening toward the east, twenty cubits long by ten wide by ten high. The most holy place, separated by a veil, was a cube of ten cubits.

The Earthly Center of Worship

7. There were various articles of furniture and utensils about this sanctuary. First, before we reach the sanctuary, was the altar of burnt offering, where all the victims of sacrifice pointing forward to Christ were slain. On entering the holy place through the veil, on the right was the table of showbread, or literally "presence-bread"—the bread of God's presence, representing the Holy Word upon which His people should feed, and feeding by faith, would find His presence and power. On the left was the golden candlestick, seven-branched, which, we are told in Rev. 4: 5, is typical of the light given through the seven Spirits of God, or the Spirit of God in all its fullness. We could imagine the beauty and glory that there would be in that sanctuary,



The ark of the covenant

with the light reflected from the golden walls, and re-reflected until it was a place of dazzling glory. And it well represented the illuminating power of the Holy Spirit. Just before the veil, entering the most holy place, was the altar of incense, that incense representing the grace of God which is added to the prayers of His people, making them effectual before His throne. Entering the most holy place, there is but one article of furniture, and that is the ark of the covenant, or the ark of the testimony, called also the ark of the testament, the very basis of all the covenants which God has made with His children,—the ark of the testimony, or witness, to the character of God and the holy law which it contained, as also expressed in the word "testament," or will, of God. Within that holy ark were placed the tables of stone on which were inscribed God's law to sinful man,—the Decalogue, that which points out sin, that which condemns the sinner and places him under bondage, or rather, shows him to be what he is under bondage, but which to the child of God is a witness of his acceptance in the Lord Jesus Christ. Above, forming the covering of this ark, was the mercy-seat, upon which was placed the sprinkled blood representing the life given by our Lord Jesus Christ for the redemption

of His children from sin. Here "mercy and truth" "met together," and "righteousness and peace" "kissed each other." This was the center of worship, over which rested the divine glory.

The Ministries — A Judgment-Day

8. There were three, what might be called general ministries, connected with this earthly sanctuary: first, the ministry of individuals who came burdened with their sins, bringing their offerings, showing their faith in that Redeemer who was to come (see the first chapters of Leviticus); secondly, the daily ministration in the sanctuary for the nation, bringing together, combining, correlating, so to speak, all the various offerings brought from day to day, in the one offering for the nation. This daily ministration is described in Numbers 28, in which one lamb, together with meal and oil, was offered in the morning, and the same at evening. On the Sabbath day these offerings were doubled. And so the services went through the year, day by day; remembrance of sin was constantly made in the sanctuary; the beasts were constantly offered, indicating the faith of those who brought them. Third, at the close of the year came what is called the "cleansing of the sanctuary." This is described in the 16th chapter of Leviticus. We will not take time to enter into the details of it. Space forbids it here, nor does the article contemplate an exposition of the various parts of the sanctuary. Suffice to say that on this day two goats were brought, one for Jehovah and one for Azazel. The priests themselves, having been prepared for the solemn ordinance, offered the Lord's goat, bore the blood within the veil, sprinkled it upon the mercy-seat, came out again, and confessed the sins over the head of the goat for Azazel, and the goat was sent away by a special person into a "land of forgetfulness." The sanctuary was cleansed; the people were cleansed from all their sins. In a way, it was a judgment-day; because we read of this day in Leviticus 23: "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Verses 27-29. In other words, every soul that was not represented before God by faith in the services then rendered, was cut off. That is to say, he chose his own sins instead of the at-one-ment of God. Under the instructions which God so explicitly gave, he approved of the sentence that must necessarily be passed upon him. This yearly service was one entire round; that is, all the of-



The altar of incense

ferings in connection with the worship of God were expressed in one year's service, all the daily offerings looking forward to an antitype of the future, the yearly day of atonement looking forward to the great antitypical day of atonement.

The Great Antitype

9. In the language of the New Testament, "It is not possible that the blood of bulls and of goats should take away sins." In those sacrifices of the past there was simply a remembrance made of sins every year. It was simply the expression of faith on the part of those who offered the sacrifices, in the One who could and did take away the sins. See Heb. 10: 3, 4. When the cross of Christ was reached, the type met the antitype, the shadow met the substance. Every lamb—every sacrifice, in fact—offered through past ages, all centered in the one sacrifice of Christ Jesus once for all, and that great sacrifice met its climax on the cross of Calvary. He literally gave Himself in the very beginning in will, in purpose. That purpose was carried out step by step, reaching its fulness of giving when He died upon the cross. And yet perhaps this does not express all that it ought, for that fulness of giving means to all eternity; for the Son of the living God will always bear the image of the creature, the human. Consequently the sacrifice was an eternal sacrifice, just as its fruits are eternal fruits.

The following scripture quite clearly shows to what all the past referred:

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount. Heb. 8: 1-5.

The same thing is spoken of in the 9th chapter; for after describing the earthly sanctuary, the ministry is thus referred to:

Now these things having been thus prepared, the priests go in continually [daily] into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that can not, as touching the conscience, make the worshiper perfect. . . . But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place [literally, holy places], having obtained eternal redemption [for us]. . . . For Christ entered not into a holy place [literally, holy places] made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place [literally, holy places] year by year with blood not his own; else must He often have suffered since the foundation of the world: but now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself. Chapter 9: 6-12, 24-26.

These passages clearly show that our Lord was meeting, in the sacrifice of Himself, and in His own ministry as priest, the antitype of the Levitical priesthood. So, too, must He meet its antitype in the very closing work, or the cleansing of the heavenly sanctuary from all remembrance of sin. Therefore we read in verse 23: "It was necessary therefore that the copies of the things in the heavens [that is, the earthly sanctuary] should be cleansed with these; but the heavenly things themselves with better sacrifices than these."

It will be readily seen that the antitype could not in every particular be shadowed forth in the type. We may not demand that the ancient object-lesson given to Israel—the parable for the time then being—must "go on all fours," to use a common and trite expression. Its object was to shadow forth the great eternal facts of redemption. So we are told that the "law having a shadow of the good things to come, not the very image of the things." Heb. 10: 1. More than this: the object-lesson of the Levitical dispensation pertained to the Levitical priesthood alone, pertained alone to the putting away of sin, to justifying men before God. But the priesthood of our Lord embodied more than the antitype of the Levitical priesthood; it included the everlasting Melchizedek priesthood. The Levitical priesthood was a priesthood for time; the Melchizedek, for eternity. Sin is not an eternal thing, thank God. Its blasting influence will not be forever felt; it is but an incident, one to which those of eternal birth in God's kingdom shall look back as a painful incident for a little while, and yet an incident which brought out the great love and condescension of our God. To that incident, in part of its time, the Levitical priesthood pertained; but in the object-lessons of that priesthood there is set forth the sacrifice and the

therein, and the sea and the things that are therein, that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, THEN IS FINISHED THE MYSTERY OF GOD, ACCORDING TO THE GOOD TIDINGS WHICH HE DECLARED TO HIS SERVANTS THE PROPHETS." That finishing relates to time, and that time is based on prophecies which God has given concerning it, and the only prophecy in all the Word of God that points out definitely when the finishing of the mystery of God shall begin is Dan. 8: 14. For all the Gospel and redemption of Christ is set forth in the sanctuary. The text, therefore, could not pertain to the earthly sanctuary, for that expired within the seventy weeks of years devoted to the Jewish people. It therefore must pertain to that sanctuary that was in vogue during the 1,810 years to follow, and that sanctuary was the sanctuary where Christ ministers as High Priest in heaven. And therefore it is to the finishing of Christ's work in that heavenly sanctuary that the angel refers when he declares, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," or justified. Then it will be that Satan will have done all that he can to hinder the Gospel of God, by every means, wicked and foul, to destroy the influence of Christ and lead away souls. But then it will also be that eternal right will triumph over eternal wrong; and the Gospel of Christ, by virtue of its own inherent righteousness and glory and beauty, will have gathered out God's elect number from all the sinful ages of the earth, and will have inscribed their new names, spelled out through tribulation and discipline, in the everlasting books of life.

