

Signs of the Times

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"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3320.—Genealogy of Christ

(1) Did Jesus descend through Solomon's or Nathan's line of descent? (2) Who was the father of Mary the mother of Jesus? W. H. W.

(1) The genealogy given in Matthew 1 is on the royal side through the legal father of Jesus, Joseph. In law Jesus was the child of Joseph, and Matthew traces that lineage through the royal family, showing that Jesus was entitled to the throne of Israel through David, Solomon, Rehoboam, etc. Jacob therefore of verse 16 is the father of Joseph, the husband of Mary.

(2) Luke traces the literal blood descent of Jesus from Adam to Mary the mother of Jesus; but as the descent was reckoned through the males, Mary's name is not mentioned, but Mary's husband's name, as in Luke 3:23. Joseph the father of Jesus is there called the son of Heli. The son-in-law was counted as the son, so that Mary's father was Heli, and Heli is traced back to Nathan. The one genealogy traces the royal line back to David, the other genealogy traces the lineage back to Adam, the father of the race. When the two lines are compared from David on, it will be seen that they meet in Zerobabel and Salathiel (Matt. 1:12; Luke 3:27), so that the blood of Solomon as well as the blood of Nathan was in both Joseph and Mary.

3321.—Creation of Fowls

Kindly explain why Gen. 1:20 says the fowls were made out of the ground and out of the water. F. O. O.

The text does not state that the fowls were made out of the ground. "God said, Let the waters bring forth abundantly the living creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." We know no reason why God could not create fowls from water as well as from the earth. And Genesis tells us this, for that is just what He did. Many of the fowls, too, are amphibious. Elements which entered into fowls were doubtless in either the earth or the water. The Lord chose the water.

3322.—The Two Jehorams

Please tell us how it is that Jehoram's youngest son could reign in Jerusalem before his father. F. O. O.

We do not know to just what our correspondent refers. We know of no such difficulty as that which he sets forth. The predecessor of Jehoram was Jehoshaphat, who began his reign in 819 B.C. and reigned twenty-five years. Jehoram his son began his reign conjointly with his father in 796, probably at the time that Jehoshaphat left his kingdom and went over to help the king of Israel. Two years after that Jehoshaphat died. Jehoram reigned eight years from the time of his accession with his father Jehoshaphat, and Ahaziah began his reign in 789.

Or does our correspondent have in mind Jehoram son of Ahab? It is not a difficult thing to get the two Jehorams mixed. We would ask our correspondent to be a little more definite and give us the scripture where the difficulty occurs.

3323.—Coming Near the Lord

Will you kindly explain Ex. 19:15 and 1 Sam. 21:4, 5? L. B. H.

What is meant in these scriptures is that men should not give themselves up to self-indulgence when they come before God in holy things. The teaching of pagan religions required from their devotees licentiousness. Persons devoted themselves to that very thing for the sake of their religion. God would teach His people that the true religion has nothing to do with nature-worship. Therefore

when God was to manifest His glory to the children of Israel, His people were to abstain from everything that would turn their minds away from the preparation they needed in order to meet with God. So also when David was fleeing from Saul and came to the sanctuary to ask for something to eat, the priest told him there was no common bread on hand; there was only the showbread, which must be hallowed. David's answer was to the effect that the young men could eat that, because they had been temperate and continent. The bread was not mere common bread; that is, it was taken from the sanctuary, and new bread placed in its stead. We do not see that this text has any particular application to the Lord's Spirit more than this, that he who partakes of the ordinances of the Lord ought to do so with clean mind, and consecrated heart, cleansed from sin in the blood of Christ.

3324.—The Number of Women

According to John 19:25, how many women were at the foot of the cross? W. Z.

The text in John is not quite clear. There might be three and there might be four; the mother of Jesus, the sister of our Lord's mother, Mary the wife of Cleophas, and Mary Magdalene. It may be understood, however, that Mary was the sister of the wife of Cleophas. That there were probably four is indicated by Mark 15:40. Mark does not mention the mother of Jesus, but he does mention Mary Magdalene, Mary the mother of James the less and of Josas, and Salome, who was also the sister of Mary the mother of Jesus.

3325.—Loved and Hated

Kindly give me some little light on Mal. 1:1-3 and Rom. 9:11-13, "Jacob have I loved but Esau have I hated." These texts perplex and trouble me, and a little light would be greatly appreciated.

The Lord does not use the words "love" and "hate" in the sense humanity uses them. Hating in this sense is simply to love less. Jacob was chosen, Esau was not. The same thought is expressed in Luke 14:26: "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." Certainly the Lord does not want us to hate anybody, for He tells us to love our enemies; but the thought is to love Him more than we do any one or anything else, however close the relationship. This is fully explained in Matt. 10:37: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." The Lord loved Jacob, and gave him the place in the line of the promised Seed. He loved Esau less, and rejected him from that position, because Esau was not worthy.

3326.—"For Whatsoever Thy Soul Desireth"

Will you please explain Deut. 14:26 in the Question Corner? It seems to me as tho that is a very wide opening with no restrictions whatever. E. S. T.

God delights in the pleasure of those who are truly His, and are seeking His glory. If those mentioned in the text were truly His children, they would not desire that which would dishonor God. They would not eat the flesh of animals forbidden in that very chapter. The strong drink mentioned was doubtless the mildest of stimulants, or would be so considered now. God gives His children the same liberty now; but that it may not degenerate into carnal license, He emphasizes the principle which should ever control: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. That is the true motive always.

3327.—Change of Sabbath

Is it right to say that the Sabbath was changed by Christ when He came to this earth, or was changed at His resurrection? J. E. M.

In the first place there is no Bible statement or record of a change of the Sabbath by Christ or His apostles. The Sabbath is ever known by that name; the next day by the plain term "first day of the week," which came the next day after the Sabbath. Matt. 28:1; Mark 16:1, 2. In the second place, Jesus declares that the law in which the Sabbath is guarded can not be changed in one jot or tittle. Matt. 5:17-20; Luke 16:17. See "Is Sunday the Sabbath?" Apples of Gold Library, No. 76, price 1 cent; "The Lord's Day the Test of the Ages," Bible Students' Library, No. 134, illustrated, price 10 cents. Address this office.



Schedule for Week Ending January 28, 1911

Sunday	January 22	Job 21-24
Monday	" 23	" 25-29
Tuesday	" 24	" 30, 31
Wednesday	" 25	" 32-34
Thursday	" 26	" 35-37
Friday	" 27	" 38-40
Sabbath	" 28	" 41, 42 Exodus 1

Six days more we linger in patriarchal times with Job, his three friends, Elihu, and God. Besides the lessons of last week regarding human suffering, we have noted the wonderful knowledge of God possessed by these men; their hope in a future life through the resurrection and the coming Redeemer; God's providence over all His tested and tried ones; for He is no respecter of persons. What a wonderful poem on wisdom is chapter 28: 12-28!

What a conception of the sidereal world had the old patriarchs! All that the eye could see of the garnishing of the celestial dome by the Spirit were but parts of God's ways, but the faintest whisper of the thunder of His power. In chapter 38 is the expression of a truth which men have learned by science during the generation just passing; namely, that Arcturus is so large that he holds by his attraction suns in his thrall, captives in his train as he sweeps on his course, that he does not seem to be regulated by law as do other suns. "Canst thou guide Arcturus with his sons?" Verse 32. God guides, holds, controls. The "sweet influences" of the Pleiades ought to be "the cluster," and the bands of Orion show that the suns and nebulae of that mighty constellation are held and bound in relative position. These, with other expressions, such as the weight of the winds, witness to the divine inspiration of the book.

Exodus is the second book of Moses, covering a period of about forty years, from 1491 to 1451. The name comes from the Greek of the Septuagint, and means "going out," because it records the going out of the children of Israel from Egypt. The Hebrew name is the words, "These are the names." The first word connects it with Genesis. The two books are parts of one book. Exodus is really a book of redemption by the power of God. Keep this thought with you in reading its chapters. The Redeemer is manifest by name and act throughout. "A new king" is another dynasty, perhaps the Assyrian of Isa. 52:4. The word "Pharaoh" is a general title of king, such as "emperor" or "czar."

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
Vol. 38, Number 3

Mountain View, California, January 17, 1911

Weekly, \$1.75 per year
Single Copies, Five Cents

The Law in the Patriarchal Age

By Mrs. E. G. White

WHEN Adam and Eve were created, and placed in their Eden home, they had a knowledge of the law that was to govern them. Its precepts were imprinted on their hearts by Jehovah Himself, and they were acquainted with its claims upon them. When they transgressed that law, fell from that state of happy innocence, and became sinners in the sight of God, the dark future of the fallen race was not relieved by a single ray of hope. Because of the transgression of the divine law, Paradise was lost to man, the curse was pronounced upon the earth, and the reign of death commenced.

repented of their guilt, believed the promise of God, and were saved from utter ruin.

