

Signs of the Times

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3286.—Is Sin Natural?

Is sin natural? If so, where does the Bible say so? If it is natural, how did it become so?

Sin is not natural as God made nature. All that God made He pronounced "very good." Gen. 1:31. If all things that God made had continued according to the divine law of their being, they would have worked to His glory and man's greatest good. But man, tempted by Satan, attempted to turn them to his own glory. In yielding to Satan's suggestions, he perverted or transgressed God's law, and came under the dominion of sin. He yielded all to Satan, and his entire being became the servant of sin. His nature, therefore, became changed, or perverted. He rejected the nature of God, and chose the nature of sin. Therefore sin is inherent in the carnal, or fleshly man; it is natural to him, or according to his perverted nature. Rom. 7:14; 8:6-8; Eph. 2:2, 3. All men by nature, that is, the perverted nature of their own, are the children of wrath.

God in Christ was manifest to restore man to the nature of God. Therefore when man by faith in Christ renounces his ways and chooses God's ways by accepting Christ, he becomes a "partaker of the divine nature," a son of God, a new creature in Christ Jesus. 2 Peter 1:4; John 1:13; 2 Cor. 5:17.

It is so in the so-called "natural world." Man had dominion over the earth (Gen. 1:28), but when he sold himself under sin (Rom. 7:14), he sold all that was under him, thus subjecting the lower creatures to sin, decay, and death (Rom. 8:20); but in that glad day when man is made immortal, all perverted nature shall be restored, and "there shall be no more death."

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3287.—"Commanding to Abstain from Meats," etc., 1 Tim. 4:1-4

Please explain 1 Tim. 4:1-4.

G. N. AND MANY OTHERS.

In reply to these queries we reprint with some modifications the following from the SIGNS of 1908:

Here is the text quoted from the American Standard Revised Version:

(1) "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, (2) through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; (3) forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth. (4) For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: (5) for it is sanctified through the Word of God and prayer."

1. The text has not special reference to the last days, as some contend. It relates to *later times* than apostolic, to the great apostasy which had in Paul's day already begun, and would continue. Acts 20:29, 30; 2 Thess. 2:7. Rotherham renders, "in later seasons;" Dean Alford, "in after times."

2. It does not necessarily refer to one special class which does all these things, but to "some," among whom all these things should be done. It predicts apostasy in general, with particular characteristics or evidences of its manifestations.

3. All these things herein condemned are primarily the result of departing "from the faith." The only true faith there is, is living, personal faith, that which makes life-connection with God through Jesus Christ, that which dwelt in our blessed Lord, "the faith of Jesus." "The faith" does not relate to "body of doctrine." That idea is a fruit of the apostasy, a justification of lifeless formality. This faith is not that which is based on the doing of any particular order, or the building up of a self-righteous character by the means of fasts or

abstinence from certain kinds of food. The great Gospel truth is that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Spirit."

4. The doctrines, or teachings, of demons are teachings contrary to the Word of God. Primary among these is that old word of the serpent, "Ye shall not surely die; . . . ye shall be as God." Gen. 3:4, 5. Out of that has grown the doctrine of natural inherent immortality, eternal torment, universal salvation, ultra-Calvinism, purgatory, intercession of saints, prayers for the dead, self-salvation in many forms, and works of supererogation. The system of human merit has been built up on just such a foundation: that Christ's offering, work, and power are not sufficient, but that these must be supplemented by men.

5. And all these are the fruits of hypocrisy. One of the fearful denunciations which fell again and again from the lips of Him who "knew what was in man" was that of "hypocrites." Yet the people to whom He spoke boasted of their good works, and laid upon others heavy burdens and grievous to be borne, in ceremonial exactions and numerous fastings and ablutions. The same hypocrisy was even more evident in the apostasy. Departing from God's plan and substituting the human, covering inward sins with the cloak of hypocrisy, became ever more manifest as the centuries of apostasy rolled on. Under such influence conscience soon becomes hard and speechless.

6. "Forbidding to marry" would not involve the prohibition of marriage. Neither would it include advice against hasty and unwise marriages. We see the fulfillment of the Spirit's prediction in the enforced celibacy of the priesthood in the Roman Church and in those organizations which, under the pretense of holiness, forbid all marriage of its members as fornication.

7. The word translated "meats" is *broma*, meaning food of any kind. See John 4:34; Matt. 14:15. In that latter text it is rendered "viaticals," its literal meaning. "Commanding to abstain from foods" does not mean instruction or advice as to what foods are good, proper, or injurious. It does not say to abstain from flesh-meats or cereals or fruit; but from food in general. It would not apply to a physician who should forbid grains and enjoin flesh, nor to a vegetarian who should denounce flesh-meats as injurious, and advise with all the ardor of his soul a diet of fruit and grains. The prophecy relates to enjoined and stated fasts as meritorious in themselves even as the forbidding to marry. These can be seen in plenty in the enjoined fasts in the Roman Church. Fasts are often beneficial if voluntary and reasonable; they are good for the spiritual, mental, and physical man; but they should be voluntary. "If ye died with Christ from the rudiments of the world, why, as tho living in the world," says Paul to the Christians at Colosse, "do ye subject yourselves to ordinances, Handle not, nor taste, nor touch, . . . after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity of the body; but are not of any value against indulgence of the flesh." Col. 2:20-23. Fast if need be, but be sure it is not will-worship, self-righteousness, or from mere commandments of men.

8. God has created all that man needs for food, of every variety. Let the Christian select from that abundance, as he is able, that which will glorify God.

9. "Every creature," meaning a created thing, whether animal, mineral, or vegetable, would in common sense include only the things that God gave for food. Because "every creature" is used, we would not gather that it meant that men were bound to eat everything that God had created. Nothing that God has created for man's good and

His glory is to be rejected at the command of men. Let every child of God know the truth of this, and so eat with thanksgiving.

10. "Sanctified through the Word of God and prayer" would certainly seem to limit the food to be used to that which God had Himself given and set apart for man's use, and upon which man could with assurance pray for God's blessing.

This much for 1 Tim. 4:1-5. The food set apart for His children by the all-wise Father is another matter which each one must find out for himself. There will be articles in this paper, there are articles continually in health magazines, which tell us what the best foods are. But the final decision must rest with the individual soul. Let him choose for God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Let His Spirit guide. Bring all appetites in subjection to Him, and be guided, not by man-made rules and ordinances, but by the Word of God and sanctified common sense.

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3288.—What Hour Was It?

What was the hour of the crucifixion?

Mark 15:25 says the "third hour." John

19:14 seems to make it "the sixth hour."

C. L. H.

The Jews divided the day into four parts, ending with the third hour, the sixth hour, the ninth hour, and the twelfth hour, and sometimes the hour stood for the period. Mark makes it after the third hour, John before the sixth hour. In other words, Jesus was crucified between those hours, between the hours of 9 and 12. Mark's expression would seem to mean that the third hour was passed; John's that it was approaching the sixth hour, or within that period ending with the sixth hour. The precise time is not meant to be given.



Schedule for Week Ending November 26

Sunday	November 20	1 Corinthians	8-10
Monday	" 21	"	11-13
Tuesday	" 22	"	14, 15
Wednesday	" 23	"	16;
		2 Corinthians	1-3
Thursday	" 24	"	4-7
Friday	" 25	"	8-10
Sabbath	" 26	"	11-13

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FIRST and Second Corinthians are concluded with the week. The remaining chapters of the first epistle still point out certain errors; exhort the Corinthians to unity and faithfulness; emphasize the great facts and blessings of spiritual gifts; and demonstrate in a masterly way the resurrection of our Lord Jesus Christ. This first epistle also contains a remarkable piece of literature, Paul's panegyric on love, the 13th chapter; a perfect gem of literature as well as a wonderfully instructive chapter. The 15th chapter is a forceful article on the resurrection.

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PAUL'S second epistle, written probably the next year, was called forth by the effect of the first. It commends them for heeding the reproof which he had given; points out the examples of God's ambassadors; pleads with them to be witnesses indeed for God who became sin for them that they might become righteousness in Him; shows very strongly what true repentance really is, as in the seventh chapter; exhorts to liberality in chapters 8 and 9; recounts his own suffering, and the grace of God to sustain those who suffer, and closes with a stirring exhortation and his usual benediction.

Sigms of the Times

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

For Terms, See Page 15
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Bible Beneficence

By Mrs. E. G. White

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

HHE promises to the liberal are very great; and He who made them is able to fulfil His word, for His resources are infinite. Yet all His promises are based upon conditions, and it is only by complying with these that we can hope to gain the proffered blessing. God has intrusted of His bounties to every man, but in varying measure, according to their several capacities. These gifts of a kind Providence are to be wisely employed in the service of the Giver, and to be returned with interest at the day of reckoning. Those who prove themselves good stewards, will receive in greater measure, as they dispense their means to advance the cause of God and to bless their fellow men.

The children of God are not like worldlings, enshrouded in moral darkness, loving self, and seeking for earthly treasure. They are ever a "peculiar people, zealous of good works." It requires self-denial and self-sacrifice to follow in the footsteps of our Saviour; and in order to do this, we must cultivate a spirit of beneficence. The first great principle of God's law is supreme love to the Creator; the second, equal love to our neighbor. "On these two commandments," said Christ, "hang all the law and the prophets."

Experience shows that a spirit of benevolence is more frequently found among those of limited means than among the more wealthy. Many who greatly desire riches, would be ruined by their possession. When

such persons are intrusted with talents of means, they too often hoard or waste the Lord's money, until the Master says to them individually, "Thou shalt be no longer steward." They dishonestly use that which is another's as tho it were their own. God will not intrust them with eternal riches.

The smallest sum given cheerfully as the result of self-denial is of more value in the sight of God than the offerings of those who could give thousands and yet feel no lack. The poor widow who cast two mites into the treasury of the Lord, showed love, faith, and benevolence. She gave all that she had, trusting to God's care for the uncertain future. Her little gift was pronounced by our Saviour the greatest that day cast into the treasury. Its value was measured not by the worth of the coin, but by the purity

of the motive which prompted her. God's blessing upon that sincere offering has made it the source of great results. The widow's mite has been like a tiny stream flowing down through the ages, widening and deepening in its course, and contributing in a thousand directions to the extension of the truth and the relief of the needy. The influence of that small gift has acted and reacted upon thousands of hearts in every age and in every country. As the result, unnumbered gifts have flowed into the treasury of the Lord from the liberal, self-denying poor. And again, her example has stimulated to good works thousands of ease-loving, selfish, and doubting ones, and their gifts also have gone to swell the value of her offering.

A True Character Paramount

Liberality is a duty on no account to be neglected; but let not rich or poor for a moment entertain the thought that

their offerings to God can atone for their defects of Christian character. Says the great apostle: "Tho I bestow all my goods to feed the poor, and tho I give my body to be burned, and have not charity, it profiteth me nothing."

Again, he sets forth the fruits of true charity: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, ho-

The Fountain of Life

By FLORA E. WARREN

"There shall be a fountain opened . . . for sin and for uncleanness"
Zech. 13:1.

"And the Spirit and the bride say, Come And let him that heareth say, Come. And let him that is athirst

come. And whosoever will, let him take the water of life freely."

Rev. 22:17.

Opened I a fountain
for sin and for sorrow!
Come, all ye thirsty
away.
Open to all—do not wait for
the morrow,
Freely 'tis flowing to-day.

List to the call of the bride
and the Spirit;
Come—from sin's sorrow
and strife;
Come—without money, and
come without merit:
Drink—of the water of life.

Come from the desert of sin and of sadness;
Come from the lowlands of strife;
Drink of the life-dealing waters of gladness,—
Wash in the fountain of life.

Ye who have tasted of life's flowing fountain,
Bid every thirsty one come;
Tell ev'ry wand'rer away on the mountain:
"Come, there is life, there is room."

Against Unfaithful Stewards

The cry of souls that have been left in darkness, and the cry of the widow and the fatherless, go up to Heaven as a swift witness against the unfaithful stewards. But the poor man's gift, the fruit of self-denial, to extend the precious light of truth, is as fragrant incense before God. Every act of self-sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world, who was rich, yet for our sakes became poor, that we through His poverty might be rich.

peth all things, endureth all things. Charity never faileth." If we would be accepted as the followers of Christ, we must bring forth the fruits of His Spirit; for our Saviour Himself declares: "Ye shall know them by their fruits."