Every work of probation closes with the judgment. This is true in all earthly careers of probation. All our school terms, to mention a common thing, close with examination and judgment. So it is with the probationary day of this great world. The cases of all responsible souls will close with examination and judgment. Those who enter into the great realm of God, will be those who are "accounted worthy" to reign. Luke 20: 35. They will not be raised from the dead, arraigned before the judgment-bar of God, and then changed if acquitted of sin; their cases have already been tested, and they will come up immortal. 1 Cor. 15: 51-54.

It is to this great examination of cases that the prophet Daniel pointed in his seventh chapter, the ninth and tenth verses, when he saw the books open before God. Christ is doing His last mediatorial work; and as He is pleading for the souls of men, that great examination goes on. In His work in heaven He is doing all in His power to induce men to come to the great mercy-seat, yield themselves to perfect harmony with God's holy law, which they have transgressed, and receive the approval of God and the stamp of eternal character. In earth a message to prepare men for that, is going forward, and has been since the time of the cleansing of the sanctuary began. This, we learned in our last study, was in 1844. Just as truly as we know the first parts of the period were met at the first advent of our Lord Jesus Christ, just so truly we may know that—

The End of the Period Was Met in 1844

Since that time no man must set the day. There prophetic time ended, and all we may know now is that we are in the time of the voice of the seventh angel, and the great sounding lies just before. When, we may not know. It is for us to heed His voice and turn to Him who is able to save to the uttermost. This does not mean that those who may not understand all of the various steps in connection with the sanctuary service, may not be saved by faith in the Lord Jesus Christ. There are many honest souls who do not know all of this, who are trusting in the Saviour. There

Little Love-Tokens

God oft-times hides His love in little things
To win cold, earth-bound hearts, too
weak to rise
To heights revealing the great Sacrifice.
He folds it in some lowly flower that
springs
Beside the road, darts it on sudden wings
Of a lone bird down flashing from gray
skies,
Paints it in mosses, and, with myriad
dyes,
On ripple that to brooks a stray breeze
brings.
It beams in a child's smile, from faces dear
Looks wistfully, clasps in a friendly
hand,
In snatch of song or kindly word of cheer
Utters its sweet, mysterious command.
God grant that with dull ear and blinded
eye
His small love-tokens we may not pass by!
—Emily A. Braddock, in "Sunday School
Times."

ministry of our Lord Jesus Christ in behalf of the sinful.

The Judgment Work

10. Therefore as there was a cleansing of the sanctuary in that type, in each year of the priest's work, so there will be a cleansing of the heavenly sanctuary, a putting away of sin forever. And as that ancient typical work was a judgment work, so in the antitype it will be a judgment work also. As in the type it was the finishing up of the Gospel service for the year to that people, so in the antitype it will be the finishing up of the Gospel of Christ for the world in the great antitypical day of atonement, "once for all." In other words, it is the finishing of the mystery, for thus the Gospel is called. Eph. 6: 19. This mystery, as before set forth, is the mystery of godliness, or God manifest in the flesh over sin. The time when this cleansing is to take place—a cleansing not from physical defilement, but a cleansing from sins recorded there, a cleansing of all souls who have yielded themselves to the Gospel of Jesus Christ, a putting away of all the reproach which Satan has sought to put upon those who have made themselves one with God through Jesus Christ—is also set forth in prophecy: "And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are

are many who do not know that He has passed from His daily ministry into the closing part of that ministry, the judgment work. They are trusting in Him, they are living under His cleansing, keeping power. Sooner or later, however, in connection with the last great threefold message that God is giving to this world, they will know, and will seek more earnestly to bring themselves into perfect harmony with the precepts of the Decalogue, over which is the mercy-seat inviting them to come.

One other thought in connection with this great subject: In the death, mediation, and atonement of our Lord Jesus Christ, there is wrapped up all the mighty truth of God, all that will bind in eternal loyalty to Him every soul who receives it, that which will restore to Him again "the continual" which was taken away from Him by the little-horn power of apostasy. "How long shall be the vision concerning the continual and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" was the question of a holy one. How long would it be that that devastating power of error, that corrupting, perverting power of apostasy, should continue to hold sway in the church of God and over the world? And the mighty angel answered, not to the holy one who asked the question, but to Daniel, who stood there for the church: "Unto two thousand and three hundred days; then shall the sanctuary be

cleansed." Then will the truth of God appear in all its simplicity, its power, its beauty, to His children. Then will that great threefold message of Revelation 14, of the everlasting Gospel, and the protests against all those powers of apostasy which could corrupt that Gospel, be given to the world. The children of the King will be prepared, and Christ will come to gather them home.

Then, according to our last specification of the little horn, that great apostate power which has stood up against the Prince of Princes will be broken without hand, at the second coming of our Lord Jesus Christ. It is not by the power of man that the power of the Papacy will be swept away. It is not by carnal weapons that it is to be opposed by Christians. It is not by adopting any of the methods of the Dark Ages, or any of the militant methods of those who are opposing the Papacy at the present time, that its influence will be overthrown. By the Word of God it may be overthrown in hearts now; and its final overthrow will occur when it meets God in the judgment, and God Himself shall take in hand all the great apostasies of earth. Then all that is of sin, or identified with sin, will perish in His presence; and all that is of righteousness, and all those who are identified with righteousness, will endure forever.

had no time to lose. The darkness was their hour, and if possible they must complete their work before the people should be aroused the next day. They were so intent on slaying the "Lamb of God, that taketh away the sin of the world," that they had no time to eat of the typical lamb.

The morning found the priests, with Jesus, before Pilate, the second time, having returned from Herod without authority to kill Christ. Because of the delay and disappointment, their excitement grew more and more intense. Both Herod and Pilate seemed unwilling to accede to their demand for the crucifixion of Christ. The people would soon be astir, and they would be found trying to kill Jesus, and that, too, on the feast-day. If they could only get Him into the hands of the Roman authority, they had nothing to fear from the people. In their excitement they dropped all attempt at giving evidence, and overwhelmed Pilate with their cry of "CRUCIFY HIM, CRUCIFY HIM."

In referring to the priests as not having eaten the Passover, John simply mentions a seemingly unimportant fact, without any object or design. This is an evidence of the truthfulness of his record, as it mentions an incident that would have been almost sure to happen, under the circumstances, and yet no fabricator of a story would ever have thought to mention such a thing. Had there been an effort to manufacture a story, this incident, if mentioned, would have been explained, so as to avoid any chance of seeming contradiction.

The Passover, in the time of Christ, was partaken of quite differently from what it was in the days of Moses. Wine had been added. They reclined at the table, instead of eating standing, with staff in hand. The whole ceremony was one of leisure instead of haste; and in harmony with the spirit of these changes, it seems probable that the Jews would not be so very particular as to the exact time. Comparing John 19:14 with Luke 22:7-9, it appears that the Passover was allowed to be eaten on the regular day or the day following.

Immediately after supper Christ instituted the memorial of His own death, and gave Himself into the hands of wicked men. He was *then* "in the heart of the earth," physically subject to its will and purposes. He made no effort to save Himself, but took the very means to arouse Judas to do that which he had determined to do, by pointing him out, before all the disciples, as the one who should betray Him.

The following morning they crucified Jesus. Luke says that day was "the preparation, and the Sabbath drew on." Luke 23:54. That this Sabbath was not the ceremonial sabbath of the feast, but the seventh-day Sabbath, is clearly shown by the fact that the next day was "the first day of the week." Luke 24:1.

These facts show that Christ ate the Passover on Thursday, was crucified on Friday, rested in the grave on the Sabbath, and rose on the first day of the week, and went about His work.