Those who lived before the Flood were favored in receiving instruction from Adam, who had conversed with God and angels in Eden. He lived nearly a thousand years; and by his teachings, and his example of humble obedience, he exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a promised Saviour; but he found from sad experience that it was easier to open the flood-gates of sin and woe upon the world, than to resist and press back the tide of moral wretchedness that was pressing in

But his testimony and his example were alike unheeded, because men loved sin better than holiness. Enoch served God with singleness of heart; and the Lord communicated to him His will, and through holy vision revealed to him the great events connected with Christ's second appearing. And then this favored servant of the Lord was borne to heaven by angels without seeing death.

At length the wickedness of man became so great that God could no longer bear with it; and He made known to Noah that because of the continual transgressions of His law, He would destroy man, whom He had created, by a flood of water which He would bring upon the earth. Noah and his family were obedient to the divine law, and for their loyalty to the God of heaven they were



THE DELUGE

John Martin

But Heaven pitied man, and the plan of salvation was devised. When the curse was pronounced upon the race, in connection with the curse there was given the promise of pardon through a Saviour who was to come. This promise was the star of hope that lighted up the gloom, that, like the pall of death, hung over the future of man, and of the world which was given him as his dominion. The Gospel was first preached to Adam and Eve in Eden. They sincerely

upon mankind in consequence of his transgression.

Enoch also was a preacher of righteousness, and sought to turn men from their evil ways. For three hundred years he walked with God, giving to the world the example of a pure and spotless life, one which was in marked contrast with the lives of the men of that self-willed and perverse generation, who openly disregarded God's holy law, and boasted of their freedom from its restraints.

saved from the destruction that overwhelmed the ungodly world around them. Thus the Lord preserved to Himself a people in whose hearts was His law.

Noah warned the people. He believed that the threatened punishment would come upon the world, and he made every effort to turn that sinful generation from transgression to obedience. But he was unsuccessful. Only his own family at last received his message.

The terrible judgments of God in the destruction of the antediluvians should be a sufficient warning to all who have since lived upon the earth, that God will surely punish those who disregard His law. But the human heart is prone to evil; and as people multiplied upon the earth after the Flood, they soon became bold in their transgressions. Idolatry existed, and increased to a fearful extent, until finally the Lord left the hardened transgressors to follow their evil ways, while He chose Abraham, and made him the depositary of His law for future generations.

Abraham was called out from an idolatrous family, and was appointed of God to preserve His truth amid the prevailing and increasing corruptions of that idolatrous age. The Lord appeared to Abraham, and said: "I am the almighty God; walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly." "And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

The Lord communicated His will to Abraham, and gave him a distinct knowledge of the requirements of the moral law, and of the salvation that would be accomplished through himself. It was a high honor to which Abraham was called, that of being the father of the people who for centuries were the guardians and preservers of the truth of God for the world,—of that people through whom all the nations of the earth should be blessed in the advent of the promised Messiah. But He who called the patriarch judged him worthy. This is the testimony of God concerning His chosen servant, as it stands registered on the sacred page: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." And again: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Thus was the knowledge of the law of God preserved through successive generations from Adam to Noah, from Noah to Abraham, and from Abraham to Moses.

before the curse devours the earth, as shown in subsequent verses.

Joel, in speaking of this same time, calls upon the old men to bear witness to something which occurred in their day but was unknown in the days of their fathers; to wit, "That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten." Joel 1:2-4. This scripture teaches that there will be great ravages by destructive insects, one kind taking that which has escaped another, until it will be well-nigh impossible for man to save anything for his own use. All over the country this is fast becoming the prevailing condition. Man is compelled to keep up a constant warfare on the various pests, by fumigating, spraying, poisoning, in order to produce crops. Large areas which were once covered by fine vineyards, have been laid waste. To-day it is almost impossible to find an apple orchard of any age which produces apples free from worms. The average yield of wheat and other grains per acre has fallen from twenty-five or thirty bushels to as low as ten to fifteen bushels; while blight, pest, and failure have invaded all departments of agriculture. So Joel continues:

The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Joel 1:10-12.

While the description here given doubtless applies to the time of the plagues, yet, who can not see that we are fast drifting to that end! Yes, when God shall withhold the blessings He has so bountifully supplied in the past from the people of earth who shall have ceased to be thankful for them, then shall all nations see the complete fulfillment of all that Joel has spoken.

The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. Joel 1:17, 18.

God's Purpose

In Amos 4:6-10 God teaches that His purpose in permitting such a state of things to exist is to lead men to Him, and to teach them to trust in Him instead of trusting in man and in false gods. Some are led to trust in Him; others pursue a wilful, disobedient course. The experiences of these two classes are contrasted in Isa. 65:12-14, which reads:

Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My

Signs of His Coming

By Roderick S. Owen

IV. The Earth Grows Old

IN the preceding articles we have shown that the great signs in the heavens, to wit, the darkening of the sun and the moon and the falling of the stars, have been fulfilled. But the Saviour said there should also be signs in the earth. In speaking of these the prophet Isaiah says, "The earth shall wax old like a garment, and they that dwell therein shall die in like manner." Chapter 51:6.

As the earth came from the hand of Jehovah, it was clothed with verdure and beauty, and over all its fair surface was found no trace of blight. Even the Creator, as He viewed it, pronounced it "*very good*." Joy and gladness reigned supreme. Man, the masterpiece of God's creative power in earth, was made in His image, and placed over the works of His hands. Crowned with glory and honor, he viewed with delight his God-given possession. No strain of sorrow or of death disturbed the melody of his soul. Peace and joy like the ebb and flow of the tide came into his heart to flood it with light and sweep out again to gladden and bless.

A Sad Change

But when sin entered, what a sad change was wrought! The miasma of vice, death-dealing, spread abroad everywhere. Blight and decay touched the most beautiful portions of all God's creation. This curse would soon have devoured the whole earth had not its ravages been stayed by the plan of salvation which God introduced at that time in the promise that the Seed of the woman should bruise the serpent's head. Nevertheless the curse has accompanied sin;

and as the human family has plunged deeper and deeper into wickedness, the curse has fallen heavier and heavier upon the earth, and thus it is waxing "old like a garment," and they that dwell therein are dying or degenerating in like manner. As evidence of this last statement, contrast the average length of the lives of the early generations with those of the present time.

The average age of the first nine patriarchs, omitting Enoch, who was translated, is 900 years and more, while to-day the average age of those whom we count old men is not more than one tenth of that. The human family is certainly growing weaker and weaker. Idiocy and lunacy are rapidly increasing. To-day it is exceedingly difficult to find a healthy mother.

Extinction Predicted

In the face of these facts some scientists are predicting that the human species will become extinct from sheer degeneracy. The boasted improvement in prevention and treatment of diseases has not stopped the ravages of death; while medical science is taxed to its utmost to cope with the problems constantly confronting it in the development of new diseases. Thus God is permitting sin to run its full course and to work out through all its varied ramifications, so that the universe may clearly see its nature, and may learn that suffering, pain, and death are its inseparable attendants, and never can the universe be free until sin itself shall cease and all who can not be separated from sin shall be destroyed.

In Isa. 24:4 we read: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." And this is just

servants shall rejoice, but ye shall be ashamed: behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

Thus while the one class are forsaken of God and given over to those in whom they have trusted but in whom they can find no help, to the other class, their bread and water shall be sure, and their eyes shall see the King in His beauty, while they shall

behold the country that is afar off. Isa. 33:16, 17.

All these signs clearly indicate that soon indeed we shall see the King in His beauty, for Jesus shall come in the glory of His Father and His own glory, and of the angels, and His glory shall cover the heavens, and the earth shall be filled with His praise. Reader, are you looking for Him? for to such shall He come a second time without sin unto salvation.

Studies on the Sabbath

By R. A. Underwood

II. The Identical Sabbath Day

REMEMBER the Sabbath day, to keep it holy," was proclaimed by Christ from Mt. Sinai, and traced by His own finger on tables of stone. Some seek to evade the obligation of the observance of the seventh day of the week as the Sabbath by the assertion that it is impossible to keep the identical seventh day of creation's week. In their effort to accomplish this the usual method is to object to the record given in Genesis concerning the creation of the world, asserting that creation's week was seven indefinite periods of millions of years of time.

Without entering into the discussion of the mazes and uncertainty of the evolutionary theories, which brush aside as of little consequence the plainest utterances of the great God, and instead accept the claims of science falsely so-called, we ask on what mathematical calculation these wise scientists get six or seven "*indefinite periods*," successively following one another. There could be but one indefinite period to cover the entire span of this supposed evolution; for as soon as we admit that there was a second, a third, a fourth, or a fifth period, longer or shorter, following those preceding, we have something definite, or ordinal numbers are meaningless.

He that is truly wise and scientific will acknowledge, with the apostle Paul, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2. The first step in true science is to believe what God says is true. We read: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9. To this record Christ sets His seal of approval with His utterance from Mt. Sinai; and later He wrote on tables of stone these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11.

I prefer to accept these statements as the most reliable knowledge or science upon the work of creation. Because men can not understand the power of God, they deny the birth, resurrection, and ascension of Christ on equally good authority. It was not by what is termed natural law, or the science of medicine or surgery, that Christ healed the sick and dying, or raised the dead; He spoke the word, and it was done.