It is to cultivate a spirit of benevolence in us that the Lord calls for our gifts and offerings. He is not dependent upon men for means to sustain His cause. He declares, by the prophet: "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof."

The Lord will not accept our offerings, if we withhold ourselves. He asks for that which is His own—not only the means intrusted to us, but all that we have and are, in body, soul, and spirit; for all has been purchased at the infinite price of the blood of Christ. God might have made angels the ambassadors of His truth. He might have made known His will, as He proclaimed the law from Sinai, with His own voice. But He has chosen to employ men to do this work. And it is only as we fulfil the divine purpose in our creation, that life can be a blessing to us.

God's Gift to Us

The Majesty of Heaven yielded up His high command, His glory with the Father, and even His own life, to save us. And now what will we do for Him? God forbid that His professed children should live for themselves! There is work to be done for the Master, by our means and by our influence. God's claim underlies every other. The first and best of everything rightfully belongs to Him. When Christ shall come in the clouds of heaven, He will have no use for the money which He has intrusted to us. It is in this life that He requires all our talents to be put out to the exchangers. In this life He calls upon us to bring all the tithes into the storehouse, and thus prove Him and see if He will not pour us out a blessing. This proposition is made by the Lord of Hosts. Shall we comply with the conditions, and thus secure the promised blessing?

As we are continually receiving the blessings of God, so are we to be continually giving. When the Heavenly Benefactor ceases to give to us, then we may be excused; for we shall have nothing to bestow. God has never left us without evidence of His love. He gives us rain from heaven and fruitful seasons, providing us abundantly with His bounties, and filling our hearts with gladness. He has declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Surely, goodness and mercy attend us at every step. Not till we wish the Infinite Father to cease bestowing His gifts on us, should we become impatient of giving. Not only should we faithfully render to God our tithes, which He claims as His own, but we should bring a tribute to His treasury

as an offering of gratitude. Let us with joyful hearts bring to our Creator the first-fruits of all His bounties,—our choicest possessions, our best and holiest service.

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In the End of the Sabbath

By A. R. Bell



NOTING from time to time discussion pro and con on the words which head this article, I offer the following:

Let us first note the circumstances and the situation.

The Lord is dead. He has been taken down from the cross, and has been buried in Joseph's "new tomb," and the "great stone" has been rolled to the "door of the sepulcher," and the tomb is closed.

The next day is the Sabbath. The chief priests and the Pharisees, remembering the words of Jesus concerning His resurrection, seek an interview with Pilate, "saying, Sir, we remember that that Deceiver said, while He was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day, lest His disciples come by night, and steal

the stone, then they set a watch. When did they set the watch? "In the end of the Sabbath." The third day was soon to be ushered in. The Sabbath would soon be past. That third day Christ had said He would rise. So the priests, to prevent fraud, as they said, are found "sealing the stone, and setting a watch in the end of the Sabbath." This makes the story clear.

Making the beginning of verse 1 of Matthew 28 a part of verse 66 of chapter 27 takes from verse 1 of chapter 28 all controversy. The chapter rightly begins: "As it began to dawn toward the first day of the week."

This could not possibly be "in the end of the Sabbath." No, it is exactly where Luke puts it, "very early in the morning." Luke 24:1.

Joining the words "in the end of the Sabbath" to the words "and setting a watch" seems to the writer to make complete harmony of all in all the Gospels respecting this event.

York, Pennsylvania.

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A Biblical Paradox—No. 1

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. "Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1.

We may cover some sins from the view of our fellow men, but not from God. All things are naked and open to the eyes of Him with whom we have to do. All attempts to cover sin in this way, will always result in adversity and ruin. How many there are in this world who refuse to uncover their sins by humble confession at the Throne of grace! None such can ever have true prosperity.

Whoso confesseth and forsaketh his sins shall find mercy. His sins will be abundantly pardoned, covered by the blood of Jesus. And in the judgment our sins will all be blotted out, and even the Lord will remember them no more forever. Reader, keep your sins covered by the Saviour's pardon.

H. A. ST. JOHN.

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Fragments of Time

PHILIP OF MACEDON was one day drinking deep with some of his courtiers, when he began to discourse about the odes and tragedies of Dionysius the elder, disputing the likelihood of his having found leisure to write them. The son of the deceased poet exclaimed, "They were written in the time which you and I and other happy fellows spent over the bowl." If we could trace the history of the productions of the greatest men, the number of whose achievements amazes and astonishes us, we should find that the hours spent by their fellows in trifling and sin were the precious seasons which, husbanded by them with care, brought forth such grand results. Fragments of time should be gathered as carefully as fragments of gems from the lapidary's floor, or dust of gold from amid the shavings of the gold-beater's room.—*Anon.*

O, Why Will Ye Perish?

By Delwin Rees Buckner

ABOARD the sinking ship loud laughter reigns,
Rough, boisterous revelry, 'mid flowing flask,
'Mid sparkling, bubbling bottle, uncorked cask,
And music's wild, intoxicating strains.
The shipwrecked crew, to dull the dying pains
That Death excites when she throws on her mask
Of dumb forgetfulness, now only ask
To plunge into the deep with maddened brains.
There is a world like these, whose thoughtless feet,
While merriment is deafening the air,
Go hurrying onward heedless to their graves.
O, who is there can idly hold his seat,
When choking cries of Death are everywhere,
And will not tell them of the One who saves!
Esmeraldas, Ecuador.

Him away, and say unto the people, He is risen from the dead." Matt. 27:63, 64.

Pilate replies, "Ye have a watch: go your way, make it as sure as ye can." Verse 65.

And the record runs, "So they went, and made the sepulcher sure, sealing the stone, and setting a watch." Verse 66.

Now let us not forget that it is the Word alone that is inspired, and not its division into chapters, and its subdivision into verses and sentences. Note for instance John 7 and 8, where the division of chapters breaks a sentence.

Now let us review the events of Matthew 27:

1. It was the preparation day our Lord was crucified. See John 19:31; Luke 23:54.

2. The next day was the Sabbath. Luke 23:54.

3. That "next day" the chief priests and Pharisees go to Pilate with their demands.

4. They receive his instruction, and go and make "the sepulcher sure, sealing the stone."

5. But that is not all that they did. The record further reads, "and setting a watch in the end of the Sabbath."

Those chief priests and Pharisees sealed



The Master's Coming

By Charles L. Taylor

III. May We Know When His Coming Is Near?

THE Lord Jesus will come again. This is believed by nearly all Christian people. But while all hold that He will sometime appear, few are prepared to acknowledge that we can actually know anything concerning the time. "It may be a thousand years hence," says one; "He may come before another sunrise," says another. And when each has given out his or her vague opinion, the world moves on undisturbed, because no one brings home to it a convincing message of certainty.

It is almost unthinkable that mankind should be left in darkness regarding an event so fraught with eternal consequences. Were it true, as many believe, that the whole matter is enshrouded in gloom, then we should indeed find God going contrary to His own chosen plan of procedure. Did He not through Noah warn the world of the approaching Flood? Did He not give to Sodom and Gomorrah notice of impending doom? Did He not send a message of reproof and counsel to Nineveh? Did He not reveal to Israel the judgments that lay in wait for them because of their sins? And has He not openly and frankly said, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets"? Amos 3:7.

Not Among Uncertainties

Dear reader, it can not be true that Heaven has placed this wonderfully important subject of the second advent in the category of uncertainties. The most casual study of the Sacred Word will reveal abundant evidence; and faithful, heart study, coupled with the purpose to walk in the light, must bring home to the soul absolute knowledge and joyful hope.

We are to know much regarding that great day of all days—"the day of Christ." One thing, however, the good Father has wisely kept secret; namely, the day and the hour when the opening heavens shall reveal Him. Matt. 24:36. Time-setting is no part of the Christian's experience. And we may well view with suspicion everything that savors of speculation regarding this or that year when the Saviour shall come.

But while denying men the right to time-setting, the words of the Master encourage His people to take the greatest interest possible to faith in this very matter of time.

He has left to us this explicit instruction: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. He would have the matter of His return so indelibly written upon the mind, and so cherished, that His people, believing His coming to be imminent, shall live in an atmosphere of constant expectation, bright hope, and earnest action.

God designs that His church shall actually be *looking* for the appearing of Christ. Titus 2:13. He would have them carefully watching. Mark 13:35-37. The divine commendation rests upon intelligent consideration of the trend of last-day events. 1 Thess. 5:1-5.

Not in the Apostle's Day

A very interesting discussion of the time of Christ's coming, and one of much importance to us who now live, is found in Paul's letters to the Thessalonians. In the first epistle (chapter 4:15-17) the apostle seemed to include himself personally, and the church of his day, among those who would live to see the Saviour appear. The Thessalonians so understood him. It became necessary, therefore, in his second letter (2 Thess. 2:1-5) to correct this wrong impression; and this he did by stating plainly that "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This "falling away" refers to the Papacy with its long, dark train of mystery, spiritual corruption, persecution, and death, which continued to usurp God's place until the close of the eighteenth century. History shows most lucidly that the papal power triumphed from the time of the decree of Justinian, 533 A.D., down through the 1260 years of prophetic announcement. Rev. 12:6. So, tho Paul *seemed* to indicate that the Lord would come in his own day, he was, in fact, writing of the last generation.

It is plain, therefore, that God's children

were not to expect the day to come, and were not to look for it, until these scenes of papal tyranny were at an end. But, according to every law of logic, they *should* begin the watch from that time forward.

And now, dear reader, see how wonderfully Jesus teaches His church to do this very thing. And see, too, how He promises to give them, at this appointed time, *signs* of the approaching day.

Signs Which Will Occur

Referring to the terrible persecutions visited upon the world during the 1260 years already mentioned, Jesus said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. And then He added, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Verse 29. And to be as explicit and emphatic as possible, He gives the disciples to understand that, like as the opening buds of spring proclaim the nearness of summer, just so these signs in the sun, moon, and stars would show His coming near at hand. "So likewise ye, when ye shall see all these things, know that it [My coming] is near, even at the doors." Verses 32, 33.

"*Know*," He says, "that it is near." "*Know*," because of evidence which He gives. Knowledge must always be based upon evidence; and in this instance, upon evidence far removed from the taint of human ingenuity and influence. It must be evidence that intelligent, consecrated faith can safely accept, and which the most blatant, open infidelity can not logically deny. It must be evidence that will give to the soul an infallible assurance, which alone is proportionate to the great interests involved.

But to return. Were the sun and moon darkened *as* Jesus said and *when* Jesus said? Look to history, child of God, and there you will find on record the most absolute and accurate fulfilment of every word. He whose words "shall not pass away," caused the heavenly bodies to bow in subjection to His will, and by the covering of their shining faces to proclaim to earth the day of His glory. Thus it was that May 19, 1780, our sun was darkened; and the following night the moon went into hiding, only to appear later as a great ball of blood. See Rev. 6:12. That was indeed a day of awe and terror to men, who thought that the day of judgment had come. But what is most remarkable, no satisfactory cause has been assigned by scientists or historians for this phenomenon.



Yes, the sun and moon were darkened, not only as the Master said they would be, but at the exact time *when*. "Immediately after the tribulation" is the record of Matthew; but Mark is even more specific, and says, "In those days, after that tribulation." The days ended about 1793*; but, through God's interposition, the rulers of Europe brought the persecution to a close twenty years earlier. The darkening of the heavenly bodies occurred, therefore, *after the tribulation but before the days ended!* Is not this evidence that satisfies faith? May not God's children rest their full weight upon such foundation? Hung in the very heavens, the sign is one that proclaims most mightily, His coming is near.

Now this is only one of many warning voices. The falling stars—the great meteoric shower—of 1833 is another sign after the same order. At that time men and women and children again thought that the great day was really at hand. It had been well indeed if they could have seen what God intended, and seeing, profited by the warning.

