

Signs of the Times



"If the Son therefore shall make you free, ye shall be free indeed."
John 8:36.



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"Herein is My Father glorified, that ye bear much fruit." John 15:8.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3296.—Tobacco-Using Habit

In the SIGNS of September 20, on "Tobacco-Using Habit" you speak of the help one can receive in breaking the habit by taking a course of eliminative treatment at some sanitarium. Do you have to take a course in some man-established and man-constructed institution for the purpose of helping to be cleansed from sin, or is the promise in 1 John 1:9 to be accepted by faith?

W. G. C.

There is much more in this letter from our earnest correspondent, but these questions cover the real points in the case. We heartily agree with her that God is able and God is willing to give instant and absolute victory over every habit. We know from experience that He has done this again and again. There are many who have had the same experience as the one of whom our correspondent speaks, but all men have not faith. God does not always work the same with different individuals; in fact, it may be set down that He never works the same. It was not necessary for Him on His part to put His fingers on the ears of the deaf man whom He healed, or to make mud out of the dust and anoint the eyes of another and tell him to wash in a certain pool to heal his blindness, or to take another outside of the crowd and separate him in order to heal him. Jesus had demonstrated His healing power in restoring one sick unto death while He was at a distance. Why had He to do these things then?—In order to meet the weak faith of the one whom He healed.

Another thing, God wants clean, intelligent people. There are some who have used tobacco so long that they do not know what a terrible, filthy thing it is in their systems until they are once cleansed from it. They have not been convicted as the one to whom our correspondent refers; that is, convicted to that extent. In a general way they think it is inconvenient, undesirable, and to some extent an unclean habit; they would like to get rid of it; it injures them healthwise. They do not have, however, the sensitive, deep conviction of its awful sin, and consequently the simple faith to grasp the healing power of God. We recommend such ones as this to take a course of eliminative treatment and relieve the sensitive nerves from the narcotic effect of the nicotin, and then the Spirit of God can better reach them.

There is one other truth that is worthy of consideration. When we are convicted of that which is wrong, if we meet it right there and then with full purpose of heart, with all our soul depending upon the grace of Christ, He gives us complete victory, just as He gave the children of Israel victory at Jericho; but if we temporize with it, yield to it again and again, we will hold the victory for a while and then suffer defeat. That very thing will keep alive the appetite; and God suffers it just as He suffered Israel's foes to reign and become thorns and pricks to them, until they would get to that place where they would utterly abandon all compromise and temporizing and cast their whole soul upon God. The article was written in order to help all classes, even the unconverted who might read it; because we think it is a good deal easier to reach with the great spiritual truth of God the system freed from tobacco and not narcotized by its poison; and yet, on the other hand, Jesus Christ is a complete Saviour from sin, with power to save even to the uttermost.

Sanitariums are man-made, man-built institutions; yet we believe that they have come to the great, needy, suffering race through God's providence, and are agents of His in lifting souls to a higher plane physically, that His truth may better reach them spiritually. They are great teaching centers also for better, higher living; and we believe God desires His people to be teachers in this respect, so that they can help others to eat and drink to

God's glory. There is danger on both sides of this question. The danger always in those who have had a remarkably bright experience, is in demanding that others shall have a similar experience or else it is not genuine; and there is danger also in those who are conducting reform work along physical lines, in thinking that all cases must pass through certain rules and regulations. The truth of the matter is that God works in many ways, by human means and without them; and in all these we ought to recognize His hand and give Him the glory.

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3297.—The Bible Months

Will you please give the ancient months?

A. B.

The Jewish sacred year began with Abib, or Nisan (Ex. 12:2; 13:4; Esther 3:7); the second month, Zif (1 Kings 6:1); the third month, Sivan (Esther 8:9); the fourth month, Tammuz, named from the sun god (Eze. 8:14); the fifth month, Ab (Ezra 7:7, 8); the sixth month, Elul (Neh. 6:15); the seventh month, Tisri, or Ethanim (1 Kings 8:2); the eighth month, Bul (1 Kings 6:38); the ninth month, Chisleu (Neh. 1:1); the tenth month, Tebeth (Esther 2:16); the eleventh month, Sebat (Zech. 1:7); the twelfth month, Adar (Esther 3:7). These, beginning with April, followed the year around, the second month corresponding with May, the third month with June, etc. These do not exactly correspond with our English months, but nearly so. The Jewish civil year began with the seventh month, Tisri; the second month, Bul; and so on. Any good Bible dictionary will give a table of the Jewish months in correspondence with ours.

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3298.—Melchizedek

Please explain Heb. 7:3. Who is this man Melchizedek?

J. E. R.

It has before been shown in this journal, and it seems to us quite conclusive, that Melchizedek was one of a great order of priesthoods of which our Lord originally was the first, the Melchizedek of the universe, a king-priest. In God's plan Adam was to be the Melchizedek of this world; but Adam failed, and in consequence our Lord Jesus Christ comes down to this world and wins the place which Adam lost, and becomes our Melchizedek in a still closer sense. This Melchizedek who met Abraham may have been, as has been suggested by different ones, the Melchizedek of another world, whom God saw fit to place here for a little time as a type of that later Melchizedek of this world who should be manifested as the Seed of Abraham, yet receiving His priesthood from a higher quarter now, from the oath of God. If that be true that the Melchizedek who met Abraham was from another world, we could see the force of what is said that he is "without father, without mother, . . . having neither beginning of days, nor end of life," but was made a priesthood after the order of Melchizedek forever. We believe that the very subject itself opens a wonderful field of thought, shows marvelously what our Lord Jesus Christ has done for humanity, and throws new light on the priesthood, the sanctuary question, and the eternal future. It is impossible, however, to give more than a brief note in this department.



Schedule for the Week Ending December 10

Sunday	December	4	Philippians	1-4
Monday	"	5	Ephesians	1-3
Tuesday	"	6	"	4-6
Wednesday	"	7	Colossians	1-4
Thursday	"	8	Philemon	1;
			1 Timothy	1-4
Friday	"	9	"	5, 6;
			Titus	1-3
Sabbath	"	10	2 Timothy	1-4

THERE are seven different New Testament books in this week's lesson. We can scarcely more than touch upon each one. The city of Philippi was named for the great Macedonian king who founded it, in Macedonia, north of the archipelago on the great highway between Europe and Asia. Here it was that the last great struggle of the Roman republic against despotism was fought, where Brutus and Cassius were defeated by Augustus and Antony. Hence it became a Roman colony. The church was founded by Paul in A.D. 52 where he met at the place of prayer held in the house of Lydia. Acts 16: 13-15. The epistle speaks for itself.

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EPHESIANS comes next in order. Ephesus was a city located in Asia Minor; the great center to which flowed the commerce of the East and West. The inhabitants were noted for their licentiousness and luxurious life, cultivation of the magical arts, and the fanatical worship of Diana, or the Asiatic Artemis. Her temple, owing to its wonderful structure, its great magnificence, and its extravagant embellishments, was one of the wonders of the world. Here Paul sojourned three years, broke the power of the idolatrous religion over the hearts of many, and established a great church. The epistle to the Ephesians, like that of the Colossians, is one of wonderful depth; and only those can truly appreciate it who have tasted of the deep things of God. Three of the chapters are doctrinal, dealing with the Godhead and His relationship to man. Three are moral and practical. From the epistle we would gather that the church was most devoted and earnest.

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THE epistle to the Colossians is very similar to that of Ephesians, written to the church at Colosse, a chief city of Phrygia in Asia Minor. It was probably founded by Paul.

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TIMOTHY was the son of a Greek father and a Jewish mother. His mother, Eunice, was converted by Paul after his visit to the region of Lycaonia in A.D. 51, and Timothy became his own son in the faith and one of his constant companions in his missionary journeys. One object of the epistle seems to be to encourage Timothy amidst the difficulties of his position at Ephesus. It urges him to devotion to study, to faithfulness, assuring him that whatever men may do, the foundation of God stands sure. It is filled with excellent instruction for ministers in all ages. It was written after the apostle was liberated from his first imprisonment, seemingly; the second epistle was written while he was in his second imprisonment and just before his death. It breathes constancy and courage; appeals to the young man with all the ardor of an old soldier to be faithful to the last.

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BETWEEN this first and the second epistle that of Philemon was written, a personal epistle to a friend regarding Onesimus, once a slave, who had run away from the house of Philemon, but was converted by Paul and was baptized and returned to his master.

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TITUS was a Greek by birth, was converted by the apostle Paul, and is called his own son after the common faith. He seems to have been the first Christian converted who was not circumcised, and he was taken by the apostle to Jerusalem to try the matter, where the council decided against this necessity. Compare Acts 15 with Gal. 2:3. He seems to have been a very efficient minister, and was sent by the apostle to different churches to help them through their trials. It is a condensed code of instruction on doctrine, morals, and discipline; is filled with excellent matter for the Christian minister and church.

Signs of the Times

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

For Terms, See Page 15
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Branches of the Living Vine

By Mrs. E. G. White

"Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

JESUS was about to take leave of His disciples, and return to the Father. He had been presenting before them the close union with Himself by which they could maintain spiritual life when His visible presence was withdrawn; and to impress the thought upon their minds, He gave them this appropriate and striking illustration of His relation to believers. The Jews had always regarded the vine as the most noble of plants, a type of all that was beautiful, excellent, and fruitful. "As a nation," our Lord would seem to say, "you prize the vine. But I am the true Vine. As sinners, you should prize a connection with Me above all earthly good. The branch can not live separated from the vine; no more can you live unless you abide in Me."

Our Lord has here given us a rule by which true disciples may be distinguished from those who claim to follow Him, but have no vital connection with the Source of life. There is a wide difference between a pretended union with Christ, and a real connection with Him by living faith. A profession of religion may place men in the

church, but it does not prove them true followers of Christ. The question is, Do they bear fruit to the glory of God? For "by their fruits ye shall know them."

"I am the Vine, ye are the branches." Can we conceive of a more intimate rela-

faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of His cause, we constantly receiving grace from Him, and Christ accepting gratitude from us.

When this intimacy of connection and communion is formed, our sins are laid upon Christ, His righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in Him. We have access to God through Him; we are accepted in the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to Himself.

The Father is the Vine-dresser. The living branches are often subjected to His skilful and merciful pruning-knife, "that they may bring forth much fruit;" but the withered, lifeless branches are severed from the Vine. Their end is to be burned, when the "Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity."

tion to Christ than this? The root sends its nourishment through the branch. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from Him.

This spiritual relation can be established only by the exercise of personal faith. This

of Christ have as deep an interest in the lesson of the vine and its branches as had the disciples who listened to His words. In the apostasy man alienated himself from God. Evil is so identified with human nature that no man can overcome in his own strength. But tho the separation from God is so wide, Christ has made provision to connect us again with Himself. Through this union we receive moral and spiritual



(FOR ARTICLE SEE PAGE 6)

power. If we have the spirit of Christ, we shall bring forth the fruits of righteousness,—fruits that will bless our fellow men and honor and glorify God.

Those who share the suffering and reproach of Christ now, will share His glory hereafter. He “will not be ashamed to call them brethren.” His angels will minister to them. To those who have united themselves to Him, He declares: “Thou a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of My hands. Thou art continually before Me.”

O, what amazing privileges are offered us! Will we put forth earnest efforts to form this alliance with Christ? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord?