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It is a great deal better to live a holy life than to talk about it. Lighthouses do not ring bells and fire cannons to call attention to their shining — they just shine.— *D. L. Moody.*

Jesus and the Passover

By W. M. Healey



IN what day of the week did Christ eat His last Passover? Did He eat it on the regular time of the feast?

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, He sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray Me. Matt. 26:17-21.

Notice a few plainly stated facts in these words of Matthew: 1. Verse 17 says *it was* "the first day of the feast" when the disciples asked Him where they should prepare to eat the Passover. 2. Verses 18 and 19 inform us that the disciples followed the Lord's directions, found the place, "and they made ready the Passover." 3. Verse 20 reads that they all sat down "when the even was come." 4. Verse 21 asserts that "they did eat."

No record could be clearer than this, that they ate the Passover on the right day, and at the right time of the day. The original command for slaying the lamb was to "kill it in the evening." Ex. 12:6. Marginal reading, "Heb., between the two evenings," which was between three o'clock and sunset.

Mark 14:12-17; Luke 22:7-18; John 13:1-27, all together give us substantially the same account as Matthew.

The above facts are beautifully expressed in "Great Controversy," page 399: "These types were fulfilled, not only as to the event, but as to the time. . . . The very day and month on which, for fifteen long centuries, the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as 'the Lamb

of God, which taketh away the sin of the world.' That same night He was taken by wicked hands, to be crucified and slain."

From the supper Jesus went with His disciples to the Mount of Olives, and gave Himself into the hands of the priests and elders, who, led by Judas, went there to take Him. They spent that entire night trying to get authority to put Jesus to death, taking Him to Annas, Caiaphas, Pilate, Herod, and back to Pilate. By that time it was morning. Mark 15:1.

Those priests who were accusing Christ, had not yet eaten the Passover. John 18:28. From this statement it is claimed, by some, that Christ must have eaten the Passover one day ahead of the regular time. This claim contradicts the repeated statements of the disciples, that the day on which Christ ate was the "Passover," "the first day of the feast," etc. This claim gives more weight to the conduct of those priests than to the example of Christ and the statements of the inspired writers.

Why did not the priests eat the Passover the day before, if it was the proper time? — At the time when Jesus and His disciples were eating the Passover, these priests and elders were holding a council, trying to devise some way to kill Christ. This is evident from the fact that Judas went out from the supper, and closed his contract with them for the betrayal of Christ, and took charge of a large company, who were evidently ready and waiting for a leader to guide them to the place where they could find Christ away from the people. "And the chief priests and scribes sought how they might kill Him; for they feared the people" (Luke 22:2), and more especially so on the feast-day.

The time of the Passover was the most propitious time for them to hold their council and gather their mob together, when the people would be quietly gathered in their homes for the Passover supper. The priests



THE OUTLOOK

Watchman
what of
the night?

Socialism

By George W. Rine

Its Recent Phenomenal Growth

IT would be difficult to state the exact date or incident which might be called the beginning of Socialism in its modern form.

Some authorities hold that it had its birth in the Communist Manifesto, in France, February, 1848. Others, again, maintain that it was called to life by the organization of the Universal Workingmen's Association, in May, 1863. Be that as it may, the growth of Socialism was so slow up to 1889 as to be almost negligible. In the latter year, four hundred delegates from twenty countries met in Paris, and worked out a plan for international organization. This convention is known as the first International Socialist Congress. A second congress was held in Brussels, in 1891, with delegates from the United States, Australia, and every country of Europe. The seventh International Socialist Congress convened in Stuttgart, Germany, in 1907. There were present more than one thousand delegates, representing twenty-five nationalities of all parts of the world.

It was at the fifth of these congresses, held in Paris, in 1900, that the International Socialist Bureau was created. The bureau is composed of two representatives of the organized Socialist movement in each affiliated country. Its headquarters is located in Brussels, and is in charge of a permanent secretary. The bureau is the executive committee of the international congresses, and meets whenever its business so requires. It was at the eighth and latest international congress, in Copenhagen, in 1910, that the chairman, in his opening address, stated that the International Socialist Party comprised thirty-three nationalities, and that the number of adherents to the cause of Socialism, in the world, is no fewer than thirty millions, of whom ten millions are voters. To-day the Socialist movement has representatives in the national legislatures of seventeen distinct countries. Even in the Upper Chamber of France, of Belgium, of Denmark, and of Australia, there are Socialist members.

In the United States

The first Socialist political body on a national scope organized in the United States, was the Social Democratic Workingmen's Party, called into life on July 4, 1874. This party, with several other then existing Socialist organizations, merged into the Socialist Labor Party of North America, in 1877.

In 1892 the Socialists for the first time nominated a presidential ticket, and they have ever since adhered to the principle of independent politics. Up to the close of the last century the growth of Socialism in this country was extremely slow. The movement was mostly composed of foreign workmen, especially Germans. During the last decade a number of circumstances combined to insure a more favorable reception of the teachings of Socialism. The marvelous industrial development of the country, accompanied by

the evolution of gigantic trusts and powerful labor-unions, the growing intensity of the militant struggle between capital and labor, and the collapse of the Populist and other reform movements, all served to prepare the soil for the Socialist seed.

Alongside the Socialist Labor Party, largely built on the narrow lines of a mere propaganda club, a new party, the Socialist Party, sprang up, absorbing the greater part of the members of the older party, and attracting hosts of new converts from all parts of the country, recruited largely from the manual working class. In 1909, the party had 3,200 local organizations, dispersed over all the United States, with a dues-paying membership of 50,000. In 1900, the Socialists polled 150,000 votes; in 1902, 300,000;



Captain Roald Amundsen, with his skees and wearing his south pole expedition clothes

and in each of the years 1904 and 1908, approximately 450,000. In the State and congressional elections of 1910, however, the Socialistic vote aggregated 620,000.

More than fifty daily, weekly, and monthly Socialist journals are to-day published in this country. There are, at this writing, not fewer than 534 Socialist office-holders in the United States. They hail from thirty-three States, and represent 188 municipalities and election districts. In point of function they include one congressman, seventeen State assemblymen, two State senators, thirty-three mayors, thirty-four judges and police magistrates, 167 aldermen or city supervisors, etc. The most important cities whose mayors or mayors-elect are Socialists are Milwaukee, Wisconsin; Schenectady, New

York; Berkeley, California; Butte, Montana; and Canton and Dayton, Ohio.

In Germany

There are now more Socialists in Germany than there are people in Spain, or in Mexico, or in Belgium and Holland and Denmark and Norway put together. The German Socialist Party polls a million more votes than any other party in the empire. By reason of an antiquated system governing the distribution of seats, the Socialist Party is represented in the Reichstag by only fifty-two members instead of 115, to which it would be entitled on parity of numbers.* And by reason of unequal suffrage, instead of controlling nearly every large city of the empire, the Socialists elect only about a third of the members of the city councils. The growth of Socialism in Germany can be best appreciated by a comparison of the Socialist vote in the parliamentary elections of that country. In 1871 the Socialists cast 124,655 votes; in 1890, a trifle more than 1,400,000 votes; 1907, 3,258,968 votes. During the five years 1898-1903, the Socialist vote was increased by one million.

The journals published by the German Social Democratic Party reach no fewer than 1,049,707 regular subscribers. The party publishes sixty-five daily papers, and twelve weekly and monthly periodicals. One of these journals has a circulation of 230,000. The party employs twenty-eight organizing secretaries, who go about the country and give direction to the branches in their work of organization and propaganda. In 1906, the national committee on education opened a school in Berlin for the distinct purpose of training working men as organizers, secretaries, and editors. The German trade-union movement now numbers 2,300,000 members. The women in the movement number 135,000. At least ninety-five per cent of these trade-unionists are Socialists.