Many Signs

Ever since the close of persecution days, signs of the end have rapidly multiplied. Not only have signs appeared in the sun, moon, and stars, but everywhere upon earth. Note the wonderful increase of earthquakes. Luke 21:11. View the perplexity which, like a great cloud, hovers to-day over the nations of earth. Luke 21:25. Hear the cry of "peace and safety" issuing from the great pulpits of Christendom (1 Thess. 5:3), when, at the same time, the great nations, in jealousy and anger, and loaded down with military and naval burdens to the very point of breaking, are ready to spring at one another's throats. Rev. 11:18. Behold the titanic struggle between capital and labor (James 5:1-6), and remember that in connection with those events a voice from heaven bids the child of faith wait patiently the Lord's return. Verses 7, 8. Cast the eye about, and view the unrest and fear among men of business, men of state, men of society. Luke 21:26.

Turning from these conditions, let us ask a few questions about the spiritual life of mankind. Are we growing better? Some say so; but what is the testimony from actual life? The apostle, speaking of the last days, said, "Evil men and seducers shall wax worse and worse." 2 Tim. 3:13. Is it not true that the church of to-day fulfils largely the description of Inspiration,—does not the "form of godliness" cover the grossest of sins, and are not professed Christians almost a unit in the love of pleasure? Yes, truly, the times are perilous; and without question, the last days have come. 2 Tim. 3:1-5. And when the message of the Saviour's advent is proclaimed by His servants, last-day scoffers rise up and seek to bring it into contempt (2 Peter 3:3, 4), thus adding their quota of evidence that the end is near.

View as you will present world conditions,

and it must be apparent that politically, socially, morally, and spiritually they all point the index finger toward the unusual and the unknown. The statesman wonders, the business man hesitates, the laborer worries in view of the ever increasing and portentous signs. All are saying, Something is about to happen. But the student of God's Word, with discerning eye, looks through and beyond this vast screen of human events and circumstances, and sees writ large and bright the promise of coming day.

Understanding of the Times

God has always had those who could and would cooperate with Him in times of emergencies. Noahs, Abrahams, Elijahs, and Pauls are still to be found. Men who understand the real meanings of "the times and seasons" are astir, and are warning the great world of what God has caused them to know. Having themselves been taught by the unerring signs of the times, they know without shadow of doubt that time is short; and hence with almost feverish haste they are going to "every nation, kindred, tongue, and people" with their glad message of a soon-appearing Christ. And in

If Jesus Should Come

By Rachel J. Rigby

If Jesus should come in the morning,
Midst all the hurry and din,
Would He find you prepared, my brother,
To kindly welcome Him in?

If Jesus should come at the evening,
After the toil of the day,
Would you gladly hail Him, my brother,
Or let Him go sadly away?

If Jesus should come at the midnight,
Would your lamps be ready to light?
He hath said, "Watch and be ready,"
Lest I come as a thief in the night.

Yes, Jesus is coming, my brother;
Open now thine own heart's door,
That He then may find you ready,
And save you forevermore.

East Liverpool, Ohio.

the very work they are doing, at home and abroad, we may find one of the greatest signs of the second advent ever foretold in the Word. Did not Jesus say, "And this Gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come"? Matt. 24:14. Yes; and now that faithful men have carried and are carrying the glad news into every dark corner of the world, we may know that the end is not far away.

May we know when His coming is near? Ah, he must be blind indeed who can not find in the thousand evidences of these perilous times a positive answer. And foolish, surely, is he who, having the privilege of knowing, will not earnestly seek for all the evidence possible, and, hearing the voice of the Master saying, "Behold, I come quickly," with the apostle of long ago respond, saying, "Even so, come, Lord Jesus."

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OUR character is but the stamp on our souls of the free choice of good or evil we have made through life.—J. C. Geikie.

The Storm on the Lake

Mark 4:35-41

By Arthur V. Fox

OUR Lord had been teaching much by parables. It had been a busy day with a great multitude. He had taught for hours, and was weary. He wanted retirement and rest. It was now evening. He was still in the boat, from which He had been speaking to the people. When He gave orders therefore to cross to the other side of the lake, the disciples had only to send the multitude away, and then to embark with Him. They had been listeners only; He had been laboring, giving His life to the people. Naturally He was more tired than they. While they were rowing across the sea, He was fast asleep. It was a rude sleeping place for the Lord of Glory—a rough fishing-boat, with a board or at best a rower's cushion for His pillow. "The Son of Man hath not where to lay His head."

Storms are not uncommon on that inland sea, surrounded tho it is by hills and valleys; and they often arise suddenly. That night such a storm arose. It was a great storm. The wind raged, the waves were beating into the boat, and already the little craft was filling, when the terrified disciples awoke their Lord.

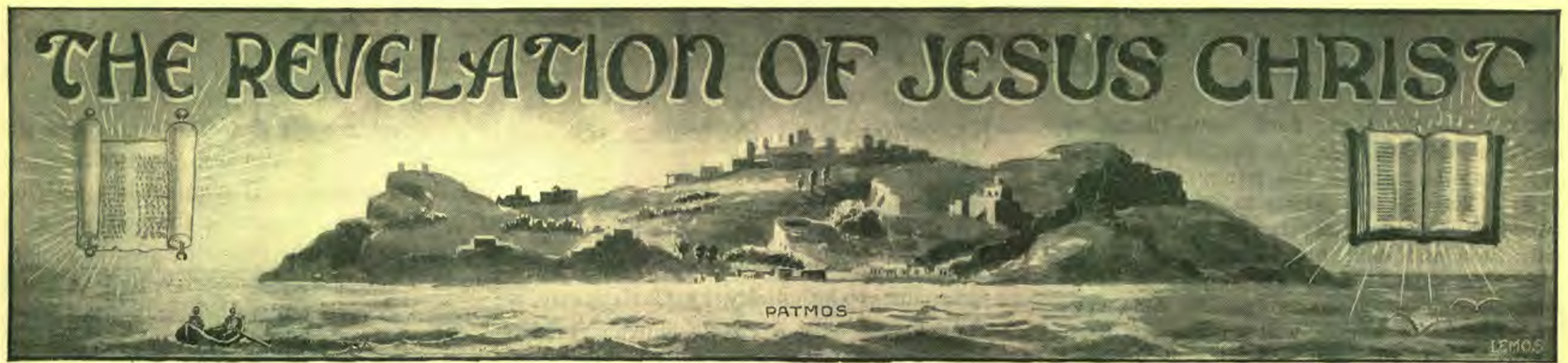
It seemed strange to them that He should sleep on, while they were in such danger. Master! they cried, Master! carest Thou not—is it nothing to Thee—that we *perish*—that we are perishing? What words to address to Him who was there, in the world, only that He might save them and others from perishing! He was come to seek and save that which was lost. He had made perishing sinners His special care. He was more than Master, or Teacher, to His disciples; He was their Saviour; the Saviour of the soul, and the Saviour of the body. He *did* care for them. He never ceased to care. Waking or sleeping, He was with them as their Saviour. With Him they were safe.

A word—and the storm was stayed. The waves ceased their tumult, there was "a great calm," a perfect and unusual smoothness—as if to show Almighty Power directly at work. When all was quiet, and they knew they were safe, He gently reproved them. Thus does He deal with His disciples. We also too often fear, through weakness of faith. Our safety is in nearness to our Lord, and union with Him. If we have cast in our lot and embarked our all with Him, we can not perish. The wind may blow, the waves may be rough, and all around may look dark and threatening; but He is with us. If ever faith fail at such a time, let us hear His voice saying to us, "Why are ye so fearful? how is it that ye have no faith?"

He does not sleep now. He is far beyond all those bodily weaknesses which He once took upon Himself for our sake. He cares for us, and is always near, always watching over us. Almighty power is ever put forth to save.

Los Angeles, California.

*The 1260 days may be said to have begun with the five year period of 533 to 538 and ended with the five year period 1793 to 1798. Ed. S. OF T.



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"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

III. The Divine Threefold Greeting

LET us ever bear in mind that this is the Revelation of Jesus Christ, a Revelation of the human-divine Christ, given of God through His Son, our Brother in the flesh, both truly divine and truly human, the God-man.

In Christ Jesus was the revelation of the mystery of God to the world. What God had set forth in His written Word, He had set forth in Christ Jesus, the Word personified, in order that men by faith might, as did He, empty themselves, grasp the same "power of an endless life," and be filled with all "the fulness of God." Thus Paul expresses it in his own experience: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20. Thus was the Son of God revealed in Paul, that Paul might tell the glad tidings to those who knew not the Saviour.

It is even thus that the revelation of Jesus Christ must come to us, not as a mere theory, not as mere knowledge of a book, but as the very life of God in our own souls, to cleanse from sin, and to keep from its power. He must be to us the Wisdom, the Righteousness, the Sanctification, the Redemption of God. Such He longs to be to every soul. Why not grasp it now by faith?

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capitals at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. To whom is John's message sent?

"John to the seven churches that are in Asia."¹

2. With what assuring words does he begin his message?

"Grace to you and peace."²

3. From whom does the message come?

"From Him who is and who was and who is to come;" and from the seven Spirits that are before His throne;⁴ and from Jesus Christ."⁵

4. What three things is Christ said to be?

"Who is the faithful Witness, the First-born of the dead, and the Ruler of the kings of the earth."

5. What regard has Christ for us? and what has He done for us?

"Unto Him that loveth us, and loosed us from our sins by His blood."⁶

6. What has He made us?

"And He made us to be a kingdom," to be priests unto His God and Father."

7. What is ascribed to Him, and for how long?

Lesson 2

Rev. 1: 4-8
Common Version

JOHn to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne;

5 And from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth Unto Him that loved us, and washed us from our sins in His own blood,

6. And hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen.

7. Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him Even so, Amen

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

"To Him be the glory and the dominion forever and ever. Amen."

8. What is the promise concerning this Being of matchless goodness?

"Behold, He cometh with the clouds;⁸ and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him. Even so, Amen."

9. What does the One who gave the Revelation declare Himself to be?

"I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty."⁹

Notes of Explanation

1. "IN ASIA."—Asia is a symbol of the entire world. Seven churches in Asia Minor whose names and conditions are fit symbols, are taken as the types of the condition of the entire Christian church throughout the present age, seven indicating completeness; for it is not reasonable to suppose that this whole book was written to be sent to the seven churches named, and no others. There were other churches in Asia equally prominent with these mentioned, as for instance, at Colosse, Troas, and Miletus. The conclusion is irresistible that these named are types of the whole church. It would be out of harmony with the whole book were it otherwise.

2. "GRACE TO YOU AND PEACE."—That is God's attitude always toward His children. Grace is His favor unmerited by us; it is the revelation of His goodness, His sacrifice, His love—Himself—pleading to us ever to come to Him. His peace is extended to all. He is not at war with us. His thoughts toward us are "thoughts of peace, and not of evil." He has given Christ "our Peace." All the war, all the rebellion, all the disagreement is on our part, in our turning aside from eternal good. "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. Yield to Him; reckon the flesh crucified with Him; accept Him; and the peace is yours. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

3. WHO IS AND WAS AND IS TO COME.—This is but another form of expressing the great I AM, the eternally-existent One. As He is, He ever has been, He ever will be. He changes not. He will ever give grace and peace. If grace fails to do the work for us as He desires, it will be because we will not receive, not because He fails to give, or fails in the giving.

4. SEVEN SPIRITS, denoting the fulness, the offices, the operations, the omnipresent workings, of the eternal Spirit of God.

5. JESUS CHRIST.—The only perfect Witness. God's works witness for Him. Good men witness for Him. But these are all finite and marred by sin. Christ was and is the faithful One. Because others were raised from the dead before Christ was raised does not make Him less the First-born. Esau was older than Jacob, yet to Jacob was given the birthright. Manasseh was older than Ephraim, yet the birthright was Ephraim's. Reuben was the first-born, but the birthright was given to Joseph. Ex. 4:22; Gen. 48:8-20; Jer. 31:9; 1 Chron. 5:1. Jesus was the first-born by preeminence, the One by virtue of whose offering and work all others are brought from the dead. Ps. 89:27. And He rules. In His own wisdom evil is permitted to work out its poison, that those who will not learn in any other way may see it, and separate from it. Yet Christ rules. "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

6. NOTICE THAT THE LOOSING FROM SIN, the payment of the great purchase price of our redemption, is past; it was wrought in the very beginning, when Christ gave Himself—the Lamb slain—from before the foundation of the world (1 Peter 1:19, 20; Rev. 13:8), and Christ with open hand and constant heart ever offers it. He "loveth us;" it is present tense. He ever loveth; He is "the same yesterday, and to-day, and forever."