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first, and last, and best in everything. But this union costs us something. It is a relation of utter dependence to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness,—sin in all its forms,—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to

Christ without detaching themselves from these cherished idols.

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. It is only through the grace of Christ, by courage, by faith, by watchfulness, that we can hope to gain the victory.

Believers become one in Christ; but one branch can not be sustained by another. The nourishment must be obtained through vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith in the Son of God. That is the meaning of the injunction, “Abide in Me.” The life we live in the flesh is not to the will of men, not to please our Lord’s enemies, but to serve and honor Him who loved us, and gave Himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.

“Whosoever is born of God doth not commit sin.” He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, “What shall I render unto the Lord for all His benefits toward me?” “Lord, what wilt Thou have me to do?” The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

ceive in that day of settlement, will be what they themselves have chosen, and to which and for which they have fitted themselves long before.

Character Alone

will determine the outcome. What man really is, what God finds him actually to be, will be the only item considered by the great Judge. A heavenly character will naturally pass up and into the heavenly abode, while a satanic character will find its level elsewhere.

In character alone men are like or unlike God. And character is but the result of a life lived,—the result of thought, of word, of act. Character, indeed, is but the fixed habits of life, tied into a bundle by man’s choice. Therefore the works of every day determine the great question of whether or not we shall stand in the great day, of whether we shall have life or death.

This truth is strikingly set forth in the letter of Paul to the Corinthians. Speaking of Christ, the great Foundation of all Christian character, he said: “Let every man take heed how he buildeth thereupon. . . . If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” 1 Cor. 3:10-13. Character symbolized by wood, hay, and stubble, will not endure the terrible realities of the day when Jesus comes.

Everything in the form of sin, or which is connected or identified with sin, must perish when the glory of the King is revealed. Men who have refused God a place in their lives, refused to allow the “spirit of burning” (Isa. 4:4) to purge away the “dross” and the “tin” (Isa. 1:25) of their characters, must have that dross and tin consumed by His presence at His coming. But at *that* time, the destruction of the dross means the destruction of the men themselves.

Afraid of God Their Saviour

In ages past, men were afraid at the slightest revelations of God’s glory. At the base of Sinai, Israel pleaded with Moses, “Speak thou with us, and we will hear: but let not God speak with us, lest we die.” Ex. 20:19. Said Manoah to his wife, when only an angel had spoken, “We shall surely die, because we have seen God.” Judges 13:22. Even Isaiah feared because of a vision, saying, “Wo is me! for I am undone; . . . for mine eyes have seen the King, the Lord of Hosts.” Isa. 6:5. God Himself had said, “There shall no man see Me, and live.” Ex. 33:20. What, therefore, *must* be the portion of those who, without the protecting shield of Christ’s righteousness, are ushered into the very presence of the King of Kings, when He shall come, not only “in His own glory,” but in all the glory of the Father, and the glory of the angelic host? Luke 9:26.

“Our God is a consuming fire.” Heb. 12:29. Said the psalmist, “Our God shall come, and shall not keep silence: a fire shall

The Master’s Coming

By Charles L. Taylor

V. What His Coming Will Mean to the Incurably Wicked

THE great day of the Lord will surely come. Suns may rise and suns may set; a few months or years may run their course; men may continue their forgetfulness and their mad rush after earth’s fleeting treasure and pleasure: but some day the end will be reached, and the opening heavens will reveal the awful glory of an approaching Christ. The trumpet tones of Michael will announce the drama of time ended, and the curtain will be rung down, to rise no more.

That terrible day, tho fully declared and set before the world by faithful servants of God, will find the last generation of mankind all unprepared. Men have heard but not heeded. And when at last, by veiled sun, by mighty earthquake, by rended heaven, and by suspension of nature’s laws, the day of His appearing actually comes, there will go up from the millions of unprepared and awe-stricken inhabitants of earth the mournful wail, “The great day of His wrath is come; and who shall be able to stand?” Rev. 6:14-17.

Indeed, we may well ask, and ask now, Who shall be able to stand in that day? What will that day demand at the hand of each and all who will live to meet it? Especially, what will it mean to those, whether living or dead, who have no hope in Christ?

There is no room here for speculation. The issue is too great, the results are too momentous and far-reaching to admit of idle fancy or undemonstrated theory. What says the Bible?

First of all, the Scriptures certainly make it plain that the second coming of Christ is the time of general reward for mankind. “Behold, I come quickly,” is the word; “and My reward is with Me, to give *every man* according as his work shall be.” Rev. 22:12. “The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matt. 16:27.

The record is plain and unimpeachable. *All* men will be rewarded when He comes. But notice, dear reader, that the reward shall be determined *according to man’s works*. There will be no arbitrary bestowal either of blessing or curse. What men re-

devour before Him, and it shall be very tempestuous round about Him." Ps. 50:3. No wonder that sinful men will then call for the very mountains to fall upon them and hide them. But there will be no hiding-place in that day. His consuming glory will be everywhere, it will find out all; and the wicked shall perish at His presence. 2 Thess. 1:7-10; 2:8; Rev. 6:15, 16; Isa. 2:19.

Prophecies of That Day

Many were the prophets who spoke of the terrible glories of that day, and what the day would mean to those out of harmony with God's great Gospel plan. Said Zephaniah: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." Zeph. 1:14-17. Isaiah wrote: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." Isa. 13:6, 9.

Joel also saw in vision the events of the great day. "Let all the inhabitants of the land tremble," he wrote, "for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Ah, that *will* be a dreadful day to the shelterless wicked! When the Lord shall begin the marvelous manifestations of His power, and "shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones" (Isa. 30:30); when the very "earth shall reel to and fro like a drunkard, and shall be removed like a cottage" (Isa. 24:20); when all the great cities are reduced to ruinous heaps (Jer. 4:26); then will men awake as from long sleep, but only to learn that salvation's day is closed and they are lost. Then, in despair, they will begin to search for God's Word (Amos 8:11-13); they will cast their hoarded treasures to the moles and to the bats (Isa. 2:20); they will earnestly tho selfishly pray, but their prayer will not be heard. Prov. 1:27-29.

That day will be a day of destruction to the heathen. Obadiah 15, 16. It will also be a day of awful disappointment and anguish to the hypocritical, faithless churchman. Said Jesus, "Many will say to Me in that day, Lord, Lord;" but He will declare unto them, "I never knew you: depart from Me, ye that work iniquity." Matt. 7:22, 23. Many will learn, when too late, that the robe of selfish pretense will not pass the test of God's all-seeing eye; and they will mingle their wails with the great lost multitude in the outer darkness. Matt. 22:11-13. They

will inherit the portion of hypocrites. Matt. 24:51.

On Which Side?

We are living in momentous times. The lines are fast being drawn, and men are ranging themselves for the final action. We shall soon be able to "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:18. There will be but two classes when Jesus comes,—those who are truly and wholly the Lord's, and those who are incorrigibly evil. Great power from God will perfect one class in holiness, and great power from Satan will confirm the other in sin.

As to which class we shall belong to, it is for us to say. "Now is the accepted time." Probation's hour is still lengthened; but let no one presume upon present mercy, or think that perhaps another probation waits. This is our only testing time, and the fast westerling sun of time admonishes us to hasten our preparation.

May God help you and help me so to choose Him that when the great day comes we may not be found calling for rocks and mountains to hide us, but gladly and safely hidden in Him.

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Biblical Paradoxes—No. 3

"AS SORROWFUL, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:10. There are many things to occasion sorrow in this world. Jesus was a man of sorrows; but with all His sorrow at the sense and sight of what sin had wrought in this world, He had a constant, abiding, and internal peace and joy that all the sorrows of the world could not take away, or swallow up. It was the sweet peace and joy of hope and Heaven. He never lost sight of this

joy, and He desires to give us the same joy, that we may rejoice, even in sorrow.

We may be poor in this world's goods, and poor in spirit, and at the same time be rich in *faith*, and in *good works*, and hence be able through God to make others rich in the grace of God in this life, and rich in the eternal glory of God hereafter.

Again, we may have nothing in this world; like our divine Lord, we may not have a place to lay our heads, in life or in death. But Jesus is *heir of all things*; and if we are Christ's, then are we Abraham's seed, and joint heirs with Him of all things. *All things are mine*, if I am His. How can I keep from singing?

H. A. ST. JOHN.

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Be Bearers of Sunshine

In this old world of ours there is much of heartache and sorrow. Many people are always going about bearing these things. It is therefore our duty, so far as possible, to be bearers of sunshine. By being sunny and cheerful ourselves we can add greatly to the happiness of others. Have you not noticed even in crowded places, where nearly all were strangers, how a radiant and cheerful personality brightened up everybody? The bright smile of a young lady has put all in a thronged street-car in good humor, and made them forget the discomforts of hanging on to a strap and being jostled and squeezed by others trying for a place. The prattle of a little child, the matronly look of a happy mother, have all radiated sunshine in a despondent looking throng.

Just be cheerful yourself, and you will soon realize what a benediction it is not only to those with you, but also to yourself. Many of us have burdens heavy enough to weigh us down if we do not get just a little lift now and then.—*Pacific Coast Gazette*.

Our Bible Reading

The Origin of the Sabbath

1. For whom was the Sabbath made?

"And He said unto them, **THE SABBATH WAS MADE FOR MAN**, and not man for the Sabbath." Mark 2:27.

2. When was it made?

"It is a sign between Me and the children of Israel forever: for **IN SIX DAYS THE LORD MADE HEAVEN AND EARTH**, and on the **SEVENTH DAY HE RESTED**, and was refreshed." Ex. 31:17.

3. What was the first step in its making?

"And **HE RESTED ON THE SEVENTH DAY** from all His work which He had made." Gen. 2:2.

4. What was the second step?

"And **GOD BLESSED THE SEVENTH DAY**." Gen. 2:3.

5. What was the third step?

"And God blessed the seventh day, and **SANCTIFIED IT**." Gen. 2:3.

6. Why did He do this?

"**BECAUSE THAT IN IT HE HAD RESTED** from all His work which God created and made." Last part of Gen. 2:3.

7. What does the psalmist declare that God has done concerning His wonderful works?

"He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion." Ps. 111:4.

8. What great twofold truth then is revealed in the Sabbath?

"And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that **I AM THE LORD YOUR GOD**."

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that **I AM THE LORD THAT SANCTIFY THEM**." Eze. 20:20, 12.

NOTE: In the Sabbath God has made His wonderful works to be remembered. Just so long as man kept the Sabbath as God gave it they did not know idolatry. His own people never went into idolatry until they had forsaken the Sabbath. Just as long as they observed the Sabbath they kept in mind two great things concerning God. One was that He was God and God only, the Creator of the heavens and the earth; and the other that He was not only the Lord who created them, but He was the God who sanctified or saved them. That is what the design of the Sabbath is now just as truly as it was in the past.



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

V. The Church in Ephesus

WE begin this week the study of the internal or spiritual conditions of the church of God from the days of the apostle to the end, presented before us in the symbols of seven churches in Asia, characteristics of which, together with the names perhaps, were symbolical of the whole church throughout her career.

First, it is well to note that while the symbols are of individual bodies of believers, local in the apostle's day, they do not symbolize organizations, but conditions. There were no such hard and fast organizations in the apostolic times as have been developed by men in subsequent periods. The important thing in God's sight then and now and always was character and service, character in service for the salvation of souls and the glory of His name. Conditions in those simple organizations in Asia Minor were symbolical of different periods and conditions in the churches as a whole.