France, Great Britain, and Other Countries

Until 1905 the French Socialists were split up into several mutually hostile groups; but at that time they were united into one body, through the good services of the International Socialist Congress held in Amsterdam, 1904. This united party took the name of *Le Parti Socialiste*. It has organized local groups in eighty out of eighty-seven departments (counties). The party has elected 149 mayors and 2,160 municipal councilors. In the national Chamber of Deputies the Socialists hold fifty-two seats in a total of 584.

The parliamentary representation of the party is militantly arrayed against all the political parties of the *bourgeoisie* (middle class). The Socialist group in parliament must refuse the government all the means which tend to continue the domination of the *bourgeoisie* and its maintenance in power. It therefore refuses to give its vote in favor of any military or naval appropriation, of any secret fund, and ever refuses to accept the budget as a whole.

In 1887 the Socialists polled 47,000 votes in France; by 1898 they cast not less than 700,000 votes; and by 1906 they actually

* Since this article was written the Socialists have made great gains and have now 110 members in the Reichstag.

swelled their votes to 1,120,000. Among the French working class there are, including women, six million avowed Socialists. Of the agencies devoted to the propagation of the Socialist faith in France are two daily papers, thirty-seven weeklies, and two monthlies.

The beginning of the Socialist movement appeared in Austria in 1867, when the Imperial Council granted a partial right of assembly to the people of the empire. Two years later the movement was strong enough to force the government to revoke its ban against the Socialist propaganda, by a remarkable and unexpected demonstration on the streets of Vienna. Its growth, however, was sporadic up to 1888, when a unified, well-knit organization was created. For years the Austrian Socialists, by tireless agitation and monster demonstrations, directed their efforts mainly to the attainment of universal manhood suffrage, till at last the government was compelled to yield; and in the parliamentary elections of 1907, held for the first time on the basis of universal suffrage, the Social Democratic Party polled over a million votes, electing eighty-seven deputies to the imperial Reichsrath. Here again Socialism has absorbed practically the whole of the labor-union movement. Not fewer than fifty periodicals are published in the interest of the "cause."

Since 1892 Socialism has had a phenomenal growth in Italy. In that year the Socialist Party was organized on the general European model. The party now comprises 1,250 local groups. It has returned thirty-two members to the national Chamber of Deputies, and controls politically about one hundred municipalities. The party commands great strength among the rural population, principally farm laborers. In spite of their extreme poverty, 200,000 of these rustics pay their party dues with scrupulous fidelity. In 1910 there were 340,000 Socialist votes polled in Italy. Five daily papers, sixty-five weekly, and twenty-three trade-union journals are devoted to the Socialist movement in that historic peninsula.

Socialism in Russia was at first represented by many widely scattered groups; but in 1901 they combined their forces and created a national party with the ominous title of "The Socialist Revolutionists." The party is responsible for the numerous political assassinations preceding and accompanying the recent warlike contest between the government and the discontented elements of the people of Russia. It is impossible to estimate the present strength of Socialism in Russia; but the fact that the second Duma, elected on a restricted suffrage and under rigid government surveillance, had one hundred Socialist members, is eloquent testimony to the immense spread and power of Socialism in that unhappy empire.

As a political factor, Socialism in Great Britain made extremely slow progress prior to 1908. In that year British labor-unionism and British Socialism practically coalesced, and they now constitute a solid political unit. This significant coalition was effected at a conference of the most influential leaders of both movements at the

city of Hull, and is known as the Hull Conference Compact. As the result of this wholesale alliance, the English Socialist vote of 1910 was sixty per cent in excess of that of 1906. The Socialist Labor Party now hold forty-two seats in the British Parliament.

The Socialist Labor Party of Belgium had its genesis in 1885. To-day at least one fourth of the political officials of the kingdom are Socialists. In 1908 the Socialists cast half a million votes, and elected to parliament thirty-three out of a total of 166 members. The 252 trade-union bodies of Belgium have unreservedly espoused the program of Socialism.

The distinguishing characteristic of Socialism in the three Scandinavian countries is its complete fusion with the trade-union organizations. In 1889 the Socialist Party of Denmark had but one representative in the national legislative body. In 1907 that party returned twenty-eight deputies, out of a total of 114, to the Danish parliament.

Under the far-off Southern Cross Socialism finds a congenial soil. Fifteen members of the Upper Federal Chamber of the Australian Parliament, out of a total of thirty-six, are of the Socialist persuasion. Of the



Captain Robert F. Scott and his automobile sledge which he is reported to have used in his south pole expedition

seventy-five seats in the Federal Lower Chamber, twenty-six are held by Socialists.

In view of the astonishing progress that Socialism has made in all parts of the world during the last twenty years, as briefly indicated above, it is not at all strange that Mr. J. N. Larned, in the *Atlantic Monthly* for May, under the title "Prepare for Socialism," should have said anent the Socialist movement: "The movement has now gathered a momentum that will carry it surely to some vital and momentous outcome of change in the organization of society." And again: "It is a movement which moves continuously, with no reactionary signs. . . . It is a movement of such nature, in fact, as seems likely to break suddenly, some day, into avalanches and floods."

(NOTE.—In the next two articles of this series, I shall try to set forth the meanings—dangerous and otherwise—of this movement.)

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Four children died at Sebastopol a few days ago from eating toadstools, and their parents are both dangerously ill from the same cause. They had gathered the toadstools from an adjoining field, thinking they were "edible mushrooms." With all the good things that there are to eat in this world, it seems too bad that people think they have to get such a fungus plant for their table as the mushroom. The truly proper foods do not require the knowledge of an expert to tell whether or not they will kill you if you eat them.

King Emmanuel and the Pope

ON March 14 King Victor Emmanuel and his queen were driving in a closed carriage to attend a celebration to commemorate the birthday of his father, the late King Humbert, who died in 1900 at the hand of an assassin. While they were on the way, a young anarchist fired at them three times, but neither the king nor the queen was hit. One of the bullets struck a horse that was drawing the royal carriage, and another hit one of the king's guards, making an ugly but not fatal wound in his head.

The pope immediately expressed his regrets, and said, "These are the consequences of the irreligion of the times." Two days later, a Vatican official announced that the pope celebrated a mass of thanksgiving for the escape of the king. And besides this, the bishops throughout Italy had ordered a *te Deum*, the Catholic hymn of thanksgiving, to be celebrated the day following the pope's ceremony.

These occurrences show that there is no longer any war between the Papacy and the Italian government. Such things are of deep interest to those who are studying the prophecies that tell of the complete restoration of the power of the pope. This restoration, in its finality, will be world-wide, and embrace both civil and spiritual dominion. But it will be of but short duration; for while the Papacy will promise great things in putting down the anarchy and violence of this time, she will not be able to make good. And then will follow the breaking up of the world in the war of Armageddon, and the standing up of Christ to destroy all anarchy by beginning His everlasting reign.

The Allen family have been for years the terror of the mountains in the vicinity of Hillsville, Virginia. One of their number was recently placed under arrest for aiding the escape of two of his nephews from officers who had arrested them on the charge of attacking people on the public highway. The evidence was so clear against him that his relatives knew he must be convicted. On the morning that the case was to be given to the jury, a number of the Allens rode into the town and took their places in the court room. The jury rendered a verdict of guilty, and a sentence of one year in jail was recommended. The judge ordered the prisoner to stand up to receive sentence; and as he pronounced

the sentence, the prisoner half turned around to his companions that were distributed in the court room by prearrangement, and giving a secret signal to them, drew a revolver from his pocket and killed Judge Massie instantly. The sheriff and the prosecuting attorney, as well as a girl of eighteen who was merely a spectator in the court, were also killed. During the fight, the prisoner who was receiving the sentence also got a severe wound from some of the bullets that were fired. The gang of outlaws then took to the mountains, where they had been the terror of the country for decades past. The State militia was called out, since all the local officers were killed in the fight, and the State attorney-general appointed other men to join with the militia as civil officers in a general hunt. Already several of the gang have been captured, and at last accounts about all the rest of them were surrounded, and their capture or killing was only a question of a few hours.