7. "A KINGDOM."—The dearest thing in a kingdom, to the ruler, is His people. Christ has made us—His people—to be a kingdom. Nay, more, He makes each one to be a kingdom, in whose being He reigns supreme. That is the prayer He taught us: "Thy kingdom come. Thy will be done on earth, as it is in heaven," and first of all places in earth in our life. And every one in whom Christ thus reigns is a living pledge of the coming everlasting kingdom of a sinless dominion. AND

PRIESTS.—With our Lord Jesus Christ, to minister His character, His life, to all others; royal priests, sons of the King (see 1 John 3:1; 1 Peter 2:9); priests to show forth not ourselves, but Christ's virtues, and that not only here and now, but to all eternity.

8. **"HE COMETH."**—His coming is to be a literal one—"this same Jesus." Acts 1:9-11. Clouds of angels will accompany Him. Matt. 25:31. It will not be a "spiritual" coming or a coming by proxy; it will not be a secret coming; it will be literal, visible, to all. The righteous will welcome Him as "our God" (Isa. 25:9), the tribes of earth shall mourn because all earthly hopes die; they are not ready to meet their Judge. The same Jesus, the anointed of God, is coming again. "Amen. Even so, come, Lord Jesus."

9. **"THE ALPHA AND THE OMEGA."**—The first and last letters of the Greek alphabet; the eternal Father, the great I AM. See note 3. By illustration, by positive assurance, God would impress upon us the great fact that apart from Him all is nothing. In Him must be spelled out by simple faith all life's lessons. And He is able to save to the uttermost and to the end.

"All without Thee only seems,
All beside is choice of dreams."

— ★ ★ —

What Really Happened to Hagar in the Wilderness

WE bade farewell to the emir and Dahook and our kind Druse escort, and started for another and a long day's ride with a mounted guide furnished by the emir.

Just as we started, a young girl ran ahead of us driving a donkey, laden, as we found out, with her trousseau. She was the daughter of our guide, and he was taking advantage of this opportunity to escort her to the tent of her bridegroom, whom, by the way, she had never yet seen.

I mention this incident to explain the sending of Hagar away with her son from Abraham's encampment, because as that narrative reads in our version, Gen. 21:14, it would appear as a heartless procedure on Abraham's part. Every Arab, however, understands at once that Abraham for the purpose of quiet did not send her with an escort, but instead she was going to some one of Abraham's many encampments, which thereafter should be hers. The subsequent history showed that Abraham's son Ishmael received a large portion of his father's property, and therefore was enabled soon to take a high position among the roving Arab tribes, which were the sons of Joktan (Gen. 10:25-30), and who preceded Abraham. The Arabs to this day, accordingly, divide themselves into the original Arabs, descendants of Joktan, and what they call the "naturalized" Arabs, who are descendants of Ishmael. What happened to Hagar was that she evidently lost her way while going to what was to be her own encampment.—*Dr. Wm. Hanna Thomson in October "Designer."*

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RIGHTEOUSNESS is not only right doing, but right being. The right being is primary; it is the necessary condition to right doing. "He that doeth righteousness is righteous, even as He [Christ] is righteous." 1 John 3:7.

Romanism and Protestantism

ROMANISM makes all of the church; Protestantism makes all of Christ. The one measures Christianity by Catholicity; the other measures Catholicity by Christianity. The one knows only a visible church ruled by the pope; the other puts the invisible church ruled by Christ above all visible churches. Romanism obstructs man's relation to God by interposing traditions and saints; Protestantism brings man into direct communion with God through Christ the only Mediator. Romanism appeals to the voice of the popes and councils; Protestantism, to the Word of God. Romanism overrules the Bible by the traditions of men, and restrains its circulation; Protestantism spreads it in all languages over the world. Romanism makes justification dependent on faith and good works; Protestantism, solely on the grace of God as apprehended by a living faith, which manifests its power by good works. Romanism

in its worship appeals to the senses and the imagination; Protestantism, to the intellect and the conscience. Romanism is a religion of priests; Protestantism, the religion of a self-governing Christian people. Romanism is a religion of authority, and at heart opposed to civil and religious liberty; Protestantism is a religion of freedom, and the pioneer of modern Christian civilization, especially in all Western lands, whither "the star of empire takes its course."—*Philip Schaff, D.D., in Johnson's "Universal Encyclopedia," Art. "Roman Catholic Church."*

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HAVE you discovered that you do not get half so tired walking about your farm as you do walking on the brick streets in town?—*Town and Country.*

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THE Scriptures teach the church to look to the coming of the Lord as the day of her completeness and triumph. It will be our Jubilee year.—*John Hall, D.D.*

Our Bible Reading

The Two Laws

1. *God has revealed to us different laws of His Word.*

These may be called the great moral law, the Decalogue; the ceremonial law, or that which regulated the offerings and sacrifices under the Levitical priesthood; the civil law of Israel; the law of the priesthood itself; and various hygienic and health laws.

2. *Nehemiah makes a clear distinction between these two classes of laws.*

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9:13, 14.

"THE LAW OF THE LORD IS PERFECT, CONVERTING THE SOUL: THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE." Ps. 19:7.

est them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9:13, 14.

3. *God's great moral law, the Decalogue, was spoken by His own voice and written with His own finger upon tables of stone.*

"And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee TABLES OF STONE, and A LAW, and commandments which I HAVE WRITTEN; that thou mayest teach them." Ex. 24:12.

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, WRITTEN WITH THE FINGER OF GOD." Ex. 31:18.

"And the TABLES were the WORK of GOD, and the WRITING was the WRITING OF GOD, GRAVEN upon the TABLES." Ex. 32:16.

4. *This law was complete in itself.*

"These words the Lord spake unto all your assembly in the mount out of the-midst of the

fire, of the cloud, and of the thick darkness, with a great voice: and HE ADDED NO MORE. And HE WROTE them in TWO TABLES OF STONE, and delivered them unto me." Deut. 5:22.

5. *This moral law is unchangeable.*

"The works of His hands are verity and judgment; ALL HIS COMMANDMENTS ARE SURE. THEY STAND FAST FOREVER AND EVER, and are done in truth and uprightness." Ps. 111:7, 8.

6. *His other laws were limited by the ceremonies and types which they guarded.*

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people." Heb. 9:19.

7. *All these types and ceremonies given by the Lord to amplify instruction looking forward to something better were nailed to the cross.*

"Blotting out the handwriting or ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14.

8. *Even the ordinance of circumcision, which antedated the Levitical law, passed away.*

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

NOTE: As shown by Nehemiah and elsewhere, the Decalogue had its weekly Sabbath; the Sabbath entirely independent of yearly sabbaths. There were several yearly sabbaths, or feasts, in connection with the ceremonial law. These are expressly mentioned in Leviticus 23, in which we are expressly told that they are given "beside the Sabbaths of the Lord." Verse 38. When type met antitype at the cross the ceremonial law expired by limitation; the Decalogue was decidedly emphasized and confirmed by Christ's death upon the cross; for Jesus died to take away sin, save us from our sins—"sin is the transgression of the law"—not to destroy the law which pointed out sin. Jesus Christ is not the minister of sin, but of righteousness, the Upholder of the government of God.



MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 15, 1910
 Manuscripts should be addressed to the Editor

"The Present Truth"

THE above term is used but once in the Scriptures, namely, in 2 Peter 1:12, where the apostle expresses the wish that the people of God might be "*established in the present truth.*" Present truth must be that which has especial reference to the present time, and which demands special present faith on the part of believers.

There are some great facts which have always been present truth. It is a truth that there is but one God, the Creator of all things, infinite in every perfection, and that to Him His creatures owe their full allegiance. And this has always been true, it always will be true.

It has been true since the creation that the only "name under heaven given among men, whereby we must be saved," is that of Christ Jesus. This was true when Abel *by faith* offered a better sacrifice than Cain (Heb. 11:4), and it will be true till the last soul is washed from its sins in the blood of the Lamb. Connected with this are many other facts which will ever remain *present* truth so long as man is on probation, facts which pertain to "*this present evil world.*"

But there is another class of facts which are applicable only at certain times in the world's history. They were not present truth before that time, neither are they after that time. They were applicable to one day and generation; and a special exercise of faith, so to speak, is demanded of that generation, regarding that phase of truth. Or, to put it more correctly perhaps, that present truth becomes a test of the genuine faith which that generation possesses. That is, the generation or age to which that phase of truth is given, must have faith to embrace that truth; and not to do so is at the peril of their soul's salvation. Every such message of present truth bears the following characteristics:

1. It is a message of warning to prepare the world for coming judgments. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

2. The reasons why God sends such judgments are always pointed out.

3. The warning is always given to that generation which witnesses the judgment or crisis.

4. God always intrusts it to faithful, God-fearing men.

5. It is always a message of reform. While it points out the sins, it presents the remedy for sin and the refuge from the judgments.

6. The message demands a living, active faith on the part of him who is benefited by it. To fail to have such faith is to stand condemned. To embrace the message is to show that the faith of the one who accepts

it is a genuine faith, the power of which will justify and save.

7. That message always includes every truth, common and applicable to the world generally, which relates to the salvation and well-being of man. In other words, it includes the truth preached before its proclamation, and the special truth for that generation to which it is given. To illustrate: Noah preached just the same truths held by Enoch, but connected with those was the warning of the impending destruction of the earth by a flood. John the Baptist preached every practical moral truth taught by the prophets of the past, but in addition to those he proclaimed the coming of God's Messiah.

An illustration of such a message is found in the patriarch Noah's work in connection with the Deluge. When the world became utterly corrupted, God determined that He would destroy it with a flood. But involved in all this were just the principles above stated. Notice:

(a) The Lord revealed to Noah the judgment to come, and sent Noah to warn the world of the coming flood of destruction. Gen. 6:9, 13.

(b) The reason why the Lord determined to send the Flood was because of the wickedness of the world. Gen. 6:5-7.

(c) The warning was given to that generation who saw the Flood, and was proclaimed for six score years. Gen. 6:3.

(d) This message was not intrusted to the mighty men, the men of renown (Gen. 6:4), but to Noah, "a just man and perfect in his generations," and one who "walked with God." Gen. 6:9.

(e) It was a message of reform, for Noah was a "preacher of righteousness." 2 Peter 2:5. The righteousness which is by faith in Christ was presented (Heb. 11:7), and the Spirit of Christ aided in the work (1 Peter 3:18-20). The refuge presented was the ark; but the faith which laid hold of that message was faith in Christ, whose message it was.

(f) This is shown by the fact that faith in that message was a saving faith. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7. Noah's faith not only saved him, but condemned others who did not believe that message. The fact that Noah believed and was saved, was an evidence that any one else might have believed and been saved; for "God is no respecter of persons."

The above characteristics are manifested in every message of present truth to the world. The warning of the Flood was connected with the great message of salvation to a lost race. That present truth was not applicable a century previous to that time, nor has it been since. We may learn from it God's dealings with men respecting such messages, and may be assured that as He saved or condemned men then as they accepted or rejected His message so will He do now.

The message of John the Baptist to the

Jewish nation at the first advent of Christ, bore the same characteristics. It was a message of warning of coming judgments (Matt. 3:7, 10); it pointed out their national pride, their sins against God (verses 7, 8); it was given to that generation who witnessed the destruction of the temple and the scattering of the Jews thirty-three years after; it was intrusted to one of the most faithful and humble of men (Matt. 11:11); it was a message of reform, and pointed to the Lamb of God who taketh away the sins of the world (Matt. 3:8; John 1:29-31; Acts 19:4); and John's message demanded a living, active faith. If it were accepted, well; if rejected, it was loss of eternal life. Says the Scripture, in speaking of John and his work: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:29, 30.

The publicans, and all who accepted of John's message, showed that God did wisely in giving it. It was a saving message; that was demonstrated, and will be to the universe in the judgment-day; for it saved those who believed in it, while, on the other hand, those who rejected that message, "rejected the counsel of God against themselves."

Those Jews reasoned that such a message was not required of Abraham or Moses or the prophets; surely God does not require it of us. But He did, and they were condemned, even as were the antediluvians. In rejecting John's message, they rejected Christ, whose message it was.