It is written, "He sent His word, and healed them." Ps. 107:20. The centurion said, "Say in a word, and my servant shall be healed." To the lifeless form of Lazarus, the Master said, "Lazarus, come forth. And he that was dead came forth."

The Round World

Another objector says, "No man can keep the identical seventh day on all parts of a round world." In this the difficulty is imaginary, rather than real. If the Sabbath law required all to keep the *same definite, simultaneous time*, then there would be difficulty. However, the Sabbath law only requires man to keep the *definite seventh day of the week*, and not the same definite time.

The sun is God's great timekeeper. Every intelligent reader knows the day does not begin or end all around the earth at once. As a simple illustration which all may comprehend without entering into a more scientific explanation of the day-line, I call attention to the United States national law which requires a *definite day* of the month and week for our national elections to be held. The polls must open at six o'clock A.M. and close at six o'clock P.M. on election day. Under this law the casting of a ballot would be illegal on any other day except the *definite day and hour named by the law*. However, the voting begins in New York City one hour before it is lawful to cast a vote in Chicago, and three hours before it is lawful to vote in San Francisco; and the voters continue to cast their ballots in California three hours after it is unlawful to vote in New York City. It is strange that some wise man has not come to the rescue of one of the political parties and proclaimed before this that a large number of votes, sufficient to decide the election of one party or the other, have not been cast on the day specified by the law.

To carry the illustration a little further: Suppose the whole world were one universal republic, and the law applied on the opposite side of the earth the same as it does in the United States, would there be any difficulty in keeping the law? No man would want to show his ignorance by making such a claim. All could not vote simultaneously, but all *could vote the same definite day*.

Does the traveling public by land or sea find it difficult to recognize the day as it is measured by God's great timekeeper?—No,

indeed! It is amusing to see how much trouble some have over keeping the seventh day, because the Lord made the earth round, while twenty-four hours later the difficulties have all cleared away, so that any one can keep the first day of the week in all parts of the earth on a round world without any trouble.

The Miracles of the Manna

Has the Sabbath been preserved during six thousand years as a blessing to man, and can we have the assurance that we can keep the original Sabbath, blessed and sanctified by Jesus Christ, at the close of Creation's week? Let us see: Just prior to the rehearsal of the law at Sinai, we have the instruction of God concerning the gathering and the preparation of the manna over the Sabbath:

And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. Ex. 16:23-30.

In this record we have a threefold miracle wrought each week for forty years, pointing out the original definite Sabbath day, sanctified at creation. In the record we find: First, On the preparation day of the week a double portion of manna fell; second, No manna fell on the Sabbath; third, Manna gathered on the sixth day kept sweet over the Sabbath, which it did not on any other day of the week. Therefore we have in this history more than six thousand distinct miracles performed by God, pointing out the original Sabbath day. Hence from creation to the giving of the law at Sinai, the original Sabbath was preserved. Has it been lost since then? Turning to the record of the crucifixion of Christ the apostle bears testimony:

The Witness of the Gospel Record

And now when the even was come, because it was the preparation, that is, THE DAY BEFORE THE SABBATH, Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. . . . And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. Mark 15:42, 43, 46.

Here we have the inspired statement of Mark, that near the close of the sixth day, "the day before the Sabbath," Christ had been crucified and laid in Joseph's new tomb.

(Continued on page 7)



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Milton C. Wilcox

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

XI. The Seven Churches

A Review



T seems to the writer of these studies that it would be well to take one large general view of this sevenfold letter of our blessed Lord to His called-out ones through the Christian dispensation, the church of the living God under various conditions. Those conditions have not always been the best, the most favorable, or morally or spiritually ideal. In nearly all cases reproof is needed, but always there is hope.

It is always well to remember that these letters do not recognize as the church — the

that would be to ignore the sevenfold repeated injunction, "He that hath an ear, let him hear what the Spirit saith unto the churches."

2. Note, too, that history repeats itself. The highly desirable condition of Ephesus is repeated in Philadelphia, only more favorable. The experience of the church under pagan persecutions — Smyrna — was deepened and intensified in the Thyatira condition under the persecutions of the Dark Ages. Both suffered; to overcomers in both are given fitting promises. Pergamum, living in an easier age of growing skepticism and superstition, finds its antitype in

commended for patient endurance and the riches which she possesses in Christ Jesus.

Pergamos, notwithstanding her tolerated false teachers, is loyal. Under great trials she had proved true, and the Master remembers it.

Thyatira passed through the long, dark wilderness of the Dark Ages. The Master was with her in the furnace heat. He regards her works and love and faith and patience and ministry for Him, and He tells her so.

In Sardis, exalted, making high profession, the Omnipresent One finds a few tried, noble souls. Their knowledge is not per-

THE SEVEN CHURCHES OF REVELATION II AND III							
	EPHESUS ^{1 00}	SMYRNA ^{3 00}	PERGAMOS ^{5 08}	THYATIRA ^{17 00}	SARDIS ^{18 30}	PHILADELPHIA ^{18 44}	LAODICEA
BLENDING OF CONDITIONS							
THE SENDER OF THE LETTER	The Master of Assemblies	The Living One	The Warrior	The Judge The Tried One	The Omniscient One	The True the One Omnipotent	The Faithful and True Beginning The Amen
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error	Faithfulness in Poverty and Trial	Loyalty under Trial	Love Faith Patience Ministry	A Few Pure Good Profession	A Little Power Loyalty	Profession Only
REPROOF OF THE CHURCH	Departed from First Love	None	False Teaching Tolerated	False Teaching Received	Dead Formality	None	Hollow Pretensions
EXHORTATION	To Repentance* and First Works	Fear Not Be Faithful	Repent	Hold Fast	Repent Watch Establish	Hold Fast	Buy Repent Open Heart
WARNING OF CONSEQUENCES	Removal of Candlestick	More Tribulation	Christ's Antagonism	Reward of Deeds	No Work Perfected	Loss of Crown	Utter Rejection
CALL TO HEAR	All Concerned in Salvation	To All	To All Harken	Victory over Nations Morning Star	White Raiment Acknowledged	Pillar Adoption	Reigning with Christ
PROMISES TO THE VICTOR	Tree of Life	Life Forever	Hidden Manna New Name	All Harken	All Harken	All Harken	All Concerned Hear

called-out ones — of God great apostate bodies. They belong to Babylon or of "the synagog of Satan." God may have children in Babylon; in fact we know He will till nearly the close of Babylon's career; they partake more or less of Babylon, but they are not essentially of Babylon. Let us then in our review of this study, note the following:

1. These letters are one sevenfold message. Various things are emphasized, specially fitted to particular conditions, but of general application nevertheless. We must not, for instance, leave alone for Ephesus, the first condition, the reproof, "Thou hast left thy first love." To do

greater Sardis, which repeats her history this side of the papal domination and the vigor and height of the Reformation. Laodicea stands out alone, unique, the replication of no other. This will appear more and more as we proceed.

3. All that the Master sees that is worthy in His people He approves. The labor, the purity, the hatred of evil, the patient endurance of the early church are commended. She could not bear false messengers. They could go on their way, she would not, could not persecute, but they must not teach their false doctrine in the church of Christ.

Smyrna, poverty-stricken, persecuted, crushed, slain, under pagan persecutions, is

fect, but their love for the Master is dominant, and through grace they are worthy to walk with Him.

Patience and loyalty in the exercise of the little strength are approved in Philadelphia.

There is no approval of Laodicea. The True Witness sees only great profession with no corresponding works. In every other condition there has been something to commend; in Laodicea, nothing.

4. How faithfully our Lord reproves! Ephesus had left her first love, her heart had grown cold. Smyrna had suffered enough, the first love was laid down in death; there is no reproof. Pergamum tol-

erated false teaching which Ephesus hated, and Thyatira was even more deeply guilty. Sardis was dying because she had departed from correct principles, the law of her life. The church of brotherly love receives no reproof, unless it is gently suggested in the expression, "Thou hast a *little* strength." Laodicea is reprov'd for hollow pretensions, nauseating to Him who has borne with patience all the failures of His people in the past.

5. Note the injunctions, the exhortations: To Ephesus, Repent, return; to Smyrna, Fear not, be faithful; to Pergamum, Repent; to the faithful in Thyatira, Hold fast; to Sardis, Watch, stablish, repent; to Philadelphia, Hold fast; to Laodicea, Buy, be zealous in repenting. How we need them all!

6. The warnings are faithfully given and equally needed. To Ephesus there is danger of removal; to Smyrna comes greater tribulation for her faithfulness; to Pergamum the awful danger of Christ's antagonism; to Thyatira the sure reward of unfaithful deeds; to Sardis the awful message that she is found wanting; to Philadelphia the danger of loss of crown; to Laodicea utter rejection. "He that hath an ear, let him hear what the Spirit saith unto the churches."