There have been a number of cases of hydrophobia among the dogs of San Francisco, as well as in some other cities near-by. Hence the city council of San Francisco has passed an ordinance that all dogs allowed on the streets must be muzzled unless they are held in leash by their owners. A number of persons had been bitten by the dogs, and that helped the council to decide promptly to pass the ordinance.

On March 15 two distinct earthquake shocks, a few seconds apart, were felt in Maine, but no damage is reported.

HOME AND FIRESIDE

"Drawing Nearer"

By George S. Lord

Yes, nearer, and still nearer,
The advent of our King;
The dawn is growing clearer;
Loud let your praises ring.

The way-marks are nigh past;
He's even at the door.
Be sure your anchor's fast,
Then joy forevermore.

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What Ailed His Congregation?

By Lephia Bryant Larson

THE congregation of the Rev. Abram Townsend's fashionable church was greatly offended.

"We have not heard a decent sermon for fully six weeks," whispered Mrs. Holden to her companion, turning her face away as she caught the minister's eyes fixed earnestly upon her.

How could she help the conditions of the poor people in the tenements of Boston! How she wished she had remained at home! Why didn't he talk of something else! His sermons were not half as interesting as they used to be! Mrs. Holden grew uneasy under the prolonged glance of her pastor, and began to play with the tassels on her cloak.

There were others besides the elegant Mrs. Holden who were made uncomfortable by the minister's eloquence. Some felt very humble when the laden shafts struck home; others knew they had neglected Jesus and His teachings and had worshiped the richly appointed church. And still others, who found it so pleasant gazing at the artistic surroundings, the grand pipe-organ and bright carpets, heard not one word of the sermon. The young preacher told his flock that he could not and would not rest till something was done to relieve the suffering he had seen. Mrs. Sims, a prominent banker's wife, was dreamily turning the leaves of a hymnal, admiring the sparkle of the diamond ring which adorned her dimpled finger. "What more can we do?" she said to the lady at her side. "We sent food and clothing to at least fifty families a very short time ago, and it isn't possible they are suffering so soon!"

"O, gracious!"—as the thrilling tones from the pulpit made her start—"O, gracious! it seems as if he were speaking directly to me!" for the pastor had said: "You—I mean each individual!—wake from the lethargy that binds you! The salvation of human souls depends upon your timely aid!" And as he ceased speaking, Abram Townsend's eyes met the eyes of Mrs. Sims.

Then came singing by the choir; then notices and further remarks by the pastor—and then the benediction.

"Thank goodness!" said Mrs. Sims, and with her friend she prepared to leave the edifice.

She fastened her kid gloves, letting her eyes linger lovingly on the ruby bracelet that circled her plump wrist.

She was a vain little body, and used her husband's money in a most extravagant manner. Before her marriage she had been a clerk in one of the leading dry-goods stores, and the pastor had expected her to feel great

sympathy for the working women in the North End tenements. Nodding carelessly to a few friends, Mrs. Sims stepped out of the warm church into her sleigh. Nestling among the shining robes, she thought of the sermon, but not in the way her pastor had meant her to. "I'll have Mr. Sims take a pew in the Congregational Church, tho I suppose it will be very difficult to get his consent. He's such a strong Methodist."

As the sleigh dashed over the glistening snow, the keen air sent the blood tingling in her veins, and Mrs. Sims buried her face in her feather muff. "They are so used to poverty, they could not appreciate a better condition," she mused, her thoughts on the poverty-stricken women at North End. "One might as reasonably expect an ungainly weed to bring forth a gorgeous rose, as to expect any improvement in them."

Between you and me, my reader, I am inclined to think Mrs. Sims had formerly lived in the obnoxious part of Boston. It is only a surmise, however; so don't repeat it.

Nestling deeper among the costly robes, Mrs. Sims took an after-church nap, while the coachman drove leisurely home. The nap was as essential to Mrs. Sims's constitution as the dinner which awaited her.

Meanwhile, in the church she had just left, several ladies are conversing earnestly with each other. "I am willing to do all in my power," said one, turning her truthful eyes upon the minister; "but you must tell us what to do!" "Visit them, give them work—and pay them for their work," was his answer.

"O!" said Mrs. Holden, drawing near, sighing deeply as she spoke—"O! I could not visit them! Italians have so little true refinement—I could not visit them. I will take them work, however," she added, as she saw the pastor's eyes darken. "Does it not make you sick to visit them, Brother Townsend? You are so fastidious."

Abram Townsend did not reply immediately. He was reviewing a picture he had seen two weeks before. He had climbed the rickety stairs of a tenement, and knocking at the first door, was bidden enter. A little girl, not over six years old, sat on the floor over-basting trousers. She looked up on seeing a stranger, but continued her work. "Ma isn't home," she said, in a hard, unchildlike voice. "We're out of coal, and she's gone after some. Are you a dunning man?" The prematurely large head, the underfed body, the deformed foot and pinched features of the child remained so indelibly fixed in Abram Townsend's mind, that only when memory fled, would he forget them. Before his mind was the picture as he had seen it the second time, a sour, shriveled mother, two boys, and three girls, all busy upon the United States postal uniforms. When about to leave, he had stopped beside the little girl whom he had first seen, and asked her name.

"Haven't any! Mother was always too busy to name me," was her reply.

Those were the pictures he saw in his mind, and he closed his eyes to shut the horrid visions out. Had he been asked a question? He opened his eyes, and said in husky tones, "Yes, Mrs. Holden, it does make me sick!"

Great was his surprise to hear Mrs. Holden answer from the other side of the church.

"We'll talk it over some other time! I heard Ella calling, and I must not keep the child waiting."

He stared about him as one in a dream as he saw Mrs. Holden and Ella leave the church. He had wounded the proud woman's feelings by his long silence, and he felt as if he had lost a powerful ally in his new scheme.

The pews were soon empty. He was alone. He leaned his head upon his hands. "To think of it! To think of women and children eking out a miserable existence in the cultured Boston, making pants for nine and ten cents a pair! Three pair a day was a big day's work, the woman told me. O God, is it any wonder that crime of every kind is committed, while such starved souls exist? Give me strength, O Lord, to break the crust of selfishness that covers the hearts of my congregation—a crust that I have helped to form. Heretofore, this has not been a Christian church, but a fashionable church! And Thy servant, Lord, has been a fastidious preacher! Grant me Thy pardon!"—Abram Townsend dropped on his knees in the aisle, and prayed as he had never prayed from the pulpit. Every pew was empty of mortal; but the unseen, immortal hosts of heaven heard the impassioned words of the young pastor. "Give me strength, O Lord, to bring to Thy fold the poor and the oppressed! Take from the hearts of my flock the seeds of pride and vanity I have helped to nurture! Make us humble in Thy sight, and grant the prayer now offered Thee from a newly awakened heart." The unseen hosts drew nearer; and when he said "Amen," they whispered in his ear, "Thou hast done well."

Abram Townsend rose to his feet, and realized that, altho he had preached the Gospel for ten years, he had been converted to the true religion of Jesus within the hour.

"O, ma!" said Walter Sims, rushing into the sitting-room the next Sabbath, "you missed a picnic by not going to church today. Old Abe had on a twenty-dollar suit—I'll bet a nickle it didn't cost a cent over that! And such a hat! Mrs. Holden took him for the new usher, and was greatly distressed at her mistake, but the gaffer told her he did not mind it, and he only hoped he would be as faithful a Christian as the new usher. What do you think of that?"