Is there a message for our day? Is this time of the ages, when "to be living is sublime," without its present truth? Do not the many fulfilled and fulfilling prophecies indicate that God has for us a message more far-reaching and important than any other ever given, even as this age is greater than any other? God has such a message, dear reader, as there is abundant evidence to show. It embraces every precious truth of the past, with the glorious truths for these days. This message the SIGNS OF THE TIMES is endeavoring, in the fear of God, to set before you in its different aspects. We ask you to weigh these evidences carefully in the light of the Word of God and in view of the coming judgment.

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The Appointed Hour

THERE are no times for prayer like the appointed ones. Christ always keeps His part of the appointment; "for," says He, "where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:20. There are no such assurances to prayer as to the united prayers for special objects: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matt. 18:19. Note the answers to the united prayers of the disciples, recorded in Acts 1:4, 14, compared with Acts 2:1-4. See also Acts 12:5-11.



THE OUTLOOK

"Watchman
what of
the night?"

Monarchy, Revolution, and Republic in Thirty-Six Hours

WHEN the tempest at the time of King Carlos's death passed away few thought that in little more than two years the kingdom of Portugal would pass away, and the Portuguese republic take its place. But recent facts have demonstrated it.

Concerning the continuance of nations, God has thus spoken:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in My sight, that they obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10.

It seemed for some time that the monarchy or kingdom of Portugal was tottering under the weight of national and personal sins. Noble men tried to bring about a reform, but they saw nothing could be done under that regimen. The union of church and state was a great cause of oppression and robbery of the people. The last great public holiday was the anniversary of the peninsular war, in 1810. The bishop had to be present to give his blessing. The special banner must be blessed. The "host" was elevated in the mass, and king, officers, and soldiers were obliged to give obeisance by saluting or kneeling.

This thing had to be changed. The change was effected in a short time. On Monday morning, October 3, 1910, the decision was reached that immediately the revolution must begin, or never. Plans had been made to capture the king and his officials when on their way to visit in the North. But the assassination of one of the chiefs by a traitor to the cause, brought about the beginning sooner than desired.

A notable day in Portuguese history will be October 4, 1910. At 7 A. M. Infantry 16 and Artillery 1, and the mariners in their barracks and in three ships, all revolted. Civilians were armed by them, or armed themselves, and side by side they fought to redeem their country, against three or four regiments of infantry and one or two of cavalry faithful to their king, or monarchy. I imagine they were reluctant in fighting for something in which they had little faith.

The fighting was fierce nevertheless. We, about seven or eight miles out of Lisbon, could hear the boom of cannon. The republican

one guns, and the people almost went wild with joy.

A provisional government began a hard work in organizing and arranging their plans for the new regimen. The surrender of all fighting troops, the adhesion of all soldiers still in their barracks, and forts, cities, towns, officials, and civilians of all classes, was accomplished in an incredibly short space of time.

I entered the city on the first train, and could not but note the good organization of military and national affairs. The people acted as police, and protected others from thieves and personal assaults. Revenge seemed to be forgotten or laid aside. The banner floated from buildings public and private, carriages and carts, and in the hands of the people.

In the general program of the government I note the following: "Banishment of monks and nuns, autonomy of essential liberty, separation of church and state," etc. These will develop into liberty of conscience and worship. These, with public instruction, are the foundation principles of progress in the nation. From a conversation I once had with the minister of justice, I know he will as much as possible be the means of guaranteeing liberty to all who are willing to abide by the liberal laws of the nation.

God had His hand in this change; and we pray that He will help and bless these chiefs of the new republic, so that they will be willing for the forwarding of His cause in this country.

C. E. RENTFRO.

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Prof. Walter Magee, head of the department of physical culture at the University of California, and whose wife has charge of the physical well-being of the women students, advises the college women who would be strong physically to "throw away corsets, cast off high-heel shoes, wear low-cut shoes, exercise the lungs and develop the chest, walk, eat, and live properly, and take proper physical training daily."



Dr. Theophild Braga, the provisional president of Portugal, and the republican flag of the new state. The upper portion is red, and lower green.

forces took up prominent positions, and held them until the end. The war-ships bombarded the king's palace, from which he fled. The royal family, uniting from different points, embarked in a yacht belonging to the state, and sailed for parts as yet unknown; some say to England. [Our correspondent did not then know that the royal family found refuge at Gibraltar.—Editor.]

All troops were warned by ultimatum to surrender so as to avoid loss of life. By 8 A. M. on the second day, October 5, another notable date, the people went to the city courthouse, and hoisted the red and green banner of the new republic that they proclaimed. The gunboats saluted the flag with twenty-



Dr. Affonso Costa, L.L.D., minister of justice of the provisional government



Dr. Antonio Jose d'Almeida, minister of the interior



Dr. Bernardino Machado, minister of foreign affairs

Of What Politics Are You?—Before election there were many men proud to say, "I am a Democrat," "I am a Republican," "I am a Prohibitionist," "I am a Socialist." Most of these would gladly say, "I am an American." They would claim it as a proud designation, an honored title. But there is something better, for there is coming a day when the great God will number the people, each one according to his choice. Egypt and Babylon and Philistia and Tyre and Ethiopia and Persia and Greece and Rome and England and America,—all will be remembered. It will be said of each of the citizens of each of the countries, "This one was born there." Yet his land or his city gives him no continuance of life beyond the earthly. But "of Zion it shall be said, This one and that one was born in her; and the Most High Himself will establish her. Jehovah will count, when He writeth up the peoples, This one was born there." See Ps. 87:3-6. Another prophet declares: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. The politics of the editor can be well expressed in the language of an old soldier of King Emmanuel: "I am a Fifth Universal Monarchy man." That commonwealth is not made by corrupt men; the Leader in that land remakes both men and land.

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"The Favorite Daughter."—Before leaving this country Cardinal Vannutelli, in an interview to a Hearst syndicate reporter on October 6, printed in the San Francisco *Examiner* October 7, assured the people of this country that "the holy father is commencing more and more to regard your wonderful United States as the favorite daughter of the church. Catholicism has here made more wonderful strides than anywhere else in the world. Your bishops and priests and teachers have built up a magnificent church organization. Under your government of freedom and personal liberty, the church and its individuals have prospered splendidly. Your country is amazing to a stranger, but no less amazing is its Catholicism."

But what has given Catholicism its liberty to grow in this land?—Protestant freedom. What apart from its natural resources has made the nation and government great?—Its civil and religious liberty inherent in primitive Protestantism. The sad thing now is that nominal Protestants are repudiating these principles.

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The Burdened Nations.—Dr. David Starr Jordan recently returned from a vacation spent in some of the great cities of Europe. This, in harmony with an article in this paper last week, is what he said of his observations on the European continent: "The nations of Europe are woefully burdened with military debts and taxation. France owes five billions, and England and Germany as much more. Democracy is coming to all of Europe. It is in the air. The great lesson is being learned there that the nation exists for the people and not the people for the nation. There were one hundred international conventions in Europe this summer, and the influence of all was for peace." And yet notwithstanding the efforts put forth for peace by such men as Dr. Jordan, it is war that is coming, it is war for which the nations are preparing.

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The Vatican has severed all diplomatic relations with the provisional republic of Portugal, and has recalled the papal delegate from Lisbon. That is proper; what has a religious, professedly Christian body to do with earthly powers? Christ's ambassadors are sent to proclaim salvation and peace to sinners.

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The famous University of Toulouse in France, founded in the thirteenth century, has been greatly injured by fire. Two thousand students helped to fight the flames, but the library of the university, one of the largest and most comprehensive in the world, was completely destroyed,

also the building of the school of medicine and pharmacy. The actual loss of the buildings is estimated to be at least \$1,000,000; but the loss from the destruction of rare works of art, books, medicine, antiquities, and medical instruments will be several times as great. Professors declare that many of the medical works can never be replaced.

A writer in the "Homiletic Review" for October quotes a former "first reader" of the First Church of Christ Scientist, to the effect that Christian Science is "losing ground in America, and is being replaced by the Emmanuel movement,"—a statement which we doubt. He further says, "To meet this [the decline] they are preparing a grand finale in the pretended ascension of Mrs. Eddy to heaven, her death being concealed till her body has disappeared, when they will declare she has ascended to heaven." We also doubt this; for as in the view of Christian Science the body is no matter, what matters the body?

Priceless Radium.—Radium is worth only the sum of \$100,000 per gram. A gram is equal to less than one thirtieth of a troy ounce. There are only a few grams in existence, extracted from pitchblende by a long, slow, wearisome, expensive process, covering two years. Sir William Ramsay, the distinguished scientist, has discovered a process by which radium can be extracted from uranium in a period of three months, and uranium and the rare polonium have been found in a pitchblende in Cornwall, England. Already a radium bank has been established in London. Men are only beginning to touch the wonders of God's creation.

The Secret Service Division of the Department of Justice is laying plans for a country-wide net to enmesh men and women engaged in "white slave" traffic. State officers and district attorneys have been asked to render aid in a simultaneous investigation to be made in the large cities, where it is thought the guiding minds of this nefarious business are to be found.

The balloon America II, which ascended from St. Louis, was located nine days after in the wilds of Northern Quebec. Its daring pilots, Allen R. Hawley and Augustus Post, when found by Canadian trappers, were alive and well, tho they had a marvelous escape from death. They made a record flight of 1,355 miles, winning the Bennet international trophy cup.

As a climax to the power movement started by the government of Ontario through the hydro-electric commission five years ago, Niagara Falls now supplies electric current and light to towns within its power zone. The scheme of transmission is said to be the largest in the world, and electric power is transmitted at the highest voltage known, 110,000 volts, which enables near-by towns to be provided with power at an ordinary rate.

Among the Guggenheims trust products are white lead, linseed oil, and zinc white. In this country the prices are, white lead, 6 cents a pound; zinc white, 5¼ cents a pound; linseed oil, 94 cents to \$1.04 a gallon. In Germany they sell respectively at 3½ cents; 41-3 cents; and 70 cents. The protective tariff does not favor American buyers, evidently, but the house of Guggenheims.

A translation of the book of Genesis and the Gospel of Mark has been made into the language of the Navajo Indians by the American Bible Society. This version of the Scriptures will help in the education of these Indians and in the formation of a Navajo literature. There are said to be about 25,000 Navajoes in the United States.

It is a sign of the times in Italy that one of the largest publishing houses in that country is sending out a large edition of Dr. Lea's monumental "History of the Inquisition," which has now been translated into Italian.

The latest use of aluminum is the manufacture of slate-pencils. It is claimed that the metal will mark on slate, will not break, needs no pointing, and will last a long time. A German company is now engaged in this manufacture.

The Asiatic Exclusion League report an exodus of 3,253 Japanese from the United States during the fiscal year ending last June. Hindu laborers on the Pacific Coast are expressing their intention of returning to their home land of their own accord, complaining that they can not get employment now as easily as formerly and that the railroads are no longer anxious to employ them.

John Barry Ryan, son of Thomas F. Ryan, the New York multimillionaire, has offered the War and Navy Department one thousand military aeroplanes to be held in reserve for the service of the Government in time of need. All he asks is the support of the two departments, which was heartily given.

The Bible societies of eight different nations report the sale of 11,378,854 Bibles. More Bibles were sold last year than any other hundred books of the world combined. The Oxford Press turns out twenty thousand Bibles a week. The American Bible Society published and distributed last season 2,153,028 copies of the Bible.

Fifty passengers and sailors were drowned when the British steamship Wally was wrecked near the lighthouse at Arazolles, off Para, Brazil. A similar disaster occurred in the wreck of a steamer on Shoal Bay, nine miles from St. Johns, Newfoundland, in which nineteen men of the crew were lost.

Six gigantic search-lights will aid the batteries guarding San Francisco harbor. This pattern promises to revolutionize the methods of night defense. In the first experiments, officers on a vessel seven miles out report they could easily read fine print from the glare of the distant lights.

The following towns in Washington,—Bellingham, Mount Vernon, Port Townsend, Irondale, and Port Angeles,—are to be connected by a monorail railroad, according to articles of incorporation offered for filing with the secretary of state.

In an Eastern city recently three men devoured nine hundred and fifty-four clams at a single sitting. Gorging, gluttony! The report adds, "Cannibalism seems to be on the increase." Does this mean that the clams were human, or the eaters were clams?