The last three churches present three present-day conditions: (1) Great worldliness, dead while professing to live, having not the life of Christ, seen in the great popular churches; (2) Devoted, earnest seeking of God, manifested among a far smaller number who are looking for their Lord's coming; (3) Those who possess an outward knowledge of God's truth, who feel rich because of that knowledge, proud because of their superior morality, but do not know the sweetness of God's grace, the power of His redeeming love.

There is hope in neither Sardis nor in Laodicea. Out of these conditions must the victors come into that of Philadelphia—brotherly love. He pleads with the few names in Sardis. Upon the greater part of those in Sardis, Christ will come as a thief in swift judgment, but He will save some. He has no promise to Laodicea as a whole. "If any man hear My voice,"—He pleads with the individual; but the individual who opens the heart's door and lets Christ in, who comes into that wonderful communion with his divine Lord, will by that very process come into the condition of brotherly love. They will constitute the remnant who keep the word of His patience, against whom He has no condemnation, who are ready for translation. Out of that condition of lukewarmness means a hard struggle, earnest zeal, severe conflict; but he who wins shall share Christ's kingdom eternally.

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital 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.]

To the Overcomers

1. What is promised to him that overcomes the enticements to death and the lusts for forbidden fruit?

To him that overcometh, to him will I give to eat of the Tree of Life.

2. Entrance to what will that insure him?

Which is in the Paradise of God.¹

3. To those who in life place themselves upon God's altar of service, or die for His sake, what is promised?

He that overcometh shall not be hurt of the second death.²

4. To those who reject the superstitions of the world, the salvation promised by men, nor trust in their substitutes or charms, what will God do?

To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.³

5. To him who overcomes with the very nations against him, with prevalent popular false teaching to drag him downward, meeting the severest persecution, faithful to the last, what is promised?

He that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have

Look on the Cross

By George E. Pooler

Look on the cross! Where Jesus died,
For me He bled—was crucified!
They hung Him there—how could men dare,
When 'twas their sins that nailed Him there!
My shameless guilt He bore for me,
That I a ransomed soul might be.
Whene'er you feel your sin and loss,
Look on the cross! Look on the cross!

Look on the cross, where blood was spilt
By Him who bore another's guilt.
What love, that One with spotless name,
Should condescend to bear my shame!
O, may God grant me endless years,
To lave His feet with grateful tears.
Whene'er you sense your heart's foul dross,
Look on the cross! Look on the cross!
Aurora, Illinois.

received of My Father: and I will give him the morning star.⁴

6. To those who are willing to stand alone or with the few for Christ's sake, who are willing to have reputations blasted and their names blotted out of the books of popular churches for His name, what is assured?

He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the Book of Life, and I will confess his name before My Father, and before His angels.

7. What will those be made who have stood as pillars of God's truth here?

He that overcometh, I will make him a pillar in the temple of My God, and he shall go out thence no more.

8. To those who desire above all things the honor and glory of God's name what will be done?

And I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and Mine own new name.⁵

9. What is the glorious comprehensive climax of promises to all overcomers?

He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne.⁶

Note and Comment

For extended notes on all the above, see the articles on the various churches preceding, this. The following are a few of the additional thoughts the studies have suggested.

1. Tree of Life.—No longer will a flaming sword of cherubim, or the withdrawal of the Garden of Eden, keep from humanity the Tree of Life. Through Christ the child of faith partakes of life now; then he shall have free access to the marvelous fruits continually. There are no walled cities or gardens in the kingdom of God.

—★—

2. The second death is the death from which there is no resurrection. Justice does not demand it; in mercy it would do no good. The second death is the compensation due to sin.

—★—

3. Which no one knoweth; Christ, of course, excepted. Every new name is spelled out of the letters composing Christ's name; all the excellencies of all the characters are but different phases of His. Every character prism but refracts some of the white light of Christ.

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4. Power over the nations—with Christ. Christ has identified Himself with them in all their suffering; He identifies them with Himself in all His triumphs over sin. See Ps. 2:8, 9; 149:5-8; Rev. 12:5; 19:11-16. The Morning Star—Christ Jesus. Rev. 22:16.

—★—

5. Name indicates descent, relationship, character. Every true child of God is born from above. To him belongs the name of the Father, the Son, the eternal city of God, the capital of his future home. The overcomer is eternally labeled for what he is.

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6. In My throne.—Note how this final promise includes all others,—the Tree of Life and Paradise; kept from the second death—immortality; the new name; power over the nations; a shining name in the Book of Life; a citizen of the kingdom, bearing the fourfold name of that citizenship forever.

Studies on the Sabbath

(Continued from page 5).

Again, we have the inspired statement of another apostle that the disciples of Christ kept the Sabbath "according to the commandment:"

And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and RESTED THE SABBATH DAY ACCORDING TO THE COMMANDMENT. Luke 23:54-56.

But the commandment refers to the identical day which Christ rested upon, or sabbatized, blessed, and sanctified, at the close of creation's week. See Ex. 20:8-11; Gen. 2:1-3.

Then surely we have good authority down to New Testament times that the memorial of the creating, sanctifying power of Christ was still preserved for man.

The assumption that the Sabbath has been lost prior to or since the days of the apostles has not a shadow of proof. The Sabbath was kept by the apostles. Thousands suffered and died for keeping it during the Dark Ages. The experience of the Jews from Christ's time to the present is positive proof of its identity.

The science of astronomy, as well as the testimony of every nation on the earth, attests to the fact that the cycle of the week, as given in the Bible, has been preserved, unclouded, through the ages, even to our own day. The seer of Patmos beholds the dragon moved against the remnant church, because their faith leads them to keep the commandments of God, which include the Sabbath. Rev. 12:17.

Lessons in Liberty

By W. M. Healey

III. Equality Before God

THE extent of Adam's dominion is given in Gen. 1:26: "And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

It was the duty of Adam to obey and serve God; and upon this requirement rested the continuance of his kingdom over the earth and the living creatures on the earth.

No authority was given to Adam to compel others to worship God. Adam and Eve were not obliged to go together to sin. Each had the power of choice, and was held responsible for the use of that power. After sin Adam tried to shift the responsibility of his acts upon Eve, and she in turn blamed the serpent for what she had done; but God held each to account for their action toward Him.

"Who art thou that judgest another man's servant? to his own Master he standeth or falleth." Rom. 14:4. And that Master is not some other man, but Christ. "But be not ye called rabbi: for one is your Master, even Christ; and all ye are brethren." Matt. 23:8.

God never changes. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. The same unchangeable character belongs to Christ—"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

There has been no change in God or Christ, therefore there can be no change in Their kingdom. Christ came and died, not to establish a new kingdom, but to make it possible for man to be brought back into "the everlasting kingdom."

All nations stand alike before the Lord, all being of one blood. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, tho He be not far from every one of us." Acts 17:26, 27.

Nationality or position does not give any advantage in the kingdom. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28.

Every one must be judged for his own deeds at the judgment-seat of Christ. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

The kingdom is the Lord's. The power belongs to Him. We are all products of His creation, made of one blood, and all

counted on an equality, each to render to Him his individual account; and from Him the faithful will receive their individual reward. Then by what power does one man or one set of men set themselves up to define another man's duty to God, and make rules and penalties to inflict upon him?

In any court of justice or board of arbitration there must be equal authority over all parties interested in the case, else there could be no assurance of justice. If there were no authority to compel both parties to abide by the decision, nothing could be depended upon.

If man could compel me to do something that God desired me to do, like the keeping

LET NOT YOUR HEART BE
TROUBLED: YE BELIEVE IN GOD,
BELIEVE ALSO IN ME. IN MY
FATHER'S HOUSE ARE MANY MAN-
SIONS: IF IT WERE NOT SO, I
WOULD HAVE TOLD YOU. I GO TO
PREPARE A PLACE FOR YOU. AND
IF I GO AND PREPARE A PLACE FOR
YOU, I WILL COME AGAIN, AND
RECEIVE YOU UNTO MYSELF; THAT
WHERE I AM, THERE YE MAY BE
ALSO. John 14:1-3.

of the Sabbath, what gain would there be in it to me? They have no authority to compel God to do anything for me in return.

If God had intended for man to rule over his fellow man in matters of worship, He certainly would have given that power to Adam, who was the first man, and free from sin. He certainly would not have passed

him by, and then placed the power in the hand of sinful men.

Cain was the first man who tried to enforce his religion upon his fellow man. Abel worshiped God, and offered sacrifice to Him. Cain also went forth to worship, and offered sacrifice; and because Abel did not worship in his way, he slew him.

Cain was the prime minister for the new kingdom which was being established from the ruins of Adam's dominion. The same evils exist to-day, and the same spirit prompts the same work, tho many people may give their influence to it that do not know what they are doing.

John was zealous for his Lord; and when he saw that the Samaritans would not give Him entertainment, because He was going up to Jerusalem to worship, he asked if fire should be called down from heaven to destroy them, because of their difference in worship. Christ replied, "Ye know not what spirit ye are of."

Many to-day who are zealous for Sunday and other laws to enforce their religious views upon others, are like John, they know not the spirit that is prompting and urging forward all work of this kind.