Walter seated himself at the piano and began drumming noisily. "Hush, hush, my son; your father is taking a nap," said Mrs. Sims, raising a warning finger. "O! O!" was Walter's reply. An this juncture Eva entered. She threw herself on the sofa, exclaiming: "He brought her right into our pew, mama, and introduced her to me! He said I must love her because her father and mother were dead. She had on such horrible shoes—and she looked so hungrily at my kid boots, I tucked my feet under my petticoats! She's so black, mama," and Miss Eva smiled at her reflection in the mirror, and was so glad she was not an Italian. Abram Townsend had adopted a little Italian girl, and had taken her to church with him. He had introduced her to the Sunday-school as his dear daughter,

whom they must all love. Would this act bring forth fruit? He asked himself the question over and over again, as he walked down the street holding Lucile's little hand in his. Lo! it had brought forth fruit already! His heart gave a joyous bound, and a feeling of paternal love came over him as he met the dreamy, loving eyes of the little child at his side. Once more the hosts immortal drew near, and whispered, "Thou hast done well!" The echo of the whisper formed itself into the tones of a voice that had for a few brief months made music in his home, and his hand unconsciously tightened on Lucile's. He had made a beginning, but alone he could do very little to alleviate the suffering so apparent in North End. What he wanted was the active co-operation of his congregation. He knew there was wealth enough and kind hearts enough among them, to make the joy-bells of heaven ring.

Mrs. Holden and Mrs. Sims held a lengthy debate as to the propriety of allowing their girls to call on Lucile Sanguinetti, and after a month's hesitation, decided to call on her themselves. Arriving at the parsonage, they found Mrs. Townsend surrounded by twenty or twenty-five girls from five to sixteen years old. Mr. Townsend's young sister was teaching the older ones shorthand, and she found them very apt pupils. Mrs. Sims raised her eyes in consternation at the sight of the dark faces and uncombed heads of some of the children. Mrs. Holden could not forbear a smile at the expression on her friend's face.

"It is but a small beginning," said Mrs. Townsend; "but the seeds sown here may bring forth a great harvest." Mr. Townsend, in his study, heard his wife's remark, and thanked God he had made the beginning. He longed to see the time when children could be children, as sweet as the flowers of spring and as happy as song-birds, when the yoke of poverty and crime should be lifted from their blameless necks. The two visitors very shortly took their leave, hoping the scheme would succeed.

A year later the fashionable church of the Rev. Abram Townsend had passed out of existence. Not that a cyclone had blown the structure away, or that the church-members had been swallowed in a sea of oblivion—nothing of the kind had happened. The same people heard the sermons, but they possessed different hearts than they had a year before. His "scheme" had succeeded beyond his highest hopes. Two hundred children had been taken from foul tenements, and almshouses, and received the same advantages as the children of the families that had taken them.

Mrs. Holden and Mrs. Sims were not behind in the good work after some one else had started it. They each had three waifs in their charge.

Mrs. Sims's bays and sleigh are not an uncommon sight at North End. And when the jingle of silver bells is heard, some weary woman knows that it will soon be her turn to see a glimpse of God's blue sky and hear the crisp snow as it crunches under the horses' hoofs; for it is now a part of Mrs. Sims's religion to take one or two of the overworked sisters for an hour's drive each day.

And Lucile! The minister and his wife are amply repaid for the love they have lavished upon her. She is truly a "King's daughter," and the crown she wears contains the gems, faith, hope, and charity.

From a Chapter in

The Advance Guard of Missions



CHAPTER SIXTEEN
DR. JOHN SCUDDER
First American Medical Missionary to Ceylon and India.

Born in Freehold, New Jersey, September 3, 1793. Died in Africa, January 13, 1855.

WHEN the cries of the heathen once reached the ears of Dr. Scudder, upon the perusal of a single tract, he went forthwith to help them; and he did it so nobly and well that seven of his sons followed in the footsteps of their father.

On entering Princeton College he had found, among one hundred twenty students, but three who made any profession of Christianity. But he did not therefore hide his light under a bushel. "That fellow is so religious," said a student in the hearing of a newcomer, "one can hardly laugh in his presence."

The new student had just been introduced to Mr. Scudder, who cordially invited him to call at his room. He now questioned, "Shall I associate with one who is viewed as singular, and consent before long to be called a hypocrite, a fanatic, or a social heretic? or shall I consent to be drawn into the ranks of an overwhelming majority?" "At last this conclusion was reached: 'I will call on Scudder at once, and tell him why I came so soon.' . . . I found him at his studies, and told him of my wish to form a religious acquaintanceship, though myself without religion. Quickly he rose and grasped my hand with unlooked-for ardor, saying, 'That's right; stand by that, and you'll never regret it.'" "Those

(177)

(Reduced facsimile of one of the pages)

¶ The sketches range from three to thirty pages in length, and are written in a bright, forceful way that holds the interest and imparts strength and inspiration.

¶ Wherever reference is made to a work on missions, the publisher's name is given in foot-note. Thus "Advance Guard" not only gives you the information you would search through volumes to obtain, but directs you to sources where exhaustive study may be carried on if you desire.

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The Rest in Death

If the dead lying under the grasses,
Unseen, linger near the bereft,
Having knowledge and sense of what passes
In the hearts and the homes they have
left,
What tear-drops, than sea water saltier,
Must fall as they watch all the strife;
Who see how we fall, how we falter,
How we miss in the duties of life.

If the great who go out with their faces
Bedewed by a weeping world's tears,
Stand near, and can see how their places
Are filled, while the multitude cheers;
If the parent, whose back is bent double
With delving for riches and gold,
Lends an ear to the wrangle and trouble
About him before he is cold;

If the wife, who left weeping and sorrow
Behind her, bends down from above
And beholds the tears dried on the morrow
And the eyes newly burning with love;
If the gracious and royal-souled mother,
From the silence and hush of her tomb,
Can hear the harsh voice of another,
Slow blighting the fruit of her womb;

If the old hear their dearly begotten
Rejoicing that burdens are gone;
If the young know how soon they're for-
gotten,
While the mirth and the revel go on;
What sighing of sorrow and anguish
Must sound through the chambers of
space!

What desolate spirits must languish
In that mystic and undescribed place!
Then life were a farce with its burden,
And death but a terrible jest;
But they can not. The grave gives its
guerdon
Of silence and beautiful rest.
— Life Only in Christ.

— ★ ★ —

"Great Heart"

By Bertha S. Chaney

IT is one of the inevitables of mission work in frontier places that it tests and reveals character in no uncertain manner. A man may be a tower of strength, but give little evidence of it until he faces the responsibilities and crises arising in the work which meets him in a mission station. Another may be a weakling; but who suspected it until, far from all props and stays, he falls under the temptations which swarm nowhere more prolifically than in a heathen land?

One of the most sterling characters that this century of missions has produced and developed is that of the dauntless Scotman, James Chalmers. The last twenty-four years of a long, arduous, and eventful life were spent in one of the most difficult of mission fields—along the coral-reefed shores of British New Guinea, among its degraded cannibal tribes.

Mr. Chalmers's name frequently occurs in the government reports, and always accompanied by words of unstinted appreciation. These reports are sent annually by the administrator of New Guinea to the parent government in Australia, and tell of the year's progress. They give detailed accounts of the tours of inspection made to the different parts of the country; of explorations up the great rivers and over the mountains; of the troubles with natives; of the arresting of intertribal feuds and warfare; of the work done by naturalist, scientist, and missionary.