Then, too, we can not mark a definite time when one condition succeeded to another. Sometimes they telescope each other or overlap or are contemporaneous. The most that we can do is to indicate the approximate time when a condition began and could be said to be evident and prominent.

Some of these conditions apply to individual believers in all ages. This is indicated in the seven-times repeated exhortation, "He that hath an ear, let him hear what the Spirit saith unto the churches."

The promises to the overcomer are likewise to all overcomers, even as our Lord is to all what He reveals Himself to each; but the revelation of Himself and the promise to each church are especially fitting to the condition represented by the church named. For instance, all overcomers will eat of the Tree of Life, all will have the new name, all will reign with Christ; yet these promises are peculiarly appropriate to the class to which they are addressed. Keeping in mind the foregoing suggestions will help to our understanding of the messages to the churches.

The Answer of the Book

[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.]

Scripture Lesson

Rev. 2:1-7, A. V.

1. Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks;
2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
3. And hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted.
4. Nevertheless I have somewhat against thee, because thou hast left thy first love.
5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.
6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.

1. To whom is the first letter addressed?

"To the angel of the church in Ephesus." 1

2. Who sends the letter?

"These things saith He² that holdeth the seven stars in His right hand, He that walketh in the midst of the seven golden candlesticks."

3. What words of approval does He speak to Ephesus?

"I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for My name's sake, and hast not grown weary." 3

4. What reproof does He bring to Ephesus?

"But I have this against thee, that thou didst leave thy first love." 4

5. What earnest admonition does He give?

"Remember therefore whence thou art fallen, and repent and do the first work." 5

6. What would be the consequence if the admonition were rejected?

"Or else I come to thee, and will move thy candlestick out of its place, except thou repent." 6

7. For what other thing did He commend Ephesus?

"But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate." 7

8. What call does He make for attention?

"He that hath an ear, let him hear what the Spirit saith to the churches." 8

9. What is the promise to the overcomer?

"To him that overcometh, to him will I give to eat of the Tree of Life, which is in the Paradise of God." 9

Notes on the Text

1. To the angel.—The word "angel" means messenger, and is applied in other scriptures to men, but in the Revelation it invariably refers to a spirit being, whether good or evil. To God's heavenly messengers is given charge over things earthly. This is especially emphasized throughout this book. We see no reason, then, why the message from the Son of God to the churches may not be addressed to the angel over the particular church addressed, he representing that church with her ministers. "Ephesus."—The city of Ephesus was one of the largest and most important in Asia Minor. Here was the great Temple of Diana, or Artemis, one of the seven ancient wonders of the world, marvelous in its richness and structure. In this city was raised a strong church of God. See Acts 19. It is not the church of Ephesus, but in Ephesus; literally "to the Ephesian assembly." The name denotes "desirable," and fittingly symbolizes the first stage of the Christian church, down to about the year 100, when love began to wax cold.

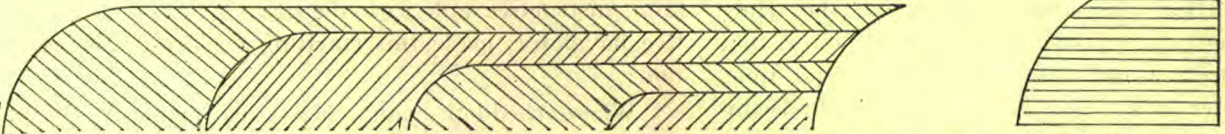
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2. The Sender of the letter is our Lord, holding the seven stars (the angels, 1:20) and walking among the candlesticks (the churches). He thus shows His care and knowledge of His people. And He who knows and cares is always ready to help.

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3. "I know thy works."—A wonderful assurance, whatever may come, if the soul is true to God; but a fearful thing to the soul unfaithful. God knows our works, our motives. That early church did not have an easy time. Her course was marked by toil which demanded patient endurance. She was true to God. She knew His Word, and by that Word could weigh the hollow, false impostors and reject them. Let the church hold ever to the sinful, sinning soul as long as she can help him and her own faith hold dominant; but when he will not be helped, when he would lead others astray, let the church find him false and reject him. The same apostle through whom God gave the Revelation and who was minister of the local church at Ephesus writes: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." 2 John 10, 11. It may well be believed that our ultra Higher Critics would have found cold welcome at Ephesus. That early church proved true to God, bore the cross for Christ's sake, and did not grow weary of her burden. Happy indeed is that church who can receive such approval from the Master.



THE SEVEN CHURCHES OF REVELATION II AND III								
	EPHESUS	SMYRNA	PERGAMOS	THYATIRA	SARDIS	PHILADELPHIA	LAODICEA	
BLENDING OF CONDITIONS								
THE SENDER OF THE LETTER	The Master of Assemblies							
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error							
REPROOF OF THE CHURCH	Departed from First Love							
EXHORTATION	To Repentance and First Works							
WARNING OF CONSEQUENCES	Removal of Candlestick							
CALL TO HEAR	All Concerned in Salvation							
PROMISES TO THE VICTOR	Tree of Life							

Note the division of each of these epistles in the column at the left, and the application of this analysis to Ephesus. As our study proceeds we will add diagrams of other churches till the great prophecy is complete. Thus we shall be able to look through the whole prophecy at a glance.

tatized. Some say that it was based upon a wrong conception of his too liberal teaching. Others hold that the sect were followers of another Nicolas. Generally, however, it is held that their teaching was corrupting, making no distinction between meats offered to idols and clean meats, and permitting a plurality of wives. God hated these deeds of the flesh which doomed to death the doer; so also did Ephesus.

8. The Spirit.—The letters to the churches are from Jesus Christ, but they are inspired and pressed home by His Spirit. Do not slight His Spirit's teaching.

9. The Tree of Life.—It is first mentioned in Gen. 2:9, a tree in the midst of the Garden of God, perpetuating life by its wonderful fruit. When man sinned he was barred from the garden and tree, because God would not perpetuate sin. Gen. 3:24. That Garden of Eden planted of God, it is not unreasonable to believe, was removed from the earth till that time when all God's creation shall be redeemed from sin, and the curse forever removed. Then will the Tree of Life again be upon the earth, and to it all God's children shall have access. Rev. 22:1, 2. (See also 2 Esdras 7:26.) That tree is a fitting symbol of Jesus Christ and the Word of God, even as His children are called "trees of righteousness." Isa. 61:3. The overcomers in Ephesus, who have by faith fed on Christ, shall be actual partakers of the Tree of Life. The promise is the pledge of a universe free from sin.

The Gospel Lighthouse

By H. C. J. Walleker



THE Lord, Jehovah, the One who made the heavens and the earth, is the only true God. "He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:22. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:10. One of the greatest kings of this world was at one time so powerfully convinced of the truthfulness of the above words, that he exclaimed, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a Revealer of secrets." Dan. 2:47.

A large part of the Bible consists of prophecies, but there are comparatively few who study this portion of the good old Book. Yet the Author Himself invites us to "seek ye out of the book of the Lord, and read." Isa. 34:16.

If we will search the Book of God, we have the assurance that He will teach us to profit, and lead us in the way that we shall go. Isa. 48:17. The prophetic Word shows us indeed that God knows the end from the beginning. The apostle Peter tells

us that this Word is as a light shining in a dark place, and we do well if we take heed to it. 2 Peter 1:19.

The Lord has foretold the rise and fall of cities and nations, and we may see that His Word has been and is now being fulfilled. The large majority of people have always been slow to believe God; slow to take Him at His word. In the days of Noah unbelief was great; but what the Lord had said, came to pass, and the Deluge took the unbelievers away.

The Egyptians, who at one time defied the Ruler of the universe, and kept the people of God in bondage, found Him true to His word, when it was too late for them. Here is another prophecy concerning Egypt; see how literally it has been fulfilled:

"And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation, and they shall be there a base kingdom. It shall be THE BASEST OF THE KINGDOMS; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Eze. 29:14, 15.

All must acknowledge that Egypt is one of the basest of nations to-day. The Lord said of the great kingdom of Babylon:

"And it shall come to pass, when seventy years [beginning 606 and ending 536 B.C.] are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. 25:12.

Babylon was taken by Cyrus two years before the seventy years closed, 538 B.C., and in course of time the prophecy was completely fulfilled; and to-day where once the beautiful city stood is a waste desert, a dwelling for the wild beasts. Isa. 13:19-22. To the proud Chaldeans, this prediction spoken by the servant of God, seemed as empty words; but when the time came, God's word was fulfilled.

Many prophecies foretold the first coming of Christ, and different events in His life here on earth; but even His disciples were slow to believe that which was written. Hear what He says to them: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?" Luke 24:25, 26. If they had taken heed to the prophetic Word, they would have found hope and comfort in the dark hour when their Master was taken from them by the cruel Roman cohort. He Himself had likewise told them at different

4. "Somewhat against."—O, it is an awful thing for the Perfect One to have aught against us; because however slight it is, it will stand. He seeks our justification, not our condemnation, and He can not condemn unless eternal justice and righteousness demand it. He does not condemn because we are unlovable, because He does not like us, because of our height or color or social condition, because of any whim or prejudice; but solely and always because we identify ourselves with sin, and it would as truly prove our destruction to justify as it would to condemn. It is a sad thing to lose one's first love, ardent, warm, tender, impulsive yet constant, solicitous, anxious for the work of God, unselfishly, joyfully sacrificing for others' salvation. The first love ought to be preserved for deeper, truer, sweeter experience. To lose or leave one's first love, is to lose all joy in Christian life.

5. "Remember, . . . repent, . . . do."—There is but one way to regain that first love, and that is the Master's way. Remember where you wandered from the way, turn again to the Wronged One, and do the first works. How did you do at first?—You went as a poor, wretched, fallen sinner, confessing your sin and pleading for your cleansing. He heard you, welcomed you, forgave the sin, bestowed upon you the Spirit of adoption, and smiled upon you; and there was born within your heart the new, sweet, first love of the soul to its Saviour. Would you have that love restored?—Do the first works.

6. "Or else."—There is but one alternative. To return is to live. To fail to do the first works is to admit some rival in your heart to Jesus Christ. Then you can give no light to the souls in darkness, your candlestick becomes useless. You let the light die out, and the Master must remove the dead candlestick, and put in its place one which holds the burning, shining light of His Gospel. Even so it was with that early church. Failing in her first apostolic love and zeal, philosophy and formality took the place of life and religious zeal, and the candlestick was removed. A persecution came upon the church, and the true souls in Ephesus passed to Smyrna.

7. "The Nicolaitans."—An immoral, corrupt sect said by some to have sprung from Nicolas (Acts 6:5), one of the seven deacons, who apos-

times what was coming; but their minds were so filled with the "orthodox" teaching of that time in regard to the Messiah, that they could not understand. O, how slow men are, to-day even as then, to believe God!

After the apostles received the Holy Ghost, they preached with great power, that Christ would come again the second time. Peter says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16. John says, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. They were not following the teachings of men when they wrote thus, but their statements were based upon the sure word of prophecy. May we, living in the days which are so filled with events pointing to His second coming, take heed and learn a lesson from the failure of others, lest that day come upon us unawares.

We know that there shall not fail one word of that which God has revealed through His servants. The day is fast hasting on when all shall be fulfilled. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

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God and His Creature Man

By Emma Hildreth Adams

In What Form Did God Appear to Men in Early Old Testament Centuries?