Tests of Faith

By Delwin Rees Buckner

THO tempted sorely, I have never ceased
To feel that God doth try us as a test
Of faith. Upon the waves a sailing west
Sometimes I buffet winds a blowing east;
The troubled sea is often crossed and creased
With deep-cut hollows, many a lofty crest.
Yet fear I not, for God works for the best
Of all His creatures, man, and bird, and beast.
Let angry tempests in their fury growl.
My Saviour's strong, protecting hand is near,
And it will guide me through the ills that
come.
The raging winds do not for always howl;
And when they cease, His cov'ring hand will steer
My beaten bark into its harbor home.

Colon, Panama.

Our Bible Reading

What Christ's Coming Means to the Righteous

1. It means to the dead resurrection.

For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the DEAD IN CHRIST SHALL RISE first. 1 Thess. 4:16.

2. It means to the living a change to immortality with the righteous dead.

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the DEAD SHALL BE RAISED INCORRUPTIBLE, and WE SHALL BE CHANGED. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 Cor. 15:51-54.

3. It means to the righteous that they will be taken home to heaven.

Let not your heart be troubled: ye believe in God, believe also in Me. In MY

FATHER'S HOUSE are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and RECEIVE YOU UNTO MYSELF; that where I am, there ye may be also. John 14:1-3.

4. It means to the righteous that they will enter on their eternal inheritance.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, INHERIT THE KINGDOM prepared for you from the foundation of the world. Matt. 25:34.

5. It means to the righteous that they will inherit the everlasting kingdom of God.

And the kingdom and dominion, and the GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, shall be given to the people of THE SAINTS OF THE MOST HIGH, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Dan. 7:27.

6. It is therefore to the child of God the blessed hope.

Looking for THAT BLESSED HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:13.

"The First Day or Nothing"



MAN, an Adventist, who claims to be a believer in Christ, a believer in our Lord's near coming, and who holds the Bible to be "the only divine standard of faith and practise," thus speaks in one of his published sermons in his own paper:

The Christian Sabbath—We believe that the first day of the week, as the day set apart by the early church in commemoration of Christ's resurrection, should be observed as the Christian sabbath, and used as a day of religious rest and worship.

This article in our Declaration of Principles was specially needed because another body of people spoken of as "Adventists," lay peculiar stress on the assumed obligation of observing the seventh-day, Jewish Sabbath, and virtually unchristianize all who do not observe it. As against their claims, we stand with the overwhelming majority of all Christians in all ages—believing that the obligations of the Jewish Sabbath ceased at the resurrection of Christ, and that the first day of the week took its place as a day of rest and religious worship, tho not under its legal penalties. We deplore the growing *desecration* of the first day, and the increasing efforts of Jews, infidels, and Seventh-day Adventists to break down the remaining barriers which hedge about the world's *only possible rest-day*; clearly perceiving—what only those blinded by prejudice fail to see—that it is—

The First Day or Nothing

That day ceasing to be a day of rest, the toiler will have no sure protection against the greed of capital, and the Christian no quiet day for religious meditation and worship. We stand with all evangelical Christians in the forefront of the battle for the preservation of the Christian sabbath: shall we not be welcomed in this hour of conflict?

There are many things in this short extract,—all, however, that he says upon this phase of his "hope,"—but we wish to note just four points:

1. It is not taking the Bible as the "STANDARD of faith and practise" to depend upon the "early church;" pederbaptists, trine immersionists, sprinklers, and pourers, sign-of-the-cross believers, and others can allege the same authority. When Jesus Christ died upon the cross, He sealed with His blood, confirmed forever, God's will in the new covenant, with His holy law of the ages unchanged in jot or tittle. Matt. 5:17-20; 19:17. He observed that law Himself in its fulness, and left us an example, that we should follow in His steps. John 15:10; 1 Peter 1:21, 22; 1 John 2:6. He died to save from sin and sinning; and sin is the transgression of God's law. Matt. 1:21; Titus 2:14; 1 John 3:4; Rom. 7:7. Therefore He died to save us to obedience to that law, not by the change of the law, but by the change of the carnal mind to a mind which delights in God's law, in which God's law is established. Rom. 8:3, 7; 1 John 5:3; Rom. 8:31. To hold otherwise makes Christ a "minister of sin," which God forbid.

Moreover, the very moment Christ died, God's covenant was sealed and confirmed forever. "Tho it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. We find no first-day sabbath, no abolition of the Decalogue or the seventh-day Sabbath, in all the teaching of the prophets or Christ. In His teaching and life the law and the Sabbath were held holy and perfect. Therefore if anything were added to that covenant or law one minute this side of the cross by the whole apostolic college, it would be spurious and of no effect. But there is nothing. The apostolic church followed their Master; and it is not until later, in the times of backsliding and substitution, that the first-day sabbath creeps in. Sunday is not even called the sabbath for a thousand years after Christ, nor Lord's day till 200 years after. It is purely Catholic ground to plead

the "early church." In the words of Dowling: "He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority." Christ with one soul is a majority.

2. There can be no "DESECRATION" of a day which is not sacred. Man can not make a day sacred or holy; God has not so made it; how then can it be desecrated? This claim of desecration is also good Roman Catholic doctrine.

3. Seventh-day Adventists do hold to the Bible Sabbath, the only Sabbath given, taught, or observed by Christ, hence the only Christian Sabbath. Around that Sabbath God has erected the immutable ramparts of His holy law. Inclosing it is the hedge of His eternal truth; not altered with Him, for "forever, O Lord, Thy Word is settled in heaven;" but forgotten by His professed children. To restore that hedge, to build up that breach in the hearts and practise of His professed followers, Seventh-day Adventists are laboring, according to His prophecies. Isa. 56:1-8; 58:12, 13. And that is "the only possible rest-day," for it is the only day, as a day, in which God has placed His rest. Men may call it "Jewish;" His eternal law calls it "the Sabbath of Jehovah," and again the Spirit of Christ calls it "My holy day." To us it is a denial of God to say that He, the Creator of the heaven and the earth, is not able to care for His own, that man must needs furnish for God a purely human substitute, and support it by human enactments. It is well to remember the words of the Master, "Every plant, which My heavenly Father hath not planted, shall be rooted up." We do not condemn our brethren who keep the first day; but we would not be true to God did we not tell them that the day is spurious, that it has no foundation in God's Word or claim upon His loyal children, and plead with them to come with us and find the sweet rest of true Sabbath-keeping in Jesus Christ, Creator and Redeemer. God's own appointment and Christ's example are much better than "nothing."

4. Yes, indeed, this man and all whom he can influence will be welcomed by the men who are working for a Sunday law, for what they are pleased to call "the preservation of the Christian sabbath." It has ever been true that when God's professed church has with any sort of zeal substituted tradition for truth, the human for the divine, she has also endeavored to enforce the substitute with divers sorts of penalties, and always by civil law if possible. But this too is of the Papacy and not of Christ. Let our critic turn to the Bible and the Bible alone, and he will not be troubled. He can worship God tho all Babylon is bowing at the behests of men.

A Boomerang Argument

THE following is a sample argument of a man who tells us why he does not observe the Sabbath. After a deal of utter misrepresentation of those who do, and of the Bible, he gives this as one of his reasons; it is a fair sample of all:

Paul, who was an able minister of the Gospel of Christ, says that he had not shunned to declare all the counsel of God; that he kept back nothing that was profitable. But when does Paul preach seventh-day Sabbath-keeping?

When does Paul say this?—In Acts 20:27, 20. What else does he say?—Listen: "How I kept back nothing that was profitable unto you, but . . . have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Verses 20, 21.

What is "repentance"?—Godly sorrow for sin,

turning away from sin. See 2 Cor. 7:10. What is sin?—"Sin is the transgression of the law." 1 John 3:4. What law is here referred to?—The Decalogue, the law which declares, "Thou shalt not covet." "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

Again: Paul declared "all the counsel of God." Where is the counsel of God found? Where is that which "is profitable" found?—In the Holy Scriptures; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:16, 17.

Doubtless all know that the Scriptures here referred to are the Old Testament Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." Verse 15.

Once more: Paul taught faith in Jesus Christ; what effect does faith have upon the law in the heart of the believer?—"Do we then make void the law through faith? God forbid; yea, we establish the law."

This writer says that he rests "in the finished work of Christ." It is well. Only the righteousness of God in Christ will avail; but the righteousness of Christ was wrought out in perfect obedience to all the Decalogue, including the fourth precept. Christ's perfect Sabbath-keeping must cover our Sabbath-breaking; but it will not if we continue in sin. Shall we make "Christ a minister of sin"? Or shall we let Him save us from sin and sinning? Let the writer of the above argument seek his reason for Sabbath-transgression in Rom. 8:7. He may there find help.