Thirty thousand pounds of dynamite has been used to blow up a solid mountain of slate clay near Fleming, California. When the dust and powder cleared away a crumbling and caving mass of broken clay, covering an area of a quarter of a square mile, was exposed to view.

At a recent convention of the Protestant Episcopal Church in Cincinnati, Ohio, a special committee was appointed to call other Christian churches into a conference to decide whether all faiths shall not be amalgamated.

It is reported that seventy persons were either killed or drowned by an explosion on board the Haytian gunboat Liberte, off Port de Paix, October 26. They sailed with ninety on board.

After an illness of several weeks, David Bennett Hill, former governor of New York State and former United States senator, died recently at his home in Albany, New York.

Coinage of gold in the United States will be suspended for an indefinite period, if plans now forming in the treasury department are adopted. The object is to curtail expenses.

The United States Navy will have ten new torpedo-boat destroyers in commission by the first of next month, but some difficulty is experienced in finding crews for the ships.

The Government board of trustees of the postal savings banks has decided that the banks shall be opened on January 1 instead of December 1.

Edgar Allen Poe has been awarded a place in the Hall of Fame.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXXVII. The Story of the Former Demoniac

WHEN, twenty, thirty,—yes, more than thirty years ago, reader, you and I last saw this man of giant stature. He was in company with his fellow officer, Marcus, on his return to Jerusalem, with his murderous soldiers, after the massacre at Bethlehem.

But we anticipate. If we but curb our impatience, we shall shortly listen to his story.

The hospitable inn was at last reached, and our friend Matthias, who by this time was somewhat revived under the care of his rescuer, was placed in a comfortable bed in a large, airy chamber. All through the dim watches of the night, sat this Varro by the bedside. The deep, dark eyes which once shone with a cruel light, were kindly and mild; and his touch, as he ministered to the wounded man, was gentle and soft as a woman's.

About the third watch of the night, Matthias awoke from a refreshing sleep, and for the first time addressed his companion:

"Who art thou, friend? for verily thou art he who hath saved my life;" and the speaker stretched forth his hand feebly and laid it within the massive palm of his rescuer. "Speak," he continued, "that I may thank thee."

"Wherefore should I tell thee my name? Behold, I am come from the country of the Gadarenes; but of a truth, young man, thou wast near unto death. Now thou shalt rest until the sun arises; then will I again bathe thy wounds, and take my journey toward Jericho, that I may go into Decapolis."

Before Matthias could reply, his rescuer had left the room.

In the morning, Jason, the aged keeper of the inn, made his way to the chamber of his wounded guest. "It is well, my son," he began, seeing that Matthias was already awake, "it is well that thou didst not die of thy wounds. Now thou shalt partake of this nourishment; for surely thy God hath been kind unto thee,—for I perceive that thou art a Jew,—this can I see albeit mine eyes are dim. Now do I marvel that this stranger who hath saved thee, is indeed a Samaritan; for he hath told me already that he was born in Samaria, and that his father was a Samaritan, tho his mother was a Roman.

"Surely I have seen thee pass this my inn many a time on thy way to and from Jerusalem, and sometimes I have seen thee in company with Machbor, of Jericho," continued the old man glibly.

"It was thither that I was bound, from Jerusalem, when I was overtaken by thieves,—even Barabbas and his band," replied Matthias, as he eagerly drank the cup of milk, and tasted the cake of barley.

"Barabbas the robber!" echoed Jason, stroking his long, white beard excitedly,—"the robber; and yet some men speak of him as the Messiah of the Jews, because it hath been said that he doeth miracles. But I have heard that even thus did Jannes and Jambres in the days of old."

"The true Messiah is indeed come," replied Matthias earnestly; "but the Shiloh of Jacob cometh not in guise of an assassin,—He cometh not to kill, but to give life."

"Truly the Messiah of Israel hath come!" exclaimed the deep voice of Varro. Matthias and Jason both turned their eyes toward the massive figure in the doorway.

"Verily," repeated the speaker, "Messiah hath appeared, and it is even He who hath healed me. Of this bear I witness, and for this cause return I into Gadara and Decapolis, that I may again testify unto my kinsmen and acquaintance."

"Come in, O stranger, that we may listen to thy words; for of a truth this young man, thy friend, hath eaten and slept, and is refreshed."

"Come," pleaded Matthias, "come; thou shalt sit by my bedside and tell me thy name, that I may thank thee."

"Why should I receive *thy* thanks, young man, when my own soul is filled with gratitude to Jehovah, for a greater deliverance than thine?" and the massive form sank upon a seat by the side of Matthias; "for verily," he continued, "Jesus of Nazareth hath made me whole; and now this day do I testify unto all men that I am he who —"

"We have indeed fallen upon strange days," interrupted the aged host. "Of a truth many of the men of Israel look for the Messiah to appear, for they declare that the time spoken of by the prophets is already fulfilled. Thinkest thou, stranger, that this Man, Jesus of Nazareth, who indeed doeth many miracles, is the Christ, even the Messiah of Israel? for verily their chief priests and rulers believe not upon Him."

"Jesus of Nazareth is indeed the Christ, the Son of the Blessed," replied the stranger. "To proclaim this, is my mission."

"But," objected Jason, stroking his flowing beard reminiscently, "I can never forget some thirty and two years ago, the while I abode in Bethlehem and kept an inn, that there came into the city among others, one Joseph and his wife Mary, to be taxed. There was no room for them in my inn; and behold, the woman gave birth unto a male Child whom the wise magi from the Far East called the 'King of the Jews,' and whom Herod the king sought to slay. But *this* Child was indeed born in Bethlehem; and if *He* be King of the Jews, can one born in Nazareth be also the Messiah?"

"The Man was born in Bethlehem, tho He indeed dwelt many years in Nazareth," replied Matthias, who was too busy with his own thoughts to notice that these words of his aged host seemed to affect the man at his side strangely, and that the great hand which rested upon the head of the divan, trembled.

"I believe," exclaimed Matthias to his host, "that thou art that same Jason, of whom I have heard my father, Sylvanus the shepherd, speak. Rememberest thou not the night when the sword of Varro, the centurion of Herod the Great, destroyed the children of Bethlehem? But I, even I, escaped by the mercy of Jehovah!" and Matthias sank back upon his couch exhausted.

At once the giant form by his side arose, and fixing his dark eyes mournfully upon the wounded man, exclaimed:

"Varro,—the centurion of Herod the Great,—even such they called *me*; and truly my heart was filled with murder, as was that of my royal master, until even the cries of the little children nor the wild shrieks of the women kept back my hands from blood. Thou needest not shrink from me, young man, nor thou, Jason, mine host," he continued, as a look of horror and surprise settled upon the pallid countenance of Matthias, while the old man trembled, as faithful memory again brought back that night of horror.

"Thou needest not shrink, young man; for, verily, tho I would have slain thee as a babe, it hath been mine hand which hath rescued thee—but yesterday," and the deep voice shook with feeling.

"Forgive me, O Varro!" exclaimed Matthias, holding out his hand. "I did thee injustice; because the name Varro hath rung in mine ears since infancy,—and I knew not—"

"Thou hast scant cause to wonder at *my* alarm," interrupted Jason, as he again stepped forward; "for thou knowest that even in the days of my young manhood, I trembled and was sore afraid at sight of thee. But see! thou art changed; and now, O Varro, tell us somewhat of thy life, for thou hast already said that thou wast healed by this Man of Nazareth. What plague hadst thou? and when healed He thee?" and the old man glanced curiously at the giant form, clear, ruddy face, and kindly eyes of his guest.

"I will tell thee; for to preach Jesus of Nazareth am I sent. Threescore years ago I was born in Samaria, of a Samaritan father, tho my mother was a Roman. From my earliest childhood I was taught by my father that hatred for the Jew, which is, alas, a distinguishing feature of the Samaritan; while from my mother I learned to worship and to fear the gods of Rome. The life of the soldier, filled with danger and hardship, violence and blood, was the life which I chose while in the days of my youth. I joined the soldiers of Herod the Great. My savage nature and my strange passion for deeds of blood—from which of a truth my soul now revolteth—at once secured me favor in the eyes of the king. After his death, I spent many years in Rome, continually growing more hard of heart, until at last I vowed to give myself up entirely to Mars,—the war-god of the Romans. I then returned to Samaria, the home of my childhood, only to find that my father's family had removed into the country of the Gadarenes.

"About this time, my mind also began to be strangely affected. It seemed to me that every man's hand was against me. At once I conceived a deadly hatred for all,—Romans, Samaritans, Jews, Gentiles,—for each and all, my heart was filled with hatred, deadly and deep,—the hatred of Beelzebub. I became completely possessed by a legion of evil spirits. At first I dimly realized my condition, and feebly struggled against the power of the demons that controlled me. Often was I captured and bound with chains; but when the fiends within me bade me break my fetters, I obeyed, and my chains were as bands of straw.

"Finally, in a frenzy of madness, I rushed away to the tombs of Gadara, on the shores of the Galilee, where, as ye well know, the rocks are wild and dreary, and the cliffs steep and bare. Here, so declare the dwellers round about, I dwelt for many years, a terror to all who ventured to pass that way. But I myself remember but little that occurred, until the day when I was delivered from the fiends that bound me,—I remember little, save the consuming desire to kill."

"Verily, thou wast the madman of the tombs of Gadara!" exclaimed Matthias shuddering.

"Even such was I named," replied the narrator meekly, while Jason, the timid host, looked about him uneasily, "and even such I was; and I abode naked among the tombs, through the heat of summer and the cold of winter, until the hair of mine head had grown matted and coarse like unto that of the beasts of the wilderness. Mine eyes were bloodshot and staring, and my bearded lips dripped with the foam of madness.

"Sometimes there appeared with me, also, another,—a strange, wild man,—gibbering and horrible. He spake no word unto me, neither spake I unto him; and from what country he came, I know not.

"One day as I ran shrieking up and down the rocky banks of the Galilee, I suddenly beheld the white sails of a ship set toward the shore of Gadara. With staring, fascinated eyes I watched it. Nearer and nearer it came. A feeling which I had never before known, came over me,—a vague, shadowy hope. Yet, even while I watched the boat as it made the landing, I was again overwhelmed with a desire to kill.

"Immediately a small company of men left the boat, and proceeded as if they would enter the city. At once, compelled by the demons within me, I rushed upon them, shrieking and beating the air.

"Seeing me, the men who had left the boat, all fled in terror to the hills,—all save One, who stood calmly regarding me. The eyes of the Man met my own. They were filled with majesty and power, blended with the light of divine love, such as I had never seen. As they rested upon me, my heart was filled with unspeakable emotions, and I cast myself at His feet and worshiped Him. But when

I opened my lips to entreat pity and help, the demons which possessed me cried aloud:

"What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee that Thou torment me not!"

"As I arose to my feet, once again His eyes met mine, His filled with the light of a love such as I can not tell,—mine, bloodshot and staring and terrible.

"Tell me, what is thy name?" He asked, calmly and softly as if speaking to a little child. I opened my lips to say, 'Behold, I am Varro, the son of a Samaritan father.' Instead, the demons within me cried, 'My name is Legion; for we are many.' Once again the eyes of the Man met my own, in one long thrilling glance of love and tender pity, as He stretched forth His hand and touched mine own, from which still hung a part of the chain which had bound me.

"Come out of the man, thou unclean spirit!"

"The voice of the Divine One thrilled my soul, and His touch melted my heart. But the demons which had so long possessed my wretched body were unwilling to depart. 'Send us not away into the abyss!' they entreated.

"I turned my head. Afar upon the mountains, I beheld a herd of many swine feeding. Their herders were close beside them, for they herded the swine of the merchantmen of the city. Again the fiends entreated: 'O Thou Son of the Most High, wherefore should we be tormented before the time? If Thou bid us depart, suffer us that we may enter into the herd of swine yonder!'

"The Man bowed His head. 'Go!' He commanded. At once a sense of perfect peace came into my heart," continued Varro. "In astonishment I saw that I was naked, bruised, and bleeding; and I knew that I had been bound by the chain which hung broken from my wrist. But even as I gazed, behold, my bleeding body became whole and sound, and the strength and freedom of perfect health of body and of mind came into me. Again I cast myself at the feet of my Restorer, and worshiped.