THE question can be answered definitely only from the Word of God itself. Aside from that volume, not all the treasured libraries of the world can set forth the intensely interesting truth in the case.

None of them contain an ante-Flood portraiture of Him who lifted up the young hills, set the first streams to flowing, decorated the new valleys with flowers.

No other volume touches authoritatively the Creator's relations with mankind before the Deluge. Therefore to it we turn for illumination upon our inquiry.

In Gen. 1:26 there gleams a definite clue to the form of God. In His proposal there recorded to Christ, the active Creator of the earth, occur these very significant words:

"Let Us make man in *Our image*, after *Our likeness*." And the result?—"So God created man in His *own image*, in the image of God created He him."

This announcement alone, of the grand inception of the once noble human form, ought to prohibit forever and under all circumstances, every member of the race from doing any deed which can dishonor the "image of God." It should impel men to live godlike lives; to cease from all the infernal things they now do to each other; to stand up for purity, justice, and right.

But there is more. In Gen. 5:1 occurs this very emphatic statement: "In the day that God created man, in the *likeness* of God made He him." Can there be denial of that assertion?

More than fifteen centuries after that final act of creation, after the great Flood had accomplished its tremendous purpose, after Noah and his sons had again set foot upon solid matter, and again were giving thought to gaining a livelihood, God, in a kind, instructive talk with the great primitive navigator, made this startling declaration:

"Whoso sheddeth man's blood, by man shall his blood be shed: FOR in the IMAGE of God made He man." Gen. 9:6.

The swift years pushed by, and in anno Domini 60, twenty-four centuries after God's decisive utterance to Noah, the apostle James, writing to the "twelve tribes scattered abroad," urging them, inspiring them, to nobler courses of life, said, "But the tongue can no man tame. . . . There-with bless we God, . . . and therewith

Lo, He Comes

By Marion E. Hull

THROUGH the twilight, through the gloaming
Of the swiftly passing day,
God is flashing to the nations
Signals of the coming fray.
Men may read it in the judgments
That are falling on the world
For the deeds that quench the Spirit,
Where Sin's banners are unfurled.

They may read it in the reckless
Race for riches, place, and fame,
While the racers crush the helpless
In their mammon-maddened game.
It is written in the records
Of the strivings of the soul
That has bartered all of heaven
For a gilded, crumbling goal.

God is waiting, sternly waiting,
Justly balancing the scale;
And no power of man's devising
'Gainst that justice can prevail.
Sure as shines the sun above us,
Sure as rivers seek the sea,
God will soon declare, "Tis finished—
Time is now eternity."

Heed, ye careless! Heed the warning
God is flashing forth to-day!
Earth and heaven are loudly telling
That our God will not delay.
He is coming, say the prophets—
Shout it till the welkin rings!
He is coming—earth declares it—
Lord of Lords and King of Kings.

curse we men, which are *made* after the *similitude* of God."

These scriptures, if words at all deserve our confidence, if simple, direct assertions can, in any case, stand unshaken, must lead to the conclusion that God created man an image, a likeness, a copy, a representative, of Himself, not only in respect to bodily form, but in mental, moral, and spiritual likeness as well, yet vastly, inconceivably inferior to Him in knowledge, might, and power.

True, God is a spirit-being, while man is of the earth, earthly; yet the inference must be that man's physical form, at creation, was an image of God's spirit form, and was undoubtedly a nobler form than that of any of his successors who walk the earth to-day.

The total history for 2,000 years succeeding the fall, indicates that God appeared to men, conversed with men, instructed them, reproved them, in the form of man. The in-

terviews with Adam, Cain, Noah, bear that impress.

A notable instance to such conclusion is portrayed in the charming visit which God or Christ and two angels paid to Abraham, one fervid noonday, as he sat at his tent door in Hebron on the plain of Mamre. Especially is this apparent in the magnanimous concessions made to Abraham's requests of God when they two were deliberating upon Sodom's fate.

In that same year God held an intensely interesting talk with His "friend" Abraham, touching the birth of Isaac. The purpose settled, it is said that God "left off talking" with Abraham, thus indicating that the two persons had communed together.

Other instances might be cited of personal meetings between the Author of the universe and leading members of the race. A very remarkable occasion occurred in the life of Jacob at the ford of Jabbok, where, it is stated, "there wrestled a man with him until the breaking of the day."

That was an extraordinary scene. Both members in the contest asked of the other his name. Gen. 32:24-30. Jacob announced his name readily. His Opponent answered the question by pronouncing a rich blessing upon the human wrestler. Thereby Jacob knew Him, and cried, "I have seen God face to face, and my life is preserved."

The book of Exodus teems with instances wherein God and Moses, that most remarkable character of all history, held close converse concerning the transcendent scenes and deeds in which the latter acted a most distinguished and honored part through over forty years of his life. Chapter 33:11 states, "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

Joshua also, upon assuming the position of leader of Israel at the withdrawal of Moses, acquired strength, wisdom, courage, for his mammoth task, from cheering, personal conference with God before the great host crossed the Jordan.

All that keen, pointed instruction, those mighty promises of needed power, those exact, penetrating commands, appear to have come from lips distinctly visible to the new general in authority.

The many subsequent centuries of Bible history down to the close of prophecy, furnish indications of God's personal presence upon the earth, and His communication with the race in the form of man.

Still, in the vast majority of cases, during Israel's long, stubborn, backsliding career, He chose to make known to them His grief, His disapproval, His threats of punishment, through seers, visions, prophets, angelic messengers, and startling dreams.

The entire Bible narrative glows with pathetic evidence that the beings God has created in His *own image*, are inexpressibly dear to Him; that He craves to be near to them; that He welcomes communion with them, and desires to smooth their rough pathway till it ends in glory eternal.



MOUNTAIN VIEW, CAL., NOVEMBER 29, 1910

Manuscripts should be addressed to the Editor

Lessons from David

IT is said that poets "learn in suffering what they teach in song." This was the experience of the sweet singer of Israel. Part of his marvelous gamut of poesy we may ascribe to inspiration, but it was nevertheless the revelation of truth which had been transmitted through the crystalline texture of his own soul.

His marvelous shepherd psalm is the out-breathing of a soul that had stood in the solemn hours of night upon some lonely hill-top, and looked out upon the drear world about with its lurking enemies and hidden dangers, and then up to the grand starlit skies, and from the strange experience had drawn comfort for all loneliness, solace for all fear, light amidst the darkness, and courage for the unknown darkness that loomed big before.

That early shepherd life left its deep impress upon his soul, and left its trace on many a line of his psalms.

"Love had he found in huts where poor men lie;

His daily teachers had been woods and rills,
The silence that is in the starry sky,

The sleep that is among the lonely hills."

Suddenly he rose from the quiet, humble life of the shepherd boy to be the companion of the king, the idol of the people, and the champion of the armies of the living God. But his is still the same clean, harmonious, consistently humble character as of old. He loses none of the gracious sweetness of the lowlier and more happy days.

But from the dizzy height he is suddenly plunged to the lowest depths of outlaw and fugitive. More than once he has the power to turn the issue of the conflict; but his holy purpose to harm no hair of the "Lord's anointed," holds him steadfastly to an absolute trust in God. Here indeed his life shines out the clearest and the brightest. God needs no aid from him against the power of the tyrannical and God-forsaken king.

Tho he is "hunted like a partridge upon the mountains," and learns by deep experience the weariness, the loneliness, the homelessness, the coldness, of the exile's and the alien's lot, his courage never fails, his spirit never breaks, but waits until the providence of God shall prove to all the kingly heart that beats within his breast.

And when by swift transition he sat upon the throne of Israel, he did not change, "but kept in lofty place the wisdom which adversity had bred."

It is this man whom the Scriptures declare to be a "man after God's own heart." Up to this point in his life he is God's ideal of a human being. He has lived as God would have humans live.

Then, when life has run out in golden

deeds wrought by a kingly soul, he sinks down deep, deep into the deathsome mire. In this he falsifies all his past, ruins forever his peace of heart and the prosperity of his kingdom.

From this time on, both in his conscience and in the turmoils of his kingdom, "his sin is ever before" him. From this time forward, trouble is never far away. Four sons are lost to him in the vengeance of justice that pursues him until he has restored, according to his own pronounced sentence, "fourfold."

And so the sunlight of the earlier hours of life, gives way to clouds and shadows and the chill of afternoon. The day of life goes out in hope, but amidst the saddening consciousness of what he has done in bringing in the hatred and rebellion and murder and discontent and alienation so rampant in his own family and his own kingdom.

Sad as is the sequel, and plainly as is written in all of it the truth, "The way of the transgressor is hard,"—there are scoffers who turn to the crime of David as a pretext for reviling God and taunting His followers. But God is not mocked. He allowed David to feel the curse of his sins, and to see the consequence of evil, even when confessed and forsaken.

It is also manifest, therefore, that he who holds up the life of David as an excuse for vice and license to wickedness, will reap his own transgression's reward. For if evil deeds thus burn in the green tree of God's forgiveness and David's forsaking of his sin, what shall be the end of that burning of self-abandoned lust and crime that shall at length engulf the wicked as a "lake of fire"? R.

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Do Men Die?

Change of Language Can Not Change Facts

ANYTHING to get away from the solemn, certain facts of life and the teaching of the Old Book. It's pitiful, and one day will be found to be bitterly disappointing. This for instance from the November issue of the *Ladies' Home Journal*:

"Can we not get away from the universal use of the words 'dead' and 'death,' and even the harsher sounding words 'die,' 'dying,' and 'died'? Aside from the harshness of the words themselves, and they are harsh and cruel in their sound, the words no longer express our belief: we are all fast reaching the belief that we do not die: we are not dead. We pass from one stage to another, and so why should we not say what we believe of ourselves and of those dear to us: that we simply pass away? Any usage, any contributing element, no matter how seemingly small, that will help even in the slightest degree to remove the old-fashioned gruesomeness that has so long associated itself with the completion of our work here and the beginning of our work in another stage, is worth adoption."

Of course "dead" and "death" and "die" and "dying" and "died" are harsh, they represent conditions that are harsh and ugly and evil. Sin is an awful, a terrible fact. The mighty, appalling, multiform curse upon the world of sickness and suffering and avarice and lust and crime and murder and death and every other devilish

thing in the category of evil are each and all some form of sin and the results of sin. God would have men know it; know that "sin, when it is finished, bringeth forth death." James 1:15.

It is the accursed lie of the long ages that men do not die. It is the old lie of the serpent, whispered into the ear of our first parents, "Ye shall not surely die: . . . ye shall be as God." Gen. 3:4, 5. Upon that falsehood has been built every heathen system, the theories of purgatory, of an endless hell, of saint worship, of Spiritism, of transmigration of soul, of Buddhism, Brahmanism, Mormonism, and the self-salvation ideas of New Thought, Christian Science, and numerous other cults.

If men do not die, why should Christ die to save them? What need of the resurrection or the second advent? The entire Bible stands or falls with the Bible teaching of Sin and Death, Righteousness and Life.

Standing on the old lie, there is no settled hope of life beyond the grave save that furnished by baseless human hope. Standing on the Word of God we see the awful facts of sin and death; but beyond the black record of sin, out of its miry depths, beyond the suffering, the dying, the gloom of the grave and the awful horrors of death, rises the Sun of Righteousness and Life, with healing in His beams. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Death, the fact to sinful man, is an awful and horrible thing; life forevermore, which God in Christ makes possible to every sinful soul, is a blessed and glorious thing. Change of terms will not change the horrors of death and dying. Let them be as ugly as they are. Let faith bridge their awful terrors and grasp the life beyond.