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It Is What They All Say

ROMAN CATHOLICS are very candid in stating their work as to the law of God; they may well be, of course, for history bears them out in the fact. A week's services of a Paulist mission recently concluded in Knoxville, Tennessee. Certain questions were asked the Paulist Father Skinner, and this is the report of the *Daily Journal and Tribune* of that city of November 12:

Some very important questions for Protestants, have been answered by the mission fathers of the Catholic Church. Some of these questions were handed in by Protestants inquirers. The first question was this: "Protestants keep Sunday, the first day of the week, as a memorial of the resurrection of Christ, instead of the seventh-day Sabbath. Do they have any Scriptural authority for this practise?"

Answer—"No, friends; it is a fact that there is no Scriptural authority for keeping Sunday. God commanded His people under the old law to keep Saturday, which is the Lord's day. No, there is no Scriptural authority for this change. It was the church of Christ that made the change. The Protestants are not consistent with the Scriptures in this practise."

By "the church of Christ" is meant the Catholic Church.

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Pledged to Good Citizenship

AFTER an address by Mayor Gaynor to the class of 1910 of the College of the City of New York, the students took the following oath:

We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; that we will fight for the ideals and sacred things of the city, both alone and with many; that we will revere and obey the city's laws and do our best to incite to a like respect and reverence those who are prone to annul or set them at naught; that we will strive unceasingly to quicken the public's sense of public duty; that thus, in all these ways, we will transmit this city, not only not less, but greater, better, and more beautiful than it was transmitted to us.

From a worldly view-point that is noble; but it is what every Christian, every true man, ought to stand for without a pledge or an oath. The fact of the oath and the general comment upon it indicates a lowering of general standards in public life.

—★★—

Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation 'round the land
On each I judge Thy foe.

—Pope.



THE OUTLOOK

Watchman,
what of
the night?

Christian Citizenship Conference

A Striking Object-Lesson

THE recent World's Christian Citizenship Conference in Philadelphia was a great meeting. It emphasized two great ideas: the union of Church and State, or the church ruling, dictating, directing in religious matters; and the importance of co-operation among Christian denominations in putting these principles in practise. It proposes that the name of God be placed in the Federal Constitution, and that legislation shall shape all laws of the country in harmony with God's laws. But mark this, the **STANDARD** is always and forever **GOD'S WILL AS INTERPRETED** by some **TRIBUNAL OF MEN**.

It would not do simply to declare that God's law shall be the law of the realm or the government, and then allow each man to interpret the law according to his own convictions or his own ideas of liberty. This would not suit our Christian citizenship friends. It would bring too much confusion into their theocracy. They contend for a legal sabbath day, and they fix that day on the first day of the week. Others do not believe in any religious sabbath. Still others hold to the seventh day. However conscientious one might be, regarding his own practise, he would be compelled to acquiesce in the religion of the authorized interpreters of the law.

The Rev. O. P. Gifford, D.D., of Boston, in his address on "The Bearing of National Life on Personal Religion," said:

Nor is this struggle of which we have just been speaking confined to America. The great problems that confront Christian patriots in our country are fast becoming problems in all countries, and are destined to become more and more so in every country where the Christian religion gains in favor, until it has leavened the whole lump of national life. The problems of the weekly rest-day, capital and labor, the relation of education to morality and religion, laws affecting the family life, vice and crime, war and how to abolish it, political corruption and how to remove it, are problems in all lands. Missionaries are laying the basis for Christian commonwealths as certainly as for Christian households and

churches. No sooner have their converts graduated from the mission schools and colleges, and entered the employ of the government, than the question arises as to whether the government will respect their Christian convictions, in the matter for example of rest and quiet on the first day of the week, and the teaching of Christian morality.

How is it proposed to settle such questions? He continues:

To whom shall these converts appeal for aid when denied their Christian convictions? Whom shall they entreat to intercede with the government



The Rev. O. P. Gifford

in their behalf? Not to the church; for such intercession on the part of the church, would in all probability be regarded as an unwarranted interference of the church with the State. Only to a body of Christians, as citizens, only to a citizenship organization of Christian patriots, can such appeal be made to advantage. And such an organization—world-wide in character and influence—it is our hope to effect at this conference.

In other words, there shall be, if this Christian Citizenship Conference's ideas are rendered operative, a world tribunal which will settle not only the religion of the individual, but of the nations.

How this would work if fully operative is clearly set forth by another speaker, the Rev. Walter McCarroll, missionary in Cyprus, who sketched the conditions in Greek Catholic countries. We quote:

The distinctive teachings of this church with which these different States are in such close union, we sum up as follows: *Based on tradition as of equal authority with the Bible, the teachings of the Evangel are utterly nullified; admitting the Virgin Mary and the saints to a share in divine worship, the Christ as sole and only Mediator between God and man is dethroned and dishonored; permitting the adoration of pictures and relics, "the glory of the incorruptible God is changed for the likeness of corruptible man;" attributing efficacious grace to the material emblems in the sacraments, the grace of God is turned into lasciviousness, and materialism substituted for true spiritualism; introducing the Old Testament priesthood, which had been fulfilled and abrogated by Christ, the rights and privileges of every individual believer as priest and king are arrogated to a special class; making ecclesiastical officialism the only and sole interpreter of Scripture, the individual is robbed of liberty of conscience and freedom of judgment; and finally, elevating the church to the place of supreme authority over the conscience makes it merciless in spirit and intolerant in action.*

The ill effects of such a system of Church and State are thus set forth in part:

Ignorance, illiteracy, and immorality characterize the fruits of this system when it is unrestrained or uninspired by extraneous influences. . . . The characteristic of this system the most damning is its religious intolerance and hostility to evangelical Christianity. It leaves other religions alone, but does not permit liberty of conscience to any born within its pale who dare think for themselves and venture to worship according to the dictates of conscience. In the Greek Catholic countries all proselytizing agencies are prohibited under the severest penalties. . . . These representatives of religion and law, being thus given unlimited power and authority, perpetrated the most unspeakable indignities and horrors upon their helpless and innocent victims. [Baptists and Stundists.]

We need not quote more. This is sufficient to show the reader the effects of a union of religion with the State. Yet this is what is proposed by this Christian Citizenship Conference. As in Russia, the **LAW-MADE TRADITION** of Christian citizenship, the **LEGALIZED INTERPRETATION**, would not only be made "of equal authority with the Bible," but exalted above it. "The rights and privileges of every individual believer" would be "**ARROGATED TO A SPECIAL CLASS**" **APPOINTED** by this **CHRISTIAN CITIZENSHIP BODY**; "**ECCLESIASTICAL OFFICIALISM**" would be "the **SOLE INTERPRETER** of Scripture," and the **INDIVIDUAL** would be "**ROBBED OF LIBERTY OF CONSCIENCE** and freedom of judgment." Repudiating Protestant principles, the church would be elevated above the Word, over the conscience, and become mercilessly intolerant in spirit and action.

But it may be said, "We would not do such things; we are more enlightened; we are Protestants." But human nature is everywhere the same; and the whole history of the world shows that every church which has sought political power or preferment has deteriorated in spiritual life, and has become intolerant in proportion to her political zeal.



Rev. Amos Johnson, D.D., Methodist Episcopal, Philadelphia. He preaches and pleads for civic righteousness, ecclesiastical and political purity, Christian education in our public schools, colleges, and universities, for Christian citizenship, federation of churches, for a Christian republic in the United States. Delegate to the World's Christian Citizenship Conference.



Rev. T. B. Anderson, Rochester, Pennsylvania

Strange it is that men can not see it! Stranger far that the students of Christianity can not see it! Strange that professed ministers of the perfect and mighty Gospel of Jesus Christ are so ambitious to become ministers of imperfect and powerless — so far as character forming is concerned — civil law! Strange that Protestants can not see that what is proposed by this Christian Citizenship Conference is the utter repudiation of Protestantism, and the building again on the very foundation of the Papacy!

Would God that they might be enlightened by the simple principles of the Gospel! Then would they forever repudiate all such Babylonian ideas of religion and State, which have cursed the ages, and which when embraced by this Government will accomplish in her degradation and fall what it has accomplished in the lost and decadent nations of the past and present.

AMERICANS, CHRISTIANS, AWAKE!

— ★ ★ —

Prohibition Defeated in Oregon

STATEWIDE prohibition was defeated in Oregon by the liquor interests, November 8, by over 13,500 votes. At the same election what is known as the "Home Rule bill," a constitutional amendment purporting to give to cities and towns of the State the power to regulate and license the liquor traffic irrespective of State law, passed by a small majority.

Under the initiative and referendum statute, which provides that bills may be submitted to the people for popular vote at general elections, two anti-liquor measures were placed on the ballot. One called for the amendment of the State constitution so as to prohibit the manufacture and sale of intoxicating liquor after July 1, 1911, except for medicinal, scientific, sacramental, and mechanical purposes. The other was a bill for a law to prohibit the "manufacture, sale, possession, exchange, or giving away of intoxicating liquors . . . except for specific purposes."

As to the so-called "Home Rule bill," put forth by the Greater Oregon Home Rule Association, which is opposed to prohibition, the Prohibitionists declare it will make possible the establishment of saloons within dry territory. They say a clique of liquor men may, under the new constitutional amendment, incorporate a cross-roads town within a county or precinct voted dry under the local option law, and within this town set up as many saloons as they wish.