In one which tells of a tour of inspection made by Sir William M'Gregor, eighteen

years ago, along the shores of the Gulf of Papua, he describes his travels through a country where there are numbers of large native villages. These tribes were constantly warring with each other, and were savage and fierce. I quote the closing words of this report:

This year the systematic inspection of the gulf from Port Bevan to Hall Sound has been accomplished. It is pleasant to record that this last inspection has been made without accident, loss, or collision. It is only right that I should say that the likelihood of attack by, or of misunderstanding with, the natives was at many places greatly reduced by the labors of the Rev. James Chalmers. It is nearly fourteen years since he first visited the coast tribes. In recent years he has entirely devoted his life to the western tribes, and he has done more, infinitely more, for the gulf septs than all other Europeans put together. Alone and unarmed he went to their villages before any other white man had been in the country. His fearless courage soon gained him an influence. On several occasions I learned from the natives themselves for the first time that Mr. Chalmers had paid them a visit. Many of his travels have not been put on record at all; others, through becoming, but unscientific, modesty, have been very imperfectly related. His labors among these tribes have reduced warfare, diminished the numbers of murders, and have greatly promoted peaceful intercourse among the people. He has had the whole field to himself, and is really the apostle of the Gulf of Papua.

At another time the administrator had to visit the Maipua tribe in the great Purari delta on a punitive expedition. This tribe had killed some men and women of a neighboring tribe a few months before, and seemed bent on trouble. Mr. M'Gregor, in writing of them, says:

They are numerous, and with the reputation of being warlike, fierce, and haughty. The Rev. James Chalmers, whom I saw at Apiope on his way west, said frankly that he could do nothing with Maipua. The tribe that Mr. Chalmers can do nothing with requires careful handling.

Another New Guinea official, a lieutenant-governor, writes thus:

I appreciate the manly courage with which Mr. Chalmers has often faced death, which must have been very near to him when he was carrying his message of Christianity and peace among the natives in the earlier days of the mission; absolutely fearless and regardless of himself, his wonderful control of others has enabled him to extricate himself or his party from many a dangerous predicament where a man of less powerful nature might have failed.

The massacre of Mr. Chalmers and his party on the mud-flats of Goaribari Island, in the mouth of the Fly River, in 1901, caused great excitement in British New Guinea. Owing to the distance of this place from the headquarters of the government, and to the fact that it was in the center of a thickly populated district of absolutely wild, untamed savages, the real facts attending the dreadful incident could not be learned for more than three weeks. Then a strong government party visited the district, punishing and making prisoners of the natives who had been engaged in the murder. From some of the prisoners taken, it was learned that the two white men had been enticed into a *dubu*, or large house, and there had been struck down by stone clubs. Afterward the bodies had been

cooked with sago, and eaten by the savages into whose hands they had fallen.

In reporting the punitive expedition, Mr. Le Hunt writes:

It is in surroundings such as these that the pioneer missionary, and one of the mission's latest recruits and their faithful followers, lost their lives by the hands of those they had come to befriend; the first because he knew of nothing that could stop him, and the others because where their leader went they went too. It was stated by the survivors of the *Niue* that Mr. Chalmers probably anticipated some danger, when he landed from the boat and went ashore, as he wished to leave Mr. Tomkins on board the *Niue*; but the latter would not let him go without him, and they were called away together at each other's side. I am not alone in the opinion that Mr. Chalmers has won the death he would have wished for of all others—in New Guinea and for New Guinea; and if I am right in my belief that this sacrifice will prove to be the means of putting an end to such tragedies anywhere on the coast of the possession, I know that he, or any of his brother missionaries here, would unhesitatingly welcome the opportunity for the sake of its end.

The terrible character of the people among whom he laid down his life, may be gathered from Mr. Dauncey's report of the burning of the *dubus*, or warriors' houses. These were burned as part of the punishment meted out to the tribes implicated in the murder. He says: "In one of the *dubus* there were over seven hundred skulls, and at another four hundred. What a tale that number tells!"

Such are the words written by men in high official positions, who personally saw much of Mr. Chalmers's work, and realized as could none others the weight of his influence over the degraded coast tribes of Papua. His death was universally deplored as a distinct loss to the government in their efforts to put down the incessant tribal warfare which it was found so difficult to subdue. Some one wrote:

Great Heart is dead, they say.

Great Heart is dead, they say.

Nor dead, nor sleeping, he lives on. His name
Shall kindle many a heart to equal flame.
The fire he kindled shall burn on and on,
Till all the darkness of the lands be gone,
And all the kingdoms of the earth be won.

Here in the land which has been glorified by his martyr death, surrounded by the excitable, irresponsible Papuans, for love of whom that death was incurred, his life and work appeal to us as never before. Here we see the true setting of that rugged, noble life. The need of the Gospel for these people who have departed so far from the "likeness of God" in the centuries since they knew God but glorified Him not, is as great as when James Chalmers went in and out among them with the Gospel of peace. There are hundreds of villages, clustered on the sandy beach, or standing high on poles in fever-laden swamps, or perched on rocky hillside, where the story of the Good Shepherd has never been told.

The restless heathen wait

That light whose dawning maketh all things new;
Christ also waits, but men are slow and late.

Have we done what we could? Have I? Have you?

Bisiatabu Mission Station, New Guinea.

— ★ ★ —

"WHATEVER is worth doing at all is worth doing well."

Our Work and Workers

THREE at Alva, Oklahoma, have received baptism.

FIVE at Lisbon, Portugal, have received baptism.

FIVE at Buhl, Idaho, have decided to obey the truth.

SABBATH, February 17, four were baptized at Reno, Nevada.

A SABBATH-SCHOOL has been organized at Marcus, South Dakota.

EIGHTEEN new converts are reported at Wolf Lake, Indiana.

SEVEN at Turkville, Kansas, have identified themselves with us.

THREE at Johnsonville, Tennessee, have taken their stand for the truth.

THIRTY-SIX at Gackle, North Dakota, have yielded their hearts to God.

THREE at Norfolk, Nebraska, have determined to keep the commandments.

NINE persons at Tinneveli, South India, were recently buried in baptism.

ON a recent Sabbath baptism was administered to five at Springfield, Ohio.

BAPTISM has been administered to fifteen at North Fitzroy, Victoria, Australia.

IN Seoul, Korea, twenty persons have expressed their intention of uniting with us.

ON February 24, fifteen persons at Loveland, Colorado, went forward in baptism.

BAPTISM was recently administered to seven at Freetown, Sierra Leone, West Africa.

TWELVE at Teague, Texas, have taken their stand with us. And still others are interested.

A CHURCH of seventeen members was organized at Panama City, Panama, early in the year.

A SABBATH-SCHOOL of twenty-three members has been organized at Bonnie Vale, South Africa.

DURING the past year, fifteen of the students of the River Plata Academy, Argentina, were baptized.

SEVEN at Portland, Oregon, have identified themselves with the message, and six or seven at Albina.

FOUR persons at Northfield, Minnesota, are obeying the truth, as a result of a tent effort at that place.

THREE or four have accepted the message as a result of an effort conducted at Waterford, Pennsylvania.

DURING the year 1911, 270 new members were received into the fellowship of the church in the Saxon Conference.

AT Georgetown, British Guiana, baptism was recently administered to seventeen souls, and fifteen others will go forward later.

SABBATH, February 17, four persons at Ferndale, Washington, went forward in baptism. Six at Colby have also received this rite.

FIVE at Carterville, Illinois, have decided to keep the commandments of God, and three at Danville. Others are investigating the truth.

AT Carriacou, West Indies, seven persons have gone forward in baptism, and a church has been organized. Others will be baptized later.

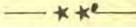
A SMALL Sabbath-school has been organized at Oshawa, Ontario, and five conversions are reported at Hamilton. A number of others are in the valley of decision.

THE report comes from New South Wales of the baptism of five at Stanmore, four at Wellington, and the organization of a church at the latter place. At Newcastle, as a result of a tent effort, nine have identified themselves with the message, and seven at Black Swamp.

EARLY in March E. W. Myers and his wife, of Iowa, sailed from New York for West Africa. They will have charge of treatment rooms at Freetown, Sierra Leone. Miss Ida Thomason also sailed for South Africa, to engage in medical missionary work. She has labored in this field for a number of years, and is now returning.