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Do Not Parley

IN the matter of temptation, the only safety lies in immediately and with all the soul resisting the enemy. He who pauses to parley will nearly, if not always, yield. The devil is not wise, but he is exceedingly crafty, with the cunning of all the praetise of the centuries. Truly it would seem that man from his own reason would know that he had no shrewdness of his own to meet the prince of craft. The only thing which will meet his wiles is wisdom—such wisdom as is based on the fear of God. And having the fear of God, no one will stop to parley with evil.

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THERE is but one way in which it is possible to render to God acceptable obedience, and that is by unqualifiedly submitting to God's will. We can not do God's will in our way. It is impossible to obey Him in a spirit of rebellion. A man might refrain from work on the seventh day out of pride or spite, but it would not be obedience to the command, "Remember the Sabbath day, to keep it holy." True obedience relates to motive as well as act, and the motive power is love; but love always obeys.



THE OUTLOOK

“Watchman
what of
the night?”

Does California Need a Sunday Law?

THE Los Angeles Times, October 24, reports a sermon by Dr. Chas. Edward Locke preached at the First Methodist Episcopal Church October 23 from the text “Remember the Sabbath day, to keep it holy.” Ex. 20:8. Dr. Locke is Mr. Crafts’s lieutenant in California. In connection with the question, “Does California need a Sunday law?” is discussed the one, “Should theaters be permitted to be opened on Sunday?” He gives us three reasons why theaters should be closed on Sunday.

1. Because the actors and other workers around the theaters “prefer not to work on Sunday.” “Decent people, out of sheer sympathy for a great number of men and women who are being cruelly sacrificed to greed and frivolity, should boycott the Sunday theater.”

2. “The theater should be closed because of the degenerating influence upon the theater-goer.” “In ninety times out of a hundred, the themes of the Sunday stage are not only profitless, but perniciously defiling, and debilitating.”

3. “The Sunday theater does not belong to the Sunday, and has no more right to be open than the department store, or the butcher shop. It is a secular pursuit.”

4. Mr. Locke says: “Sunday frivolity not only breaks down the ideals of the nation, but it ruthlessly destroys the character of the individual citizen. It breaks down Sunday as a worship day. Nations decline when there is no worship or reverence. . . . Sabbath worship establishes a standard of morals.”

We are glad that in his presentation of the Sunday case, Dr. Locke takes his stand upon the eternal, immutable law of God, “Remember the Sabbath day, to keep it holy.” This we will refer to a little later, but we wish the readers to keep it in mind. We comment upon the quotations above from the report of his discourse; they give the points and substance of his sermon.

1. If the actors in the theater and the workers around the theater desire to rest on Sunday they have the privilege of doing so. Involuntary servitude is abolished in America. No employer, be he theater manager or trust magnate, has any power to compel a single soul to work on Sunday if that soul refuses so to do. And if the actors are so anxious about this, as Dr. Locke seems to indicate that they are, they have it all their own way; they can refuse to work that day. He shows that this can be done, in his reference to work on the Los Angeles aqueduct on which the contractors proposed to have Sunday work. Dr. Locke says, “The steam-shovel men have peremptorily refused to work except in emergencies;” and they will not be discharged for it either, and theater people could do the same thing. There are thousands upon thousands of men in all kinds of employment throughout the United States who could work if they would, but will not work, tho they are asked.

The appeal to decent people to boycott the theater on Sunday is all right; let them do so. No one compels any one to go to the theater. It is not necessary that it be closed by law. If people stay away it will be closed; but if there are those who desire to go, they have the same right to go, so far as man is concerned, as others have the right to listen to Dr. Locke; and many doubtless would prefer to attend the theater than to listen to Dr. Locke’s sermons, altho they may be much more edifying than what the stage presents.

2. It is no argument against a theater on SUNDAY that it is degenerating, profitless, pernicious, defiling, and debilitating. That argument holds against it every day in the week. An immoral play is no more immoral

PRESBYTERY OF HANOVER, VA.:
“The duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to THE DICTATES OF OUR OWN CONSCIENCE, is an inalienable right, which . . . can never be transferred to another.”
—Declaration of 1776.

U. S. GRANT: “Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate.”—Address to the Army of the Tennessee, Des Moines, Iowa, September, 1875.

THOMAS JEFFERSON: “Equal and exact justice to all men, of whatever state or persuasion, religious or political.”

because it is presented on Sunday than it is if presented on Monday, Tuesday, or any other day of the week. It is just as easy to defile a mind with lewd suggestions on Wednesday as it is on Sunday; and therefore if the theater ought to be closed on Sunday because of its pernicious influence it ought to be closed on every day of the week.

CONSTITUTION OF CALIFORNIA: “Section 3. The State of California is an inseparable part of the American Union, and the Constitution of the United States is the supreme law of the land.
“Section 4. The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this state.”

3. The statement of Dr. Locke that the theater does not belong to the Sunday and has no more right to be opened than the department store and butcher shop, is purely gratuitous and arbitrary. The whole thing rests on the presumption that Sunday is sacred; but Dr. Locke nor any of his coworkers can give us a scintilla of evidence from the Book to which he appeals or the Book where the law is found, that Sunday is sacred. The law declares in

GEORGE WASHINGTON. “Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.”—To the Ephrata Community.

JAMES MADISON: “The free exercise of religion, according to the dictates of conscience, is something which every man may demand as a right, not something for which he must ask as a privilege.”

“There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation.”

U. S. HOUSE OF REPRESENTATIVES REPORT, 1830: “Every religious sect, however meek in its origin, commenced the work of persecution as soon as it acquired political power.”

the language of Dr. Locke’s text, “Remember the Sabbath day, to keep it holy.”

Man can only KEEP holy that which God has MADE holy. By no act that sinful, mortal man can do can he make anything HOLY. God only can MAKE HOLY, and God asks that man shall KEEP holy what He MAKES holy.

Again, MAN can not KEEP holy that which God makes holy, unless the man himself becomes a HOLY MAN; that is, holy in the Christian sense, set apart to God and to His service. He can only make believe unless Christ lives in his heart; and therefore every attempt to make worldly man keep the Sabbath in the light of the eternal law, is simply to coerce him into acting a hypocrite.

Again, the text is, “Remember THE Sabbath day.” It carries us to the very reasons why it was made and how it was made. The law itself tells us this, and refers to the very origin of the Sabbath itself found in Gen. 2: 2, 3. The origin of the Sabbath is founded in the Creator’s REST upon that day, by the Creator’s BLESSING upon that day, by the Creator’s SANCTIFYING, or setting apart, that DAY, that DAY upon which He rested, the last day of the great septenary cycle which has made the week for all mankind. That day, according to the Book, comes just before the first day of the week (Matt. 28: 1; Mark 16: 1, 2), as confirmed by all history, and the universal testimony of ancient and modern languages, so far as these languages speak of the week or the day commonly called Saturday. This day, known to the Jews, to Seventh-day Baptists, and Seventh-day Adventists, is the Sabbath, which begins with the setting of the sun Friday and closes by the setting of the sun twenty-four hours later. This is the day which God commands to be kept holy; that is the day embosomed within God’s great sacred moral code, the Decalogue. The attempted change of that Sabbath by foisting Sunday in its place is high-handed treason against God. We do not mean by this that millions of those who have kept Sunday are traitors to God’s government; they have not known this; they have not studied it; they have accepted the spurious bill, the almost universal counterfeit, as the genuine; but the genuine is genuine forever, and the counterfeit is counterfeit forever. God’s law still demands obedience to that Sabbath day; and for man to profess to be obeying that Sabbath day on the one day of the week which could not be by any possible logic a Sabbath day, is to hold out before the people a broken standard of morals, an utterly inconsistent demand which it does not take the keenest logic to perceive. In the light of blazing Sinai, men have as much right to open the theater on Sunday as on Monday or Tuesday; as much right to open department stores and butcher shops as they have on any other day of the week.

Once more: We have been told that the workers for a Sunday law are not after a religious day, they are not demanding the religious Sunday; but the argument of Dr. Locke is that “Sunday as a worship day” must not be broken down. We are told that “nations decline when there is no worship or reverence,” and “the Sabbath day establishes a standard of morals;” and that is true. But how is Dr. Locke or the Sunday-law people to enforce worship? True worship is obedience given from the heart. How clearly this is taught in the words of Jesus our Lord to the arch-tempter. Satan said, “All these things will I give thee, if Thou wilt fall down and WORSHIP me.” Jesus replied, and in that reply gives us the definition of the truest, strongest, holiest worship: “Thou shalt

WORSHIP the Lord thy God, and Him only shalt thou **SERVE.**" Matt. 4:10. But to worship God is not to substitute our way for His way; it is not to set aside what He has said implicitly and explicitly in His Word and put the spurious man-made thing in its place. The experience of all the past teaches us that man can through fear, coercion, punishment, be made to conform outwardly to religious observances; he may be made to bow the head as the procession of the "host" passes by; he may be made to attend church on Sunday; he may be made to cease his work, close up his place of business, and seem to keep Sunday; but the very coercion and compulsion to the soul who would be free arouses the bitterest opposition in his heart, which sometimes breaks bounds, and the result is seen in the French Revolution.

We do not believe in the theater; we have no use for it on any day. We honor the man who follows his conscience in observing the Sunday. We will do all we can to enlighten his conscience and teach him the better way, but would not compel him by so much as the weight of a feather to seem even to observe the Sabbath of God's commandment against his choice; and those who observe that Sabbath to the extent of 150,000 in various countries of this world contrary to the customs of neighbors, and friends, and communities in which they live, need no law nor do they ask any law from human government to help them to obey God.

Sunday is kept in California as well as it is anywhere. California needs no Sunday law.

The Menace of Drugs

ALCOHOL is not the only foe the true temperance reformer has to fight. It is a great one, it is true—one of the greatest; but it is only one of an ever increasing band of robbers and assassins of health, wealth, morals, character, life.

Great battles have been fought in politics against intoxicating liquors, and decided victories have been won in many states and communities; but it is a sad fact that the consumption of alcohol has been increasing in the civilized lands of earth. And it is a question, a serious question whether, if the manufacture and sale of alcoholic drinks, of distilled and malt liquors, were absolutely prohibited in this country, a far greater battle would not lie before the men and women who would save their fellows from physical, mental, and moral enslavement. First among the enemies which face us is the narcotic, opium, and its derivatives, morphin and laudanum. Its use is increasing. Prohibited tho it may be, seized tho many of the illegal shipments are, much of it gets through the customs by the cunning of the devotees of the drug or of those who fatten on its sale.

It is smuggled into the country in Bibles hollowed out, in baled hay, in seat cushions, in mattresses on which apparently lay a groaning, dying Chinaman, in the carcass of a hammerhead shark, in cabbage heads scooped out, in the sand of a flower-pot, in cavities in the oars of a row boat, in a dozen or a hundred other ways not yet discovered. Dr. P. Harvey Middleton is authority for the statement (*Good Health*, November, 1910) that on "a conservative estimate there are to-day from 3,000 to 5,000 Americans—male and female—who are in-

"Headache powders" contain acetanilid, a dangerous drug; others, chloral hydrate, still more dangerous. A case is noted of a young woman, "a shining light in the temperance cause," who would not for a moment permit a drop of intoxicating liquor in her home, who was discovered frequently intoxicated from the use of a patent medicine "tonic" which she used to brace her up. Her cellar was replete with the empty tonic bottles.