However, one clause of the amendment reads: "Such municipality shall within its limits be subject to the provisions of the local option law of the State of Oregon." There is a conflict of opinion as to just what is meant by this clause, when the amendment says also that the municipality is vested with "exclusive power to license, regulate, control, or to suppress or prohibit, the sale of intoxicating liquors therein."

The anti-saloon forces are said to have spent more than \$2,000 in fighting their lost cause, and the Home Rule Association to have spent upwards of \$20,000. The latter organization, composed of Portland business men unfavorable to prohibition, secured a list by precincts of all the voters in Portland and the suburbs, with the aid of which they conducted a man-to-man campaign. Rev. J. R. Knodell, superintendent of the Oregon Anti-Saloon League, said after the election returns came in that the saloon forces had outgeneraled him and his co-workers. "The big speakers sent here by the liquor interests were not sent for the purpose of making votes," he is quoted as saying. "They were sent here to distract attention while the 'gumshoe' men did the work. We preachers thought no one dared appear in public and defend the saloon. When the liquor interests sent their speakers here we were astounded. The Prohibitionists stampeded to get on their trail, dropped all of the work, and left the field open for the 'gumshoe' men. It was a 'buttonhole' campaign, a system of talking to each man personally while we were after the speakers. It was a clever coup, and we were caught in it."

FRANK A. COFFIN.

Original Americanism

As Seen Through French Eyes

THE *Western Watchman*, Catholic, prints an article from the *Figaro* by M. B. Van Vorst on "The Church and the Faith of the United States." The writer quotes from an old French author of 1784 who speaks of the religious freedom in America, and says:

"At the moment they drew up their Constitution, the Americans formulated their desire of religious liberty in the following articles:

"'No religious test shall ever be required as a qualification to any office or public trust under the United States.'

"'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"The result of this tolerance has been the rapid multiplication of the different sects. Between the Methodists, who count their followers by millions, and the Shakers, whose number only reaches 300 members, one can count 42 sects who are fervent enough in their beliefs to support their particular church."

And he truly tells us that "the absence of a religious organization officially imposed gets rid of all possibility of persecution, every form of anticlericalism."

Wo worth the day when America yields to the politico-religious organizations and combinations so rapidly forming.

— ★ ★ —

Banks and Money.—During the fiscal year of 1910 the combined resources of the 7,000 national banks of the United States grew to approximately \$10,000,000,000. On September 1 last their loans and discounts had reached \$5,400,000,000—an amount never before equaled since the creation of the national banking system in 1864. At the same time they were counting nearly \$30,000,000 of overdrafts in their assets, a practise which there is no law to stop.

Combining all other banks in the United States and its island possessions with those of the national system, and allowing an estimate for those not reported, it is evident from the comptroller's report that the banking power of the nation has grown in the last ten years from 13,977 of all sorts of banks, with capital of \$1,150,000,000 and individual deposits of \$7,688,000,000, to more than 27,000 banks with combined capital close to \$2,000,000,000 and individual deposits of nearly \$16,000,000,000. The deposits have more than doubled in little more than a decade, and in the same time the combined loans and discounts have grown to more than \$12,000,000,000.

The volume of business is reflected in reports which have been assembled from 137 clearing-house exchanges, showing combined clearings of \$169,000,000,000 for the year ended on September 30, as against \$158,800,000,000 for 1909. Cincinnati and six smaller cities were the only ones that did not show an increased volume of business transacted.

The New York Clearing House Association represented 60 per cent of the clearings of all associations of the country, and during the current year has reached \$102,000,000,000, some \$3,000,000,000 greater than in 1909. For those enormous transactions balances of only little more than \$4,000,000,000 were used.

Bishop Nicholas C. Matz, Roman Catholic, urged in address before the Knights of Columbus at Denver, Jan. 1, 1911, that all Roman Catholics federate "to the end that by such a union they may become powerful enough to demand their civil and political rights." "Referring to the recent upheaval in Portugal, the prelate declared that the revolution was made possible through lack of organization by Catholics." So says a report in the *Examiner* of January 3.

A movement to substitute immersion — baptism — for the sprinkling method, was approved in the report of the committee to the Pittsburg, Pennsylvania, presbytery; but after a heated discussion the idea was turned down. The movement, altho a futile one, was regarded as important from the fact that the Presbyterian headquarters are nominally in Pittsburg.

A new method of mining, adopted in German coal-shafts, does away with dangerous blasting, while also avoiding much of the risk of spontaneous explosion of coal-dust. Deep holes are bored; but instead of putting in shots, water is forced into the holes under heavy pressure through pipes. The water finds its way through the coal fissures, and after the mass is loosened, the coal is removed without any dust, with a light pick and shovel.

The present type of battle-ship threatens to become obsolete, for it can be but a short time before the new Dreadnought type will be motor driven. The internal combustion engine, which is used successfully on smaller vessels, will, it is thought, do away with boilers and smoke-stacks, which will be a great saving in space and weight, and also add to the gun power.

In England a new system in railway transportation is now in daily service. It is called the "slip-coach," so named because one or two rear coaches may be "slipped," or uncoupled, from the train, traveling at a high rate of speed, and the coaches brought to a stop at any given point, while the rest of the train, without slackened speed, hurries on to other points.

The Western Union Telegraph Company has offered to the public a new service to be known as the "Ocean Mail Service," whereby messages addressed "Care Ocean Mail" at New York, San Francisco, Seattle, or Vancouver will be deposited in the post-office in time to catch the next ocean mail from the point designated.

In a train robbery, January 4, on the Southern Pacific near Ogden, Utah, one porter was killed and another wounded. The bandits entered the sleeping-cars, and after brutal treatment of some of the passengers, made their escape with over \$2,500, including several articles of jewelry.

France is in a crusade against alcohol, in which leading scientists and public men are taking prominent part. Since 1880, when the restrictions on the sale of intoxicants were removed, the number of saloons in France has increased from 334,000 to 500,000.

Washington, D. C., is leading out in the matter of manual training schools. Two-year courses have been provided in seven trades for boys and three for girls. These courses are especially adapted to children in the sixth, seventh, and eighth grades.

Dr. J. Wilbur Chapman has completed arrangements for a great religious campaign in Jerusalem and another in Cairo, Egypt, in which he will be assisted by a number of prominent evangelists and singers.

The revolution continues in Mexico, and there is little prospect that it will soon cease. The federal troops have defeated the revolutionists in Chihuahua, and have taken the city of Guerrero.

A whole car-load of babies, fifty-two of them; none over three years of age, were sent from a foundling home in New York to Texas, where each baby will be adopted by some family.

It is said that the Sioux Indian tribe raises \$300 every year to send a missionary to their worst enemies, the Crows, because the Bible tells them to love their enemies.

In the annual Christmas list of wealthy citizens of Spokane, Washington, it is stated that there are twenty-one millionaires and 133 persons who own \$58,000,000.

A new fuel has been discovered called sudd. It is a weedy growth extending three hundred miles along the Nile, and is estimated to cover some 35,000 square miles.

It is proposed to build a railroad across Persia, at a cost of \$90,000,000, which will bring London within seven days' journey of Bombay.

Dinah Hicks, a Negro woman born in slavery, died at her home in New Rochelle, New York, recently at the age of 110 years.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XLIX. Before His Judges

IT was a strange scene that presented itself before the eyes of Matthias and Bar-jona. Surrounding the palace of Pontius Pilate was a vast mob, led on by the high priests Annas and Caiaphas, followed closely by many of the Jewish council.

The palace was an immense structure, and beautiful. Some forty years before, it had been erected by Herod the Great. Standing as it did on the hill of Zion, it commanded a fine view of the holy city, and formed a dwelling regal enough for even the haughty Caesar himself.

But it was only upon occasion, that Pilate left his palace down at Cæsarea on the Mediterranean, and came up to Jerusalem. Had he dreamed of the tremendous responsibility that would be thrown upon him almost immediately upon his arrival, haughty tho he was, his heart would have failed him. Little did he think that his were to be the lips that should consent to the murder of the Shiloh of the prophets; that his were to be the hands that would drip crimson with the blood of the Just One, the Desire of the Ages,—crimson hands that would be execrated through all time, and which, tho washed a thousand times in presence of the multitude, can never-more be innocent.

But if such can be said of Pontius Pilate, the heathen governor, what shall be said of the high priests, Annas and Caiaphas, and the haughty scribes and Pharisees,—the light-bearers of poor Israel?

The gorgeous palace where Pilate had taken up his temporary abode, was protected by three immense towers; while the roofs, says Josephus, "were a matter of astonishment" on account of their height and adornment.

It was in the fresh of the early spring morning; the dew still glimmered in liquid diamonds upon the quivering leaves of the palm and the juniper. Beautiful trees bordered the broad walks and drive-ways about the spacious grounds. The great yellow dome of the white temple on Mount Moriah sent back the golden glory of the sun, and the cloudless skies were reflected dimly in the dark waters of the Kidron—dark with the blood of a thousand sacrificial lambs.