A CHURCH of nineteen members was organized at Amsterdam, New York, on Sabbath, February 24. Some new converts were taken into the church subject to baptism, which will be administered in the near future. Five at Elmira have commenced the observance of the Bible Sabbath, and a number of others are interested, who it is hoped will take their position with us.

A NEW church has been dedicated, free from debt, at Wallace, California, and a Sabbath-school organized at Willows. Three more souls have been baptized and received into the Sacramento church, and several members of the new nurses' training class have united with the church at Glendale. Three new converts are reported at Stockton, and a number more are deeply interested. Twenty have been added to the Turlock church, sixteen of whom were baptized on a recent Sabbath. Ten members of the church school at that place have also received baptism.



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What is for God's glory is for the good of His creatures; but he who to the end resists God's will, which is always His glory, in himself perverts to destruction the mighty saving power of God.

It is better to be right than popular; better to be alone with God than following, or leading, a multitude to do evil; better a prison cell with the enduring principles of Christ in the heart, than the throne of a universal world kingdom with the taint of sin in the soul.

The same sun which develops and ripens the wheat, develops and ripens the tares. It is even so with the truth of God. It develops the wicked as well as the just. Those who reject it grow more and more hardened, and thus reveal more and more of their true character; while those who yield to its claims, dwell upon its beauties, open their hearts to its principles, become changed by the truth to true men and women of God.

"Into the World."—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world." He left the supernal, transcendent glory of heaven to come into the world. "He was born of a woman," that He might come into this world and be a brother man, "a kinsman" to redeem. When He came into the world, He knew no classes; He mingled with all, rich and poor, formal Pharisees, skeptical Sadducees, plebeian publicans, and sinners. He came to save them. It was a wonderful thing, His coming into the world; but it was not and is not the thing. The great purpose, the wonderful thing, that which gives meaning to the coming, without which the coming would mean nothing to us, is the coming and dying to save the lost. It is "a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is why He came, that was His object in coming. To that one purpose He continually held. For it He taught, prayed, suffered, died. Did He attend the Passover feast? — He did it to save sinners. Did He accept the invitation to dine with the publican? — He did it to save sinners. In all His intercourse with men and women, He held to the one unswerving purpose, to save sinners.

Thoughts for the Season

WE hope that our readers in this so-called "Easter" season, when there will be such a marvelous display of flowers and fashion, will study the great spiritual truths of the resurrection of our Lord Jesus Christ, and learn also that the resurrection does not pertain to special seasons. It is not more important at one time of the year than at another; therefore our Lord gave us no day for its celebration. When Jesus was taken down from the cross He was dead. "Christ died for our sins according to the Scriptures; and . . . was buried." 1 Cor. 15:3, 4. This was one of the great facts of the Gospel. In order to live, He must have a resurrection. Death comes in consequence of sins, but Jesus did not die because He Himself was a sinner. He "did no sin." He "gave Himself for our sins." God "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." And so He died for us. And hence the necessity of the resurrection. He died because of our sins; He was raised because of His righteousness, or the righteousness of God in Him. For "in the way of righteousness is life; and in the pathway thereof there is no death." He died, "the Just for the unjust," to bring us to God. He lives, the Prince of righteousness and life.

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The Power of the Resurrection

THAT is the all-important thing. That was the one thing which the apostle longed for above all others—"that I might know Him, and the power of His resurrection;" but the power of His resurrection was the power of living a righteous life. He was absolutely righteous, and therefore the grave could not hold Him. And therefore God "loosed the pains of death: because it was not possible that He should be holden of it." Acts 2:24. That power of the resurrection is the power that He has placed in His Gospel. "For it [the Gospel] is the power of God unto salvation to every one that believeth;" and that power comes in answer to faith, for "the just shall live by faith." The power of God in the Gospel is therefore the power which enables the child of faith to live the righteousness of God. It was that power which was in Christ, by which He was manifested to be the Son of God, by resurrection from the dead. Rom. 1:4. And by that power in the life are His followers demonstrated to be the sons of God before the world. It is this power that the Spirit prays, through the apostle, that we may possess,— "that ye may know . . . what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all."

— ★ ★ —

The Memorial of His Resurrection

IT is fitting that life shall be memorialized by life, but the resurrection of Christ is to be memorialized by more than wreaths of fading flowers. The one thing above all others precious in the sight of God is a saved soul, and it is those saved souls that are memorials of the resurrection of Jesus Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection, . . . that henceforth we should not serve sin." Rom. 6:3-6. Such memorials would demonstrate to the world every day that Christ has risen from the dead, and that the power of His resurrection is transmuted into human character. It is well to remember that resurrection one day, but let that one day be every day.

A Vital Error.— As soon as force is brought to bear upon any individual for religious reasons, there is an invasion of human rights for which there is no warrant in the Word of God,— an invasion as repugnant to elemental justice as the invasion of a home by the despoiler of morals, or the prowling thief. Morality that goes no deeper than outward observance of a law against immorality, is worth nothing to the individual who practises it. A conformity to the forms and ceremonies and observances of a law-made religion is of no more value to the soul than the chaff of the wheat is to the future harvest. Such religion is but an empty shell, and can not preserve the life of the soul. Backing a divine ordinance by human law is like propping a mountain with a reed. Worship must be as spontaneous as love, for it is but the expression of love and adoration. You can not make a flower bloom by opening its petals with fingers ever so delicate. You can not lift a soul to God on the point of a bayonet, nor scourge one thither by flame or knout. Religion must be from the heart, or it is only mockery. Religion that is forced is never from the heart. Religious observances enforced by law are always and everywhere a mockery, a disaster, a stumbling-block to vital religion. Of such a character are all the Sunday laws that are now being enacted and enforced throughout the world.

— ★ —

Acknowledging Reproof.— Whether a reproof benefit us depends less on how it is given than how it is received. It may come as sharp and keen as the thrust of the stiletto, or it may fall with the brutal force of a bludgeon. It may be given in words as soft as oil, and as sweet as honey. But it is not for us, if we are the wrong-doers, to become offended over the manner of the reproof, or to stop to analyze the motive in giving it. If we do, we lose the blessing. Are we guilty of the fault reproofed? Let us treat that fault as our enemy, and let the blow fall upon that. Sometimes we do this sullenly, resentfully, and lose the blessing. Better to school the heart and mind, for one's own soul's sake, and for others' good, to acknowledge reproof promptly, and crush out any enmity which might arise from our failing to place ourselves on the right side. It is ever a promising characteristic in a young man or woman to take reproof and acknowledge its justice. It ought to be so in older ones as well. By so much is the heart brought into tune with all righteousness.

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Through the Eye of a Needle.— The words of our Lord that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven, may refer to a gate in the wall of Jerusalem called a "needle's eye," which a camel divested of burdens might shuffle through on his knees, but we do not believe it. The expression was a proverb, used to express an impossibility. The thought of the rich man is one who makes a god of his riches, one who between duty and gold chooses the latter. It is impossible for such to enter heaven. He would covet the crowns of his fellows and the gold of the throne of God. He must be willing to relinquish all for God, and himself humbly depend upon his Maker. The teaching of either view is the same. The camel could scarcely squeeze through unloaded and prostrate. The rich man can be saved only by counting himself poor for Christ's sake, and himself God's steward.

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In all the divine commands, the monitor of duty singles out the human entity. He can not hide behind nations, or tribes, or cults, or guilds, or churches, or associations, or organizations of any sort. To the individual person comes the divine requirement, clothed in the fire of Sinai, and backed home by the cross of Calvary, and he must meet it at the bar of God in the judgment of the last day.

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He only knows true liberty, he alone works for the permanent conservation of his own liberties, who grants to the other man, let him be his most bitter and relentless religious and political opposer, the rights which he asks for himself.