Children are made neurotics or killed by poisonous drugs in soothing sirups, containing heroin and morphin. Some contain cocain. Anodynes, "colic cures," "infants' friends," teething concoctions, etc., contain opium, heroin, codein, morphin, chloroform, cocain, cannabis indica, chloral hydrate, or some other powerful, habit-forming drug, notwithstanding the lie, "Contains nothing injurious to the youngest babe."

Catarrh remedies are another channel through which these accursed agencies of the devil are spread abroad. The dreaded asthma sufferers are gulled in the same way. Dr. Middleton says: "America is the home of millions of drug victims. No man will ever know the exact extent of the evil, for the secret of most of the habitués dies with them, and the most common cases, that is, those using cocain, morphin, and opium, are short-lived, most of them dying within ten years after they have contracted the habit."

"Mail order treatments" to the number of a score and a half are on the market to-day, most of them containing the very drug or drugs for which they are advertised as antidotes. "Some of them Dr. L. F. Kebler, a high authority, states contain sufficient poison to kill a dozen men."



Some Alluring Forms of "Dope"

(Photograph by the Bureau of Chemistry, U. S. Department of Agriculture)



Catarrh Cures Which Contain Cocain

(Photograph by the Bureau of Chemistry, U. S. Department of Agriculture)

Let her not take one single backward step toward the Dark Ages, which began by as mild a Sunday law as Dr. Locke and others would foist upon the people now. Let those who would plead for the sacredness of Sunday, use moral suasion in appealing to conscience. If they have the true moral standard they can do it; if they have not the true moral standard, let them take that which was spoken by Jehovah from Sinai, which was confirmed by the life and death of Jesus Christ. They will favor a standard then which needs no apology; they will have a worship then that needs no outside help to enforce. They can say with the psalmist of old, "O how love I Thy law; it is my meditation all the day."

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It is said that the largest gates in the world are in process of construction in Pittsburg for the Panama Canal. Each of the ninety-two gates will be about as high as a six-story building, sixty-five feet wide, and seven feet thick. The structural steel that will go into them will weigh 60,000 tons. These mighty portals designed to admit a world's commerce from ocean to ocean, must withstand an immense pressure of water and possible convulsions of earth. It will take three years to complete the work, and the cost is estimated at five and a half millions.

curably addicted to the smoking of opium." Apart from smoking opium, which is smuggled in, the use of the drug has doubled in this country in the last forty years.

But he tells us that "this is only one item in a startling list, for irrefutable statistics prove that from New York to San Francisco, and from Canada to the Gulf of Mexico, there is a steady increase also in the consumption of acetanilid, acetphenetidin, antipyrin, phenacetin, caffeine, codein, dionin, and heroin."

Another of the destructive narcotics, which "wrecks its victim more swiftly and surely than even opium," is cocain, and of which "there is an enormous quantity used in this country." "It is estimated that over 50,000 ounces go to wreck the bodies, minds, and souls of its unhappy victims," while 125,000 ounces are used in legitimate ways. Its use as an intoxicant has spread alarmingly, and especially among Negroes, we are told. Dr. Middleton declares, "No home is safe, no business secure, against the ravages of some unsuspected cocain fiend, whose irresponsibilities may be all unknown." In New Jersey it was discovered that wretched reprobates were selling it to school children, who were bribed by candy or coerced by threats to inhale the drug, and thus some of the children became cocain fiends.

Five hundred dollars a day, we are told, is spent along Seventh Avenue, New York, for the destroying drug, despite the united effort of legislature, Board of Health, and police force. Its curse is over all grades of society.

Temperance reform should take on a broader basis. It ought to include every habit-forming drug, compound, decoction, weed, plant, etc., in the whole long list of stimulants and narcotics, from tea and tobacco to alcohol, absinth, and cocain.

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The Farmer—an Undeveloped Force

If we read signs aright, the farmer as an economic and political power must be recognized in this country; and if he has his way, as he seems destined to have, there will not be much of a drop in prices governing the commodities and necessities of life, unless a few thousand or million middlemen who fatten on producer and consumer are left out of the barter and trade between the two important classes. For the indications: November 15 we were, through the courtesy of Messrs. Currier and Lamers, officers of the county organization, a guest of the California state meeting of the Farmers' Educational and Co-operative Union of America, held in Odd Fellows' Hall in San Jose. The hall was literally packed with a fine class of men and women, mostly the former. The principal speaker of the occasion was Senator T. J. Brooks of Tennessee, the president of the National organization, who gave an exceedingly impressive, convincing, and powerful address on the rise and necessity of the organization. Its purposes were threefold: (1) To teach the farmer scientific agriculture; (2) to teach scientific marketing; (3) to make the farmer a compact moral force in public life. He stated that

(Continued on next page, column 2)

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XL.—Mourning at Bethany

LESS than two miles to the east of Jerusalem, on the Jericho road, lay the little village of Bethany. Even in the days of which I write, it was scarcely more than a suburb of Jerusalem, on the farther slope of the Mount of Olives.

To-day Bethany is but a tiny hamlet, containing perhaps a score of miserable houses.

But it is not about the Bethany of to-day that we are thinking as we tread the familiar streets made sacred by the feet of the Man of Galilee. The home of Lazarus and his sisters, Martha and Mary, is near at hand. Let us enter. The house is considerably more imposing in architecture than those in the vicinity.

The sun has already dropped behind Olivet, and the sighing of the damp evening breeze makes doleful music among the palms.

Our friend Matthias is speaking with Machbor, the ruler, of Jericho. They are standing in the outer court, and are about to enter. We will enter with them.

We are saddened to hear the discordant voice of mourners and the sound of weeping. A beautiful woman, conspicuous for her long and abundant tresses, sits with head bowed in her hands. Another, older than she, with an expression of deepest anxiety upon her broad white brow, is sitting near her, while many friends who have come down from Jerusalem are also in this and adjoining chambers. These have come,—some of them,—that they might mingle their tears of sorrow with those of the afflicted sisters; others ostensibly to weep, but could the real heart of some in that mourning company have been read, instead of sympathetic mourners, they would have been called by their true names—hypocrites and spies.

Jazer, the scribe of the temple, and Jonathan the son of Annas the high priest, have ceased their loud and noisy expressions of sympathy for a moment, that they may listen to the newcomers, and possibly learn the whereabouts of Jesus of Nazareth, the beloved and absent Friend of the afflicted family. In fact, this is their real errand.

At the sound of approaching footsteps, the elder sister glanced expectantly toward the outer doorway.

"Behold, my sister, weep not; for here is Matthias, the son of Sylvanus, even he whom we sent to the Master; for of a truth he is a good man, and bringeth good tidings;" and the woman hastened to her sister's side, and attempted to raise the bowed head.

"Trouble me not, Martha. How can good come to me? Hast thou forgotten that our brother hath lain in the grave for two days? Then why speakest thou of good tidings?"

"What sayest thou, Mary Magdalene!" exclaimed Matthias, stepping to the side of the weeping woman; "what sayest thou? and where is my friend Lazarus whom I left sick unto death, that I might bring hither thy Master and mine?"

Again the head of Mary Magdalene drooped upon her bosom; but Martha replied bitterly:

"Sawest thou indeed the Master, Matthias? Where sawest thou Him?"

"Verily, I saw the Master," is the astonished reply. "I saw Him in Perea, beyond Jordan."

"What saidst thou unto Him?"

"Even that which thou didst bid me: 'Lord, behold, he whom Thou lovest is sick.'"

As soon as the conversation turned directly upon the Man of Nazareth, Jonathan son of Annas arose and hurried toward Matthias. Instantly the role of sympathetic mourner was exchanged for that of the shrewd, crafty detective. Still was the priest diplomatic enough carefully to veil his venom under the guise of a quiet exterior and a calm smile, as he asked:

"Sayest thou, Matthias, that thou sawest thy

Master, the Nazarene, in Perea beyond Jordan, and didst tell Him of the sickness of our friend Lazarus? Tell us of a truth, what said He, thou son of Sylvanus?"

Matthias gazed keenly at the priest before he replied:

"*'This sickness is not unto death; but that the Son of God might be glorified.'* Even so saith the Nazarene—my Master."

The expression upon the face of the questioner was one of fiendish triumph, as he repeated sneeringly, "*'Not unto death!'*" Indeed, thou son of Sylvanus! when wilt thou learn that this Nazarene is no prophet? for as the Lord liveth, He speaketh falsely!"

"He speaketh falsely indeed!" echoed Jazer, with a fierce scowl, as he shook his grizzly head. "Knowest thou not, O Matthias, that Lazarus is dead, and hath lain in the sepulcher of his fathers now two whole days?"

An expression of intense pain flitted like a shadow over the face of Mary Magdalene at these words, while a look of deep indignation settled upon the troubled countenance of Martha as she replied quickly:

"And yet, Jazer, thou hast seen how our Master hath healed this my sister; and thou knowest that His hand hath restored our neighbor, Simon the leper, so that his flesh is like to the flesh of a little child, and he dwelleth with his wife Prisca, even here in Bethany; and thou knowest of the daughter of Jairus, and young Reuben of Nain,—"

"Why dost thou speak of Simon?" interrupted Jazer sneeringly; "for even this man who thou declarest was healed by the Man, believeth not in Him,—he even doubteth whether He be at all a prophet; for thus said he unto me this day. And why speakest thou of the daughter of the ruler Jairus? Thy Master Himself said plainly, '*The maid is not dead, but sleepeth!*'"

An expression of heavenly peace for the moment glorified Martha's countenance. "Lazarus is dead," repeated Martha softly, "but I believe that even now, whatsoever our Master asketh of God, He will give Him!"

(To be continued)

The Farmer

(Continued from page 11)

when this Government was established the farmer owned 90 per cent of the wealth; now he owns 20 per cent; that of the farmers in the country now only 4 per cent were prospering; the 96 per cent were merely holding their own or running behind; that 82 per cent of the wealth of this country at this hour was controlled by the corporations; that every class of trade and manufacture and service in the United States set its own price on its product or service, and the farmer paid it or went without, while he alone, upon whom all depended, asked, "What will you give?" He must come together, or perish. The Union began its work in the South eight years ago, or practically five years ago. Then 70 per cent of the farms were under mortgage. Now only 35 per cent are. The great burden of those five years, preached everywhere, was to discourage the credit system and lift the mortgage. It is a movement, it seems to us, which will make itself felt, and in which, too, there is blessing if held to its original purpose. We regret that we could not stay all through.

Delvers in the spirit realms, clairvoyants, seers, psychics, message readers, and visionists in every section of the country have offered their services in the quest of the dynamiters of the Times plant in Los Angeles. It is said that some have described the dynamiters, their traits, temperaments, and mannerisms. Their haunts have been

told by others, and their friends, relatives, and associations. Their every-day lives have been depicted so true to type that the detectives, who through material routes had previously gained the same information, were moved to wonder and amazement. We would not be surprised if these "spirit detectives" should lead to the very lair of these criminals be they hiding, and be able to expose in detail the plan and plot which led to the explosion of the bomb in the Times office. But we do seriously question whether such "revelation" would come from a divine source; not that God is disinterested in the awful crime that has been committed and the conviction of its cowardly perpetrators; but He permits the outworking of human motives which are in rebellion to His holy law, to show what such rebellion will lead to in the violence, and crime, and bloodshed that are witnessed throughout the whole earth.