"When I again raised my head, I saw with some surprise, that the other—the wild man who had sometimes roamed with me through the tombs—stood by my side, and that he also had been healed by the Divine One. But in a moment he was gone, and I saw him no more; and there remained none, save the divine Man and myself alone."

"Whither went he, thinkest thou?" questioned Matthias, trembling, for a strange hope had entered into his soul at the word of Varro, and he dreaded lest it be shattered, vague and uncertain tho it was.

"I know not; to his own country, peradventure," replied Varro, with a final wave of his hand as if in answer to further questions.

"What said the disciples of the Nazarene, when they saw the miracle of the healing?" entreated the old man, Jason. "Were they still afraid?"

"The men who were with the Nazarene?—After a time they returned, because they perceived that a great miracle had been wrought; for they were ashamed of their lack of confidence in their Master. And one of them, named Bar-jona, hastened and threw about me his fisherman's coat; and at the word of the Master, a piece of silver was given me, that I might go into the city and buy myself raiment.

"At that moment I heard an exclamation of astonishment at my side; and turning quickly, as I wrapped the fisherman's cloak about me, I beheld Bar-jona, with a look of wonder upon his face, pointing toward the mountains.

"In my ecstasy at the wonderful miracle wrought upon me, I had forgotten the demons' request to be allowed to enter into the swine; and now, behold, far down the mountainside, rushed the whole herd,—scores upon scores,—dashing furiously and tumultuously onward, past the affrighted keepers, who vainly sought to turn them back,—on, on. Just before them a high jutting cliff rose precipitously out of the sea. In a moment the whole herd, maddened by the demons, had cast themselves like a great, living avalanche over the cliff into the sea!"

"But tell me, O Varro," interrupted Matthias eagerly, "did this man Bar-jona see the face of the other,—even he who, thou sayest, was healed with thee?"

"Bar-jona returned not until after the other was gone; so that he saw him not. Then," continued Varro, "I went into the city, to procure raiment; and as I journeyed, behold, the keepers of the swine passed me by, for they hastened that they might make known unto their masters the thing which was come to pass.

"When I returned, I found the chief men of the city, together with the owners of the herd, gathered about the mighty One who had healed me.

"Depart, O Man of Nazareth, we pray Thee, depart from our coast!" Thus they implored Him; for they cared not for the mighty good which had been done me, and I heard one say to another, 'Of a truth, if this Man remain in the country of the Gadarenes, of what good shall all our possessions be unto us?' Then they all raised the cry, 'O Jesus of Nazareth, depart Thou from our coast!'

"The Master spake no word, but quietly made His way once more to the boat. Only once, as He walked, He turned about, and looked upon the people. Truly, O Jason, I have no words to describe that look of tender love and pity which rested upon His face as He sighed deeply. His gentle eyes for a moment became dim with tears, and His lips quivered with pain. As I marked this, how mine own heart went out more and more after the Man,—my Healer,—and I loved Him greatly! 'Verily, I will follow Thee, O Master!' I cried, as He entered the ship once again, and once more I threw myself at His feet. But placing His hand with gentlest touch tenderly and lingeringly upon my own, He said, 'Return unto thine own house and to thine own friends, and show how great things God hath done unto thee!' And now, I would willingly suffer death for His sake; for the memory of that love which beamed like a divine light in His eyes, as He regarded me, can never leave me.

"And now," continued the narrator, "I have already gone through the country of the Gadarenes, and I also went up to Jerusalem; and now I do return to mine own friends, even unto Decapolis, that I may preach Jesus of Nazareth, the Messiah of Israel. Now I know that mine own son Rufus is in the palace of Herod Antipas, that he may serve him even as did I serve Herod the Great; and if I could but reach him, mine own son Rufus, with this message of love, then would I die content."

Meanwhile another guest had visited the inn of Jason,—a man tall and dark, and having a bandage of linen tied carefully about his head, covering his right eye.

"Ho, Jason! I am this morning come up from Jericho, whither I have been arranging some matters of the law, for Machbor, the ruler. Behold, I thought to tarry with thee this day; but tell me, O Jason, who is this man of gigantic stature and fearless countenance,—this thy guest, whom I indeed saw as I was entering thine house?" and the lawyer grasped the old man by the shoulder excitedly.

"The man is a Samaritan, O Abner, and he came down from Jerusalem yesterday," reported Jason warmly: "and of a truth he hath saved a man from death at the hand of the robbers."

"But what—tell me, what is the fellow's name, O Jason?"

"He saith that his name is Varro. How knowest thou him, O Abner? for indeed thou art a Jew, and this my guest is a Samaritan."

The old man had spoken rapidly, but by the time he had finished his sentence, the face of the lawyer was ghastly, and he threw up his hand instinctively to the bandage which covered the injured eye.

"Thy guest!" he exclaimed, while his voice shook with excitement,—*thy guest!* Knowest thou not, O Jason, that this fellow is a madman? How know I him, indeed! He hath left me but one eye, and the light from that is fast leaving me. Yet tho I had but half an eye, verily I would know Varro,—the madman of Gadara! But how knowest thou him?"

"I know him not save that he hath given me two pence for the lodging of this wounded man,—for surely Barabbas left him neither garment nor purse; and this same Samaritan declareth that he hath been healed by Jesus of Nazareth, who verily

hath done many wonderful works. Now, of a truth, O Abner, I am not a Jew as thou art, but I do believe that this Jesus of Nazareth is the Messiah,—the anointed One."

"Believe as thou wilt, O Jason; but the Shiloh of Israel cometh not in poverty. He cometh in splendor and in glory; and He, when He cometh, shall reign in Jerusalem!"

And with an uneasy laugh, Abner the lawyer mounted his beast, and rode again toward Jericho.
(To be continued)

APPROXIMATE CHRONOLOGY, OR THE TIME OF THE CRUCIFIXION

Places in condensed form a few facts, from Scripture, history, and astronomy, that will enable the reader to understand the exact time of the crucifixion and resurrection of Jesus, giving the year, the month, the day of the month, the time of the moon, the day of the week, and the day of the Jewish month. Price 25 cents. Address H. H. Perry, 67 19th St., San Diego, California.

Having read the "Time of the Crucifixion and Resurrection of Christ," we testify that to our minds it contains a clear and interesting statement of the facts in the case, fortified with good evidence for the positions taken.
J. N. Loughborough, J. O. Corliss, E. J. Hibbard.

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Missionaries' Rest at Mokanshan A Glimpse of the Interior

(Continued from last week)

AFTER traveling all night in the house-boat, the early morning found us at Sanjapoo, the end of the canal; while directly before us loomed up Mokanshan, towering 2,000 feet above us, the houses at the top being plainly visible, but appearing as tiny white stars in the reflection of the morning sun.

Here begins the real climbing. Our baggage is all given over to the care of Chinese coolies, who fasten it on both ends of a bamboo pole, and swing the pole over their shoulder. Each coolie takes from 150 to 200 pounds.

Then securing sedan-chairs for ourselves, we commence the climb. The chairs are very light, being made of willow or bamboo, and rest on two bamboo poles. The poles have a cross-bar at each end, and these rest upon the shoulders of the coolies, two being enough for a person weighing 150 pounds. Heavy persons often have three or four coolies.



This picture gives a very good idea of the use of the sedan-chair; also the dress, or rather undress, of the native coolies. Clarence is in a basket with a grip in the other basket to balance the weight. It took some figuring and coaxing too to get the coolies in the picture. This wooden roof is one of the resting-stations, as the coolies must rest several times on the trip.

The sensation of this ride is both exhilarating and delightful. At every step the bamboo poles spring, and we go literally bouncing up the hill. At times the path is very steep and rugged, and the coolies must step carefully or we would go tumbling down on the rocks. We go straight up as steep as it is possible to walk, until we are landed safe at our destination.

To one who has never experienced the delights of a bamboo grove, it is hard to describe it. The trees are from two to six inches in diameter, growing straight up for thirty-five or forty feet before branching. They are in such close proximity that the branches form a heavy shade overhead, making

an effectual protection from the sun, yet leaving many small openings through which the light streams, giving a sparkling effect underneath.

One of the great delights of the mountain is the pure cold water that flows from numerous



This is the China Union Mission Committee at Mokanshan. Back row from left to right: J. J. Westrup, B. L. Anderson, F. A. Allum, W. C. Hankins, H. H. Winslow, and R. F. Cottrell. Seated: Dr. A. C. Selmon, Wm. A. Westrup, I. H. Evans, and Dr. H. W. Miller.

springs. After living all the year on boiled water, it is a great relief to secure this water fresh from nature's own still. In one cañon the water rushes out in such a volume as to create a pretty fall.

The outlook from the mountain is beautiful, commanding a view of the surrounding country for miles in every direction.

The whole top of the mountain is covered with houses, most of them owned by missionaries, representing various denominations, who spend their summers here. There are altogether between two and three hundred houses.

Our own mission owns a piece of property here, and we have put up a building, which has been fitted up for treatment rooms. This is the first summer that it has been in operation, and it has been well patronized by other missionaries as well as our own brethren. It is indeed a strength to our work to have a place like this in our midst where sick workers can be treated. We hope some day to be able to put up a sanitarium here, as it is an excellent location, and would undoubtedly save the lives of many of our workers, who are stricken with the tropical diseases and are not able to secure proper treatment to overcome them.

In addition to this, we have operated two dispensaries all summer, one on the mountain top, and one at the foot of the mountain. These have been well patronized, and we have sought to treat the souls as well as the bodies of these unfortunate ones, by a judicious use of our papers and tracts.

All our workers on the mountain have had language studies; and in addition to this a daily class has assembled in the chapel for instruction in Bible studies, which are adapted to the missionaries' needs. Some excellent instruction has also been given on

tropical conditions, and treatment of various prevalent diseases.

We have built a small chapel near the treatment rooms, and I am sending a picture of it. This was taken on the occasion of our workers' meeting that was held in conjunction with the meeting of the China Union Mission Committee, from August 24 to September 3.

Elder I. H. Evans arrived on the opening day of the meeting, and we greatly appreciated the earnest words of counsel and instruction which he gave us. His wide experience in the work of the General Conference and Mission Board, makes his counsel very valuable to us here in this field, where so many perplexing questions are continually springing up; and we feel very thankful that the General Conference has sent us such a strong man. We know he will be a great encouragement and strength to the work at this time.

An excellent spirit of harmony and cooperation prevailed throughout the meetings, and plans were laid which will strengthen, unify, and enlarge our work as fast as possible.

The workers have now all returned to their re-



A view of Elder Westworth's house built this year. I. H. Evans is standing on the porch with the Westworth family.

spective fields, rested, strengthened, and ready to take up the labors of another year; and we all feel to praise God for the blessings of Mokanshan.

F. E. STAFFORD.

Our Work and Workers

In a report of the eighth annual session of the Roman-Swiss Conference, held at Cernier, Switzerland, it is stated that seventy-nine persons have received the truths of the last message in that field during the fiscal year. Ten were baptized during this session, and thirty young people announced their intention to take advantage of training-school privileges, that they might do greater work for the Master.



A close view of the church taken at our workers' meeting, August 24 to September 3. It is built on a side hill, so you will notice the high wall necessary in front to make the floor level. Note the tall bamboo trees in the background.



This is a picture of the treatment rooms at Mokanshan. The lower floor is for gentlemen, and the upper floor for ladies. Dr. Miller stands in front, and Dr. Larsen in the doorway with his bath room clothes on.



At the foot of the mountain, Mokanshan being in the center of the background. The star (*) marks the location of our mission. Strong light and heat demand cork hats or helmets, and then we carry umbrellas. Sister Roberts on the bridge.

TWENTY persons have been baptized at Columbia, South Carolina, recently.

SEVEN persons at Oneida, Wisconsin, have taken their stand for the truth.

J. F. OLMSTEAD writes that six persons have been baptized in Columbus, Ohio.

THE laborers who have been holding meetings in the vicinity of Turon, Kansas, report nine baptized.

NINETY-TWO students have enrolled in our denominational medical college at Loma Linda, California.

A TENT meeting among the Germans in Johnson, Nebraska, and vicinity has resulted in six accepting the truth.