Trouble which has grown out of the lynching and burning at the stake of Antonio Rodriguez, a Mexican who murdered the wife of an American ranchman, is demonstrated in outbreaks of violence toward Americans, and insults to the American flag, in Mexico City, Guadalajara, and elsewhere. Many of the United States citizens, becoming alarmed, have fled across the border. Two have been killed in mob outbreaks; and altho the Mexican government is preserving order in the metropolis, reports of mob violence from rural towns come in.

A pathetic sight is that caused by the garment workers' strike in Chicago when more than 2,000 men, women, and children stood in a long line at the office of the treasurer of the local union awaiting the weekly sum allowed during the lock-out. Hundreds of strikers crowded every approach of the building, awaiting a chance to get into line, while crying children clung to their mothers' dresses.

Eight Christians have been killed in a native outbreak against foreigners on the west coast of Gulf Davao, South Bolton, according to cable despatches received at the War Department from Major-General Pershing, commanding the military forces in the Philippines. Military protection has been asked, and it is thought now that the situation is not serious.

At Saginaw, Michigan, twenty have died of a most virulent form of smallpox within a month, and forty-five other victims are lying at the point of death. The mayor has issued a proclamation closing all theaters, schools, churches, and other public meeting places, in an effort to check the spread of the disease.

Secretary of War Jacob M. Dickinson, following his return from a tour of the world, announced that while in Europe he had purchased fifty aeroplanes for the use of the United States Government in the event of war.

The representatives of thirty-seven nations at the International Prison Congress recently held in Washington announce their unanimous opinion that the probation system in dealing with criminals is right and wise.

United States Senator Alexander Stephens Clay died suddenly of heart disease November 13, at Atlanta, Georgia. Governor Hoke Smith may be chosen for the seat made vacant by Senator Clay's death.

Imperial Valley in this state is yielding a great cotton crop, many tracts producing one and one half to two bales to the acre. The cotton is of fine fiber, and brings top price. Six gins are at work.

Sixteen lives are reported lost November 3, in a cyclone which raged along the coast of Italy, north of Naples, as far as the Gulf of Genoa.

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MAKING HOME HAPPY

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A queer name for a book, you may think, but every page is filled with sound, sensible, and instructive matter for the children. It tells about the origin of common things of every-day use, such as coal, glass, salt, matches, paper, fire, air, and water. More than one hundred subjects are treated, and along with the description runs a happy vein of sunshine and good cheer, for Uncle Ben has a very pleasing way of presenting things. These bright, cheery pictures of real life will greatly delight the children, and impress the good lessons taught. Bound in cloth at only \$1.00.

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STEPS TO CHRIST

This beautiful little book tells how to find the Saviour, and become acquainted with Him. To many the "Father's House" seems a long way off, the road difficult and uncertain. This little treasure-house tells how very near the Saviour is, and so reveals His great love as to remove our doubts and fears. Step by step we are led to that completeness of life and fulness of blessing found only in Christ. It contains fifteen chapters, is newly illustrated, and bound in fine cloth at 60 cents, or an elegant presentation edition with gilt edges at only \$1.00. Published in more than twenty languages.

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Here is an instructive book telling about the wonders of our physical house. The subject is presented as a conversation between a mother and her children, questions being freely asked and intelligently answered. Each part of the body is compared to some part of a house. For example, the mouth is compared to the eating-room, the stomach to the kitchen, the eyes to the windows, our nerves to a telephone system, our lungs to the bath room, etc. You can readily see the importance of such a book as this in your family. The numerous pictures well illustrate the thought as expressed. Bound in cloth at \$1.00. Published in English only.

OUR PARADISE HOME

There is a great deal of mystery in the minds of many regarding our future home, as to where it is, and what it is, which this book makes clear and plain. It first tells us how we came to be in this world, and then reveals God's plans for the future. It shows the Kingdom of Glory to be a real place, where we shall build houses and live in them, plant vineyards and eat the fruit of them, and that we shall also have a glorious mansion in the city, New Jerusalem, where we can go from time to time. It is well illustrated, and bound in neat cloth at 50 cents, or board at 25 cents. Published in English only.

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For Africa

By W. A. Spicer

THE light of the advent message is spreading in the Dark Continent. Year by year our stations and out-stations, north, east, south, and west, are increasing. They must surround Africa and pierce it through and through.

Africa lay shrouded in night for long centuries. Its millions sat "in darkness and the shadow of death, being bound in affliction and iron," without a knowledge of God, without a written language. At last the "time of the end" came; then, lo, suddenly the light broke in. Explorers were stirred up to penetrate the uncharted wilds. Missionaries were impelled to plunge into the darkness of unknown regions beyond. Since 1844, when the hour of God's judgment came and the advent message rose, a distinct providence has hastened the opening.

Over 300 explorers have laid down their lives on African soil. How many missionaries have sacrificed their lives for Africa, can not be told, but seven societies alone have lost nearly 200 workers. To-day all the societies in Africa have 1,000 principal stations and 5,000 out-stations. The translated Scriptures are speaking in 120 of the African languages and dialects.

To a great missionary conference in London there came a message from Africa, flashed thousands of leagues under the sea, bearing only the words, "Africa Waiting." That brief message stirred to action as no multiplied words could have done.

"They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing Word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread—
Waiting! Waiting!"

The same message is signaled to us by God's providences from all Africa to-day. Africa is waiting, but it will cost sacrifice to respond really. Yet think of the bright story of sacrifice in the opening of Africa,—of Livingstone, dying upon his knees at Ilala, praying for the land that he loved; of Hannington, laying down his life at the assassin's feet, in order that the way into Uganda might be opened; of Wilmott Brooke, dying at the gates of Hausaland, the only missionary among thirty millions, and crying out, "The people are too many for me." Think of the martyr native lads of Uganda, burned at the stake for the Word of God, singing amidst smoke and flame as long as tongue could frame the words:

"Daily, daily, sing for Jesus,
Sing my soul His praises due."

And we Seventh-day Adventists think also of our own missionaries who have loved not their lives unto the death in our short campaign for Africa. Our missionary

graves help to mark the way of the Cross in more than one province of the interior. As the young people of our first Matabele station see the little cemetery at Solusi, they say, "These white missionaries must have loved the African, for they gave their lives to bring us the light."

We are called upon to give money to finish God's work for Africa as for all the world; but some must give far more precious gifts than gold and silver. When the cable brought word of the death of Elder F. L. Mead, one of our pioneers in Matabeleland, the message was sent to the aged mother that her only son had laid down his life for Africa. By divine grace she was able to return answer from the old New Hampshire home:

"My heart aches for the dear ones left there, and for the work he loved so much. But 'God is my refuge and strength, a very present help in trouble,' and He cheers and comforts me with the precious promises of His Word. I felt it when they

dresses this appeal in broken English to our churches in more favored lands:

"Did you read your Bibles in Daniel and Revelation? Do you see Jesus coming in these two books? Why not leave your homes and go out telling Jesus is coming soon? O, my people, my people! they shall perish in their sin if you do not leave your home. My heart is sick because I have not seen people going over Africa to tell people Jesus coming soon."

Africa's hundred and eighty millions are waiting for the advent message which John, in vision, saw flying in these last days to "every nation, and kindred, and tongue, and people." Who will go? Who will give? Who will pray?

—★—

RELIGION is a power which takes hold of a man from within. Efforts to correct from the outside are more or less a failure. When such work is done from the inside, it is more or less a success.—W. J. Bryan.



Solusi Mission School, Matabeleland

went away; but they felt it duty to go, and I would not hold them back. I laid my sacrifice ON THE ALTAR OF AFRICA then, and I have never taken it back, and I hope I never shall. 'The Lord liveth; and blessed be my Rock.' I know He can give beauty for ashes, and the oil of joy for mourning; for He has done it for me, and He can do it again in His own time and way."

In that spirit the work will soon be done. Talk about giving money for missions! In our mission training schools young Africans, redeemed from heathenism, are praying God to help them "to learn quick," so that they may go out among the tribes and tongues with this message of Christ's soon coming.

The Lord is answering that prayer. The forces are gathering for the work—in Matabeleland, Basutoland, Barotseland, colonial Kaffirland, Nyassaland, Uganda, German East Africa, on the Gold Coast and Sierra Leone, in Algeria, in Egypt, and on the borders of Abyssinia. We must send strong reinforcements of men and means. A young African in one of our schools ad-

Our Work and Workers

SIX have received baptism at New Philadelphia, Ohio.

EIGHT have accepted the truth at Moneta, California.

NINE souls were baptized into the faith at Portland, Oregon.

FOUR others are obeying the truth at Kalamazoo, Michigan.

SEVEN persons have been added to the church at Maryville, Missouri.

FIVE more have united with the West Side church in Indianapolis, Indiana.

SEVEN are awaiting baptism at Singapore, Straits Settlements, of the Malay Peninsula.

THREE have been baptized at McMechen, West Virginia, and others are awaiting baptism.

SIX have responded to the Gospel invitation and the truth of God at Claremore, Oklahoma.

At Grand Forks, North Dakota, fifteen have covenanted with the Lord to observe all His commandments.

OVER \$4,000 worth of our literature has been delivered by a canvasser, J. W. Davis, in Texas during one week.

SUBSCRIPTIONS to the Present Truth Series of the SIGNS OF THE TIMES have been coming in by hundreds daily.

A CHURCH has been organized at Danbury, Texas. Ten have responded to the call of the message in North Fort Worth.

A LITTLE company of four are keeping the commandments at Walthill, Nebraska, and a little Sabbath-school has been organized there.

NINE have united with the Avondale church at Cooranbong, N. S. W., Australia. Five have accepted the truth at Coolabunia, Queensland.

TEN young persons have taken their stand for the truth and have been baptized, the result of a revival meeting at Fords Store, Maryland. Six have engaged in the ordinance at Chestertown.

THE annual report of the New South Wales Conference of Australia states that during the year 126 persons have been added to the church and several churches will be organized during the coming year.

THIRTEEN have decided to keep the commandments of God and the faith of Jesus at Rochester, New York. Pastor J. F. Piper writes that he has baptized during the summer and fall thirty-seven persons.

PROF. G. W. RINE writes regarding meetings held in San Francisco, "Seven adult persons expressed their determination to live henceforth for God and His truth, by being buried with our Lord and rising with Him again in baptism."

BROTHER ALLEN writes from Peru, South America, that he baptized fifteen native Indians near Lake Titicaca. Over two hundred Indians witnessed the baptism. Those baptized have all been brought into the truth through the efforts of one of the native Indians.

As the result of tent meetings held in Philadelphia, Pennsylvania, thirteen persons have united with the church. Pastor Ashton writes concerning the work in Pittsburg: "Seven precious souls were baptized, and fourteen members were added to the church. We praise the Lord for the conversion of souls."

THE Kolo Mission School in South Africa, which a year ago had twenty students in attendance, now numbers forty. An item taken from the *South African Missionary*, in speaking of an intended journey by Brother J. R. Campbell, says, "He left the [Barotseland Mission] station on foot, intending to walk as far as Livingstone, a little less than two hundred miles, with the expectation of pegging out some more new out-schools for the Barotseland Mission," and adds, "Our loyal African missionaries are always willing to sacrifice their own pleasure in the interests of the Master's work."

—★★—

The Death of an Aged Pioneer

At his home in West Monroe, New York, on the evening of October 11, occurred the death of Elder Frederick Wheeler. He was born at Acton, Massachusetts, March 12, 1811, and therefore lacked only a few hours of being ninety-nine years and seven months old.

He was married to Lydia Proctor, March 25, 1832, at Washington, New Hampshire. To them were born six children, five of whom are still living, three sons and two daughters, George, Theodore, and Mrs. Mary Halliday in New York, Nathan in California, and Mrs. Lucy Spaulding in New Hampshire. In addition to these he had an adopted son, William Henry Anderson, with whom he spent the last years of his life. From these have sprung twenty-five grandchildren, including the son of Brother Anderson, thirty-nine great-grandchildren, and at least four great-great-grandchildren.

The death of his wife occurred March 12, 1886. His religious experience began with the Methodist Episcopal Church, and about 1840 he was ordained as a minister of that denomination. By rather a peculiar providence, in 1842 he became interested in the advent movement under William Miller, and soon began advocating the doctrine of the immediate return of the Lord to this earth. At this time he was residing near Washington, New Hampshire,

and was among those who received the light on the Sabbath from the Seventh-day Baptists, and is supposed to have preached the first sermon in favor of the seventh-day Sabbath ever given by an Adventist minister, before the passing of the time in 1844.

In the spring of 1857 he removed to the state of New York, locating first in Brookfield, Madison County; but in the fall of 1861, he went to West Monroe, settling on a farm which has since been his home.

In his earlier Adventist experience he was a man of strong faith, being frequently called to pray for the sick, and experienced some remarkable answers to prayer. He was a charter member of the New York Conference of Seventh-day Adventists, and sustained the relation of minister in the conference until his death. He never occupied a prominent position of responsibility in the denomination; neither did he aspire to such a place, but being of a modest, retiring disposition, preferred to fill some humble place of usefulness.

It was the privilege of the writer at one time to be associated with him in tent labor; and a more agreeable or companionable fellow laborer it would be difficult to find.

After his advanced age prevented him from engaging in active evangelistic labor, he continued to serve his home church with acceptance, his influence and instruction being of great assistance and encouragement.

After his power of locomotion and his eyesight had become greatly impaired, he still retained the use of his mental faculties in a wonderful degree; and in the last decade of his life, some of his exhortations had the force and pungency of his younger days. In his ninety-fifth year he dictated a message to the conference in its annual session, which was as straightforward, clean-cut, and pointed as any he ever gave. His mind remained active and clear to the last. For some years it has been my privilege to visit him frequently, and these visits were always very gratifying, the last one being less than a month before his death. On one of these occasions he expressed himself as being especially grateful for the preservation of his mental powers. As failing eyesight deprived him of the opportunity of reading, these visits seemed to afford much comfort and enjoyment.

Being of a strong constitution, and possessed of great vitality combined with adherence to strict temperance principles and practise, giving him a tenacious hold on life, he literally died of old age, and breathed his last like a child going to sleep.

A large concourse of people attended the funeral services, which were held from the Methodist Episcopal Church. The funeral discourse was founded on Job 5:26.

S. B. WHITNEY.



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C. H. Jones, Circulation Manager.

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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It Is a Fact

THAT the December number of the *Signs of the Times Monthly* is now ready for mailing.

THAT it presents new and interesting thoughts on the Christmas festival, on the subjects of Catholicism and Protestantism, the Second Coming of our Lord, Christ the End of the Law, Astronomy, the use of narcotics, Missions, and a consideration from a Bible standpoint of those current topics which are commanding more than ordinary attention.

THAT we are offering the November and December numbers free with all 1911 yearly subscriptions at \$1.00.

THAT our agents continue to do successful work in selling this magazine, many of them disposing of hundreds of copies each month.

THAT some of these agents devote but a few hours a week to the work, but manage to earn considerable, for every copy sold nets them a profit of five or six cents.

THAT these agents have a purpose in doing this work which is higher than the mere earning of money. They are endeavoring to win souls to God and His truth.

THAT we want others to help in this good work.

THAT the cost of these magazines to agents is but four cents per copy on quantities of fifty or more of a single edition, and five cents per copy for five to forty copies.

THAT further information may be obtained from us, tho all orders should be sent through your Tract Society.

SIGNS OF THE TIMES
Mountain View, Cal.



MOUNTAIN VIEW, CAL., NOVEMBER 29, 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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A greater menace to California than the Southern Pacific, than the tariff, than crop failure, than a dozen other things which harass and threaten, is religious legislation. It has within it all the potencies of evil.

Against Freemasonry.—A Catholic writer of Rome, Italy, declares: "We must act against Freemasonry as it has acted against Catholicity; to make use of everything to bring about its downfall, and to lose no occasion of crushing it."—*Western Watchman*, Nov. 3, 1910.

The World's Christian Citizenship Conference began its sittings in Philadelphia November 16. We have not at the time of going to press heard from the meeting. In general we know its object; that has been set before our readers by Mr. Martin, the general superintendent. That object is world control. They call it for Christ, but it is not Christ's method they are using. Our Lord had no connection with politics.

"Out of sight, out of mind," is an old proverb the truth of which is demonstrated every day. It enters the religious life. We can not see God with the naked eye, we do not hear His audible voice speaking to us, we do not feel His actual touch; therefore He is forgotten. Yet is He ever near, and the keen eye can see evidences of His nearness, the attuned ear can hear His voice, and the burdened, shrinking soul can feel His strengthening, assuring touch.

A 29,000-Ton Battle-Ship.—That is what the United States is planning to build, a monster oil-burning Dreadnought, with internal combustion engines. This is a much bigger ship than its tonnage seems to indicate; for it will do away with the great boilers and engines and coal-bunkers of the old class, and give much more room. It will carry bigger guns, and will not need so many men. It will be a far more powerful and effective battle-ship than the present type.

Another Fate.—We have been told with much assurance that the end of our earth, and of the solar system, and of the whole sidereal universe, was death by freezing. Moons would wax old, suns grow cold, and all life upon earth would perish. Others have told us that in our journey through space we were bound sooner or later to come into collision with a comet or sun or some other body, and be burned up in the twinkling of an eye. Now there is another theory, and that is that the whole earth is radio-active, and that as a consequence it will sometime vanish away, dissipate like the deacon's "on hoss shay" which "went to pieces all at once," "just as bubbles do when they burst." But we are cheerily told that it will not happen in our days or in the days of our children. In view of human uncertainties, it might be well to believe the Old Book: "The earth abideth forever."

In Our Next Issue

You will want to read the following:
The Master's Coming to His Own and What It Means,
Bible Temperance,
The Messages of Christ to the Churches in Smyrna and Pergamos,
Our London Letter, and many more good things too numerous to mention.

Infantile Paralysis.—John B. Huber, M.D., in the November *Review of Reviews* tells us that infantile paralysis is a menace. There was an outbreak in New Orleans in 1841, "but it was otherwise not especially noted until the beginning of the present century." But since 1903 there have been several epidemics. The disease is infectious. It is thus described by Doctors Chapin and Pisch: "An acute inflammatory process taking place in the anterior bones of the spinal cord, accompanied by a sudden and complete paralysis of various groups of voluntary muscles, followed by a rapid wasting of the affected muscles." Eight to fifteen per cent of the patients die, and seventy-five per cent of those who survive are more or less crippled for life. The scientific term for the disease is "poliomyelitis," from *polio*, gray, *myel*, marrow, *itis*, inflammation,—a name given when the substance of the spinal cord was supposed to be marrow.

Germany in Old Babylonia.—A despatch from Constantinople to the *New York World*, dated November 5, indicates that Germany is diplomatically supreme in Turkish affairs. Not long ago Germany was granted the privilege of building a railway clear through the Euphrates Valley to the Persian Gulf, with authority to police it six miles on each side. England is endeavoring to prevent this unless the railroad is made international. The despatch above noted makes reference to this as follows:

"If an international crisis does not arise out of developments in the Anglo-Russian policy against Germany in Persia it may be precipitated by the antagonism between England and Germany over the question of completing the Euphrates Valley railway."

Automobile Extravagance.—Perhaps in nothing outside of women's fashions has extravagance found more expensive indulgence than in the purchase of automobiles during the last five years in this country. For instance in 1905 there were 101 manufacturing concerns; in 1910 there are 280. In 1905 there were made 28,400 cars of the value of \$56,000,000; in 1910 there were made 185,000 cars,

valued at \$240,000,000. The capital invested in 1905 was \$23,000,000; in 1910 it is \$175,000,000. In 1905 there were employed in manufacturing autos, in trades supplying parts of cars, in selling, etc., deriving direct benefit from the auto business, 77,800 persons; in 1910, 1,685,600 persons. Of these employed by auto manufacturers in 1905 there were 15,000; in 1910, 140,000. The cars sold in the last five years are of the estimated value of \$490,000,000. In many cases the car is without doubt a great boon and benefit. In many, many cases it is a matter of sheer extravagance, oftentimes purchased by mortgaging a home.

Surely elephants know something. The *New York Telegram* tells us that the other day a lady was standing before the elephant-house in the Zoo, New York City, while they were feeding the large elephant Sultana, when suddenly she gripped the woman's wrist so strongly that the woman screamed; then looking down to her hand-bag that she was holding in that hand, she saw it open, and a man exploring its contents. She grasped the stranger's hand, whereupon the elephant released her hold upon her wrist. The crowd surrounded the man, and he was arrested.

Revolution in Portugal.—The *Western Watchman's* Rome correspondent speaks of Masonry in Portugal "rejoicing supreme among rivers of blood and heaps of human bodies." This seems greatly exaggerated. The revolution seems to have been very quiet. When the strife was at its greatest, it is reported that very much firing was from convents. The religious expelled from Portugal are forbidden by the Italian government to enter Italy.

Mr. A. T. Jones presented in Mountain View, November 15, in clear outline and lucid argument, the sins and dangers of the Church Federation movement in America. He spoke to an outdoor audience on Castro Street, and the evening was cold a goodly number listened with attention. He is doing this work throughout the United States.

The fastest cross-country biplane flying was made by Phil O. Parmelee, in a Wright aeroplane, when he flew from Dayton, Ohio, direct to Columbus. The air-line distance of 65 miles was flown in 66 minutes. He flew to a height of 3,000 feet, and carried \$1,000 worth of silk for a dry-goods firm.

The rest of the Sabbath is not mere physical rest, but rest of the heart from sin. Keeping the Sabbath is not keeping Saturday. It is the observance of the seventh day in accordance with the law of God. It is knowing God as Creator and Redeemer,—Redeemer because Creator.

Because seventeen students were suspended by the faculty of the state university of Boulder, Colorado, for hazing, the entire student body, numbering more than 500, went on a strike, and the class rooms were deserted.

The "Good Health" for November has two vitally important articles: "The Public Drinking Cup," by Prof. Alvin Davison, of Lafayette College; "Fighting the Drug Habit," by P. Harvey Middleton.

A revolt to overthrow the sultan of Turkey, Mohammed V, and reinstate Abdul Hamid, is feared. Cabinet members, who recently resigned, openly favor former sultan Abdul Hamid.

The new "Encyclopædia Britannica," published by Cambridge University, has dedicated the new edition to King George and to the President of the United States.

Appropriations to be made by the administrative boards of the Methodist Episcopal Church will aggregate more than \$4,000,000.