THE camp-meeting at Lucky, Arkansas, has resulted in ten converts, who have united with the local church.

ELDER W. D. Parkhurst, of Des Moines, Iowa, baptized three persons in that city and four others at Davis City.

AT Dillwyn, Virginia, nine souls were buried with their Lord in baptism and arose to newness of life in Christ Jesus.

THE church at Colo, Fiji, has received five new members. Three in another village went forward in the baptismal rite.

SIX persons, including one colored preacher, have accepted the truths of God's redeeming message at Rayville, Louisiana.

FIVE more in Grand Rapids, Michigan, have covenanted with their Lord, through baptism, to obey all His commandments.

AT the close of a series of meetings at Kalispell, Montana, at least eight and perhaps more have taken their stand for the truth.

THE interest awakened by a camp-meeting held at Princeton, Illinois, has resulted in seven persons' accepting the truths of the message.

AS the result of the summer's tent effort in Worcester, Massachusetts, twenty-five persons have begun to keep the commandments of God and the faith of Jesus.

THREE have been baptized and united with the Williamsdale, Nova Scotia, church. Two have united with the church at Halifax, and two others are awaiting baptism.

SIX persons sailed October 8, from Hamburg, Germany, to take up missionary work in East Africa, and one worker from New York sailed recently for the Bermuda Islands.

BROTHER C. F. McVAUGH writes: "The work has been blessed in Mississippi during the last year. Forty-one persons have been baptized, and thirty more are keeping the Sabbath."

AT the Visalia, California, camp-meeting fifteen persons were baptized. Sales of Bibles and other religious literature from the book-stand on the camp ground amount to over \$2,000.

The San Francisco Bay city churches are uniting in an effort to place in their cities from 1,500 to 2,500 copies of this journal each week during the next six months of the Present Truth Series.

A NOTE in the Australian Union Conference Record says that at a baptismal service held in the Stanmore church, five went forward in the ordinance. The day previous two were baptized at Drummoyn.

In Oregon, five have accepted the message at Sitkum. At Cottage Grove, as a result of tent meetings, thirty-four have taken their stand for the Sabbath and other truths, twenty-one of these uniting with the church, and others awaiting baptism. Three have united with the church at Albany.

EIGHT persons have received baptism in Honolulu recently. Of the number one is a Spaniard, two are Portuguese, two are Hawaiians, and three are Chinese. The great truths of the message must eventually pick out the earnest in heart of all tongues and peoples. God is no respecter of persons.

Donations for October

OUR donations have been light for October, a month which ought to show increase. The returns of the year are beginning to come in. Generally God has blessed our land and our readers. Do not their hearts long to share some of this blessing with the needy of other lands, not so much needy physically, however great their poverty, as spiritually? They need a knowledge of Christ, and eternal righteousness and life through Him. We report receipts for three funds—a printing-press for China, a church for Tokyo, and general for India. Any mistakes we will be glad to correct.

	China	Tokyo	India
Previously Reported	\$543.72	\$272.01	\$115.07
Mrs. M. L. Edwards		10.00	
F. M. Bishop	.80		
Mrs. K. C. Wendt	10.00		
Mrs. Sid Macomber	.10		
Lydia Larson	1.00		
K. V. Walley	2.00	2.00	
Sarepta Himes	10.00		
J. P.	15.00		
Miss Selina Patterson	4.00	1.00	
B. R.	5.00	5.00	
A. B. Terrill	.25		
Andrew J. Thornson	.50		
A. Sleigh	5.00	5.00	5.00
Alberta Manley	.20		
Hattie Gifford		1.75	
Bertha McFadgen		2.00	
	\$597.57	\$298.76	\$120.07

Christmas, 1910

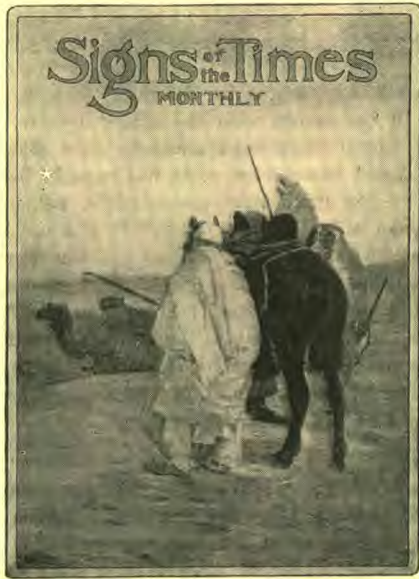
ALTHO the December number of the SIGNS MONTHLY is known as a Christmas number, still there is but a single article and only a few references to this festive day. However, that one article by M. C. Wilcox is just splendid. But the greater part of this issue is given to an exposition of other questions far more important. A few of them follow:

Catholicism and Protestantism

Has Catholicism grown strong? Has Protestantism degenerated? These questions are live, vital. Much depends on the facts. The editor writes interestingly and convincingly on this topic.

Astronomy and the Bible

"The Pleiades and Orion" is the title of the December article of this series. A score or more commendatory letters regarding this series have been received.



The Blessed Hope

Every believer in Christ's second coming should see to it that this magazine is placed in the hands of his neighbors if for no other reason than to get this article before them.

Narcotics and the Gospel

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Signs of the Times, Mountain View, Cal.



PUBLISHED WEEKLY

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MOUNTAIN VIEW, CAL., NOVEMBER 15, 1910

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

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

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Our Bible Band.—We are glad of the many responses we are receiving to our questions from our Bible Band readers. We have a mixture of replies, while some prefer leaving it to the editor. Some of our readers express their appreciation of the Bible Band, and tell us how much good the Band has been to them during the last three years.

Election Campaign.—The Temporal and Permanent.—The whole country nearly is in the agony of an election campaign. Millions are in doubt. The *Success* magazine, with its editorial board of 25,000 life subscribers, predicts a Congress nearly equally divided between the Republican and Democratic parties. But many of these Republicans are Insurgents who will have been placed there by Democratic votes. Many progressive Democrats will doubtless be elected by Insurgent Republican votes. And there are other possible combinations. No one can tell of a certainty what will be the result. Old party ties have been shattered as never before. When this reaches our readers, the contests will be over, and many will be disappointed, and none will be wholly satisfied save for a time. There is a government, a country, a commonwealth, in which we all may be citizens, which is sure to triumph whatever the opposition, and whose triumph every loyal subject shall share. Says the apostle Paul: "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to

the working whereby He is able even to subject all things unto Himself." Phil. 3:20, 21. Surely, it is a proud thing to be the follower of such a leader, the holder of such a citizenship. The lists are still open, and the invitation is to all.

A Step Backward.—It is stated that Turkey has decided that no alien teachers will be permitted in religious schools in the future within the domain of Turkey, and that all teachers, regardless of race or creed, must be Turkish subjects. In case of trouble, missionary societies would not be able to call upon outside governments. It might be for the best; they would then call more upon God. We are sorry that Turkey takes such a position, however.

Trouble in Spain.—At the time of the closing of our forms it is rumored in London, the despatch coming by way of Paris, that Madrid is in the throes of a revolution. The same news came by way of Lisbon. Religiously, a revolution may mean an entirely different thing in Spain from what it means in Portugal. In the latter country it seems clearly to mean religious liberty. In Spain the present ministry under Canalejas is disposed to liberty, and the clerical forces are as likely to be at the bottom of a revolution as are the socialistic element. Out of all the revolutions that are permitted, God will bring good to His own cause and work. The wrath of man shall praise Him.

Our Next Issue

Is our Thanksgiving number, with an entirely new cover page.

It will contain, besides, an excellent article by Mrs. White, entitled "Christian Homes."

Mr. Taylor, in his series on "The Master's Coming," will consider the question as to whether that coming has been retarded.

The article in the Revelation series will cover Rev. 1:9-20. "The Triumphant Son of God."

Our Outlook will present an article on Higher Criticism in Mission Fields.

Other articles not named are equally good.

Church and State in Portugal.—It is of interest in connection with the article by Mr. Rentfro in our Outlook department to note that what he predicted would soon come has already been decreed by the provisional government; namely, the separation of church and state. It was announced October 28, and another decree declares the freedom of the press. The government declined to attend a memorial mass, basing their declination on the ground that the government desires to remain neutral in religious matters. The press of the country, we are told, favors a president and cabinet like the United States.

Anarchy Prevalent.—The whole country was startled October 1 by the awful and hellish crime of the blowing up of the Los Angeles *Times* building and the murder of more than a score of men. Bombs were also placed for the evident purpose of wrecking the residences of Gen. H. G. Otis and Mr. Zeelandar, the secretary of the Merchants and Manufacturers Association, but through some defect failed to explode. A shoe merchant in San Francisco has been threatened by a gang of eight with destruction by dynamite if he fails to pay a certain sum of money in blackmail. Six sticks of dynamite were found cached near the residence of a Portland (Oregon) capitalist after his receipt of several threatening letters. Where will it end? Whose home is safe from the desperate degenerate who delights in the horrible death of his fellows? Where lies the responsibility?—Primarily, we reply, in rebellion against God and His law. Men who have the fear of God before them, who reverence His law, will not plot destruction of property or lives of their fellow men. Men who will reject the Decalogue, can not be expected to have regard

for human law which falls athwart their purpose. They deify their own ideas, and worship at the shrine of anarchy. But more than all, the men who, professing to be servants of God, fail to teach the sacredness of His law and the sure judgment that awaits the transgressor, are responsible, and more responsible than the ignorant anarchist who appears in the last act of the tragedy. "The law is slackened," and violence is in the land.

Moral Character and Sunday Law.—A pamphlet comes to our table entitled, "Lawyers, Morals, and Masons," said to be "moral guides adopted by The Chicago Bar Association on June 29, 1910." These "moral guides" are, generally speaking, most excellent, and if followed would greatly exalt the legal profession. The prohibitions they contain, however, indicate clearly the necessity of this action. The last part of the little pamphlet deals with moral character, especially involving the Sunday law, in which it is contended that a person "has not behaved as a man of good moral character and one well disposed to the good order of this country if he has habitually, knowingly, and wilfully violated the Sunday closing law." Now in the first place it is well to remember that neither courts nor legislatures can make standards of morality. That lies outside of their domain. They may legislate on civil things, prohibit incivility, enforce civility, or what is right between man and man, and man and the state; but man's duty to God, man's duty regarding moral questions, lies between himself and God. So Daniel, prime minister of Babylon and of Persia, regarded it. So also did the apostles. In every case where the test came they acted contrary to civil law. Morality demanded it. It may demand disregard of a Sunday law.

Higher Climbing by the Bird-Men.—Dec. 18, 1908, Wilbur Wright, at Avours, France, 360 feet; Sept. 17, 1909, Orville Wright, at Berlin, 565 feet; Oct. 4, 1909, Orville Wright, at Berlin, 1,600 feet; Jan. 12, 1910, Louis Paulhan, at Los Angeles, 5,000 feet; July 9, 1910, Walter Brookings, at Atlantic City, 6,175 feet; Oct. 24, 1910, J. A. Drexel, at Belmont Park, 7,105 feet; the last and greatest is Ralph Johnstone, at Belmont Park, Oct. 31, 1910, 9,714 feet. There have been a number of intermediate heights, but the above show the marvelously rapid progress in aviation.

Labor Troubles.—Strikes are on in both New York and Chicago at this writing. In New York it is the express companies' employees, and there are ominous threats that it may affect all transportation traffic. Conditions there have been attended with much violence. In Chicago it is the garment workers, largely women. The police made many arrests of supposed garment working women, but later found that some of those arrested were wealthy society women who were in sympathy with the strikers. Most of the women of prominence were garbed as working girls.

A National Federated Evangelistic Committee.—Steps were recently taken at Winona, Indiana, to form such a committee, the aim of which is to secure the hearty cooperation of all denominations in evangelizing America. It is hailed with delight in some quarters. But will it devote itself to purely Gospel work? Will it, in order to secure union, compromise truth? Will it make the unexpurgated Old Book the basis of their work? These are vital questions.

World's Christian Citizenship Conference.—It will not be long now before this great gathering will convene in Philadelphia. We expect to apprise our readers of its doings and what it means.

Our Subscription List.—There were added to our list last week 2,168 subscriptions. We expect more next week, and more still the week to come. Let the good work go on.