The high priests had led the mob up to the very gate through which they must pass in order to gain access to the grounds of the royal residence. Annas and Caiaphas were easily distinguished from the others, by their beautiful garments of blue, and by the magnificent gem-covered breastplate which glittered in the morning sun, reflecting the gorgeous coloring of a hundred miniature rainbows.

"The procurator hath not yet left his bed-chamber!" responded the guards in answer to the insistent demands of the rabble.

But at last Pilate reluctantly descended the broad marble stairs, and took his position in the court, that he might hear the complaints of the high priests.

Astonishment as well as annoyance was written upon the stern face of the Roman governor; for he felt assured, by the very presence of the richly robed priests, that something of unusual import had called these dignitaries from the temple so early in the morning, even compelling them to mingle freely with the common people, or, more correctly, the rabble of the city. Upon ordinary occasions they were diligent to shun even the touch of the common people as defiling; but on this day mighty consequences were at stake, and neither the haughty Annas nor the pompous Caiaphas shrunk from the touch of the riffraff of Jerusalem.

All this the procurator noted at a single glance, and his deep voice betrayed his annoyance as he addressed Caiaphas, sternly demanding the object of so untimely a visit.

Bar-jona and Matthias, having entered the gate with the others, stood near enough to hear the reply of the high priest plainly:

"Verily, O Pilate, we have brought this pestilent Fellow to thee, for we found that He was perverting the whole nation. Indeed, He refuseth to give tribute to Cæsar, and declareth that He also is a king."

As soon as Bar-jona had entered the gateway and discovered the Master, Matthias had great ado to prevent him from crying out, and throwing himself at the feet of his Lord.

"Look, Matthias!" he muttered hoarsely; "they are leading Him forward, even as a lamb to the slaughter—and—see! there is a cord about His neck—and how shall I endure the sight! O my Master! my Master!"

"List!" whispered Matthias, placing his hand upon his companion's mouth; "list! the procurator is speaking to Him."

"Art Thou the king of the Jews?"

This question was asked by the governor in a haughty and derisive manner. The answer was given in the soft, musical voice of the royal Prisoner: "Thou sayest it."

"If Thou art a king, then where are Thine armies?" muttered Pilate; then turning toward Annas, who stood nervously stroking his long white beard as he was wont to do when excited, Pilate exclaimed impatiently:

"Take Him yourselves, and judge Him according to your law; for I see no fault in Him."

"He is worthy of death, O Pilate!" roared Annas, "and yet we can not put Him to death ourselves, as thou very well knowest. Are not we and our nation under the authority of the Romans?"

"Ha, Annas!" exclaimed a deep voice from the midst of the throng, "then thou dost acknowledge that the scepter hath departed from Judah. Then hath not Shiloh already come?"

Both Annas and Caiaphas turned their heads toward the bold speaker, but did not reply save with a scowl of hate. But Matthias whispered to Bar-jona: "It is Nicodemus, the ruler; behold him! I knew not that he favored the cause of the Master. But see," he continued excitedly, "the procurator hath entered the palace again; and—list! he hath called the Man to enter with him. Surely, I believe he would talk with Him apart from these His accusers."

A few minutes thereafter, Pilate returned, the royal Prisoner by his side. A look of distress, almost akin to fear, was upon the dark, stern face of the governor.

"I find no fault at all with the Man!" he exclaimed earnestly, addressing the clamoring multitude. "He hath declared that His kingdom is not of this world; and why should even Tiberius Cæsar fear a rival from the kingdom of the unseen world? But ye have said that the Man is from Nazareth of Galilee; and behold, Herod Antipas hath rule over Galilee; I will therefore send this Prisoner unto him."

Not far from the palace of Pilate, and situated on an eminence just north of Mount Zion, was another palace, whither had come Herod Antipas, from his luxurious mansion at Tiberias, on the Sea of Galilee.

Pontius Pilate is in some degree a stranger to us; not so this man, this bloody ruler of Galilee, whose power we have come to fear, and whose weak and detestable character we have learned to abhor.

"Behold, O Bar-jona, the procurator hath sent the Master, with His accusers, to Antipas!" exclaimed Matthias, the last ray of hope fading from his kindly eyes, as, with many expressions of apprehension and dismay, they prepared to follow the mixed throng around the northern side of the hill Zion to the palace of the execrable monster who had murdered the prophet of the wilderness. And as Bar-jona and Matthias turn their white faces toward the north—for they must not lose sight of the Master—the memory of Matthias, son of Sylvanus, is busy with the scenes of the past.

Once again he hears the voice of the prophet Baptizer, as he, Matthias, his friend and disciple, visits him for the last time in his lonely cell in Tiberias, on the banks of the Galilee. Once again he hears the prophet's never varying testimony, which rings true to the last: "*Behold the Lamb of God, who taketh away the sins of the world!*" Once again in fancy he hears that stern voice rebuking the sins of the rich Sadducee and the powerful Pharisee, and swaying the flocking multitudes with his burning eloquence. Faithful memory brings to mind the last words of undying faith and courage which fell from the heroic lips of the martyr prophet, and then—then the cruel sword of the executioner of Herod Antipas flashes in the afternoon sunlight. The memory of these scenes was brief, but so vivid that almost involuntarily Matthias shuddered.

While he still mused, those in advance had already halted before the imposing palace on the western side of the Tyropæon valley, which Antipas had chosen as his headquarters while in Jerusalem.

Scarcely waiting for a word of explanation from Annas or Caiaphas, and waving his hand to silence the noise of the people, Herod Antipas eagerly came forward and addressed the Godlike Prisoner:

"Verily, I am glad to see Thee, Thou Jesus of Nazareth, for I have heard many things of Thee, and that Thou doest many miracles. Ho! Rufus!" he exclaimed, turning toward a burly soldier of his guard whose face and form we remember too well. "Rufus, bring hither Bildad, the cripple, and Hermi, the blind man who sitteth at the gate. Behold, we also will see a miracle at the hands of this Nazarene. Unbind Him, Rufus!"

"Wherefore bringest thou these beggars!" whined Caiaphas, watching with bulging eyes the retreating form of the soldier, fearful lest, after all, the mighty power of the royal Prisoner might effect His release. But his fears were vain. The Miracle-Worker calmly regarded His persecutors, but no word escaped Him.

"Behold, O King!" cried Bar-jona, urging his way impetuously to the front, and pointing to the man Malchus, who stood by the side of the high priest his master, "behold this man whose ear hath been severed by my sword even last night. See! he hath been healed!"

Before any could reply, another voice was heard above the noise of the rabble. It was Abner, the lawyer:

"Behold, O King, mine eyes were blinded by the fingers of Varro, the madman of Gadara, who was once a centurion of thy father; and behold, this Jesus of Nazareth hath given me my sight!"

Then from the center of the dense throng rang another familiar voice. Head and shoulders above the rabble which surrounded him, stood the man Varro.

"I am Varro, he who once had his dwelling among the tombs of the Gadarenes. Thou hast heard of me, O Antipas, for the tombs where I dwelt were but across the Sea of Galilee—across from Tiberias, where thou dwellest; and verily I was possessed with a legion of demons, and no man could chain me—for I brake the chains asunder. But with one word of His lips, this Man, Jesus of Nazareth, hath made me whole. Now, therefore, O King, condemn not the Holy One of Israel!"

At sound of this voice, the soldier Rufus, who still stood by, threw up his hands, with a gesture of consternation. His swarthy cheek paled; and casting one glance at the pallid Victim, he turned and disappeared among the soldiers.

At once many voices were heard along the outskirts of the throng, shouting: "Jesus of Nazareth hath made me whole!" "Jesus of Nazareth hath made me whole!"

But the voices of Annas and Caiaphas and other of the chief priests and Pharisees rose to a shrill scream: "If He doeth miracles, it is by the power

of Beelzebub!" "By the power of Beelzebub!" echoed the rabble.

"Answerest Thou nothing, Thou Nazarene?" questioned Herod impatiently. "It is better that Thou shouldest not anger me. Fearest Thou not my power? Come, Thou art a king; we will array Thee in purple robes, and send Thee again to Pilate."

"Look, Matthias! See! the man Demas, who is servant of the high priest, hath fetched a branch of thorns from the mountainside, even as Herod commanded him, and he hath woven thereof a crown—and O my brother, see! They press it upon His head, and set Him upon a block of wood, and ah, they are bowing the knee to Him, and Jazer and his fellows smite Him with the reed which they have placed in His hand. Ah, my Master! my Master! Thou Man of Sorrows! How can I endure the sight!"

"Take Him again to Pilate!" briefly commanded Herod.

Back down the hillside, through the narrow, winding streets, on, on, and up again through the beautiful avenue of trees that led from the palace, up the northern slope of Zion, hurried the noisy mob. Again they are led on by the dignified Annas, with his long, white beard and his blue garments, followed by his son Jonathan the priest, and the young high priest Joseph Caiaphas, clad in his garments of beauty, his false heart throbbing under the rainbow-colored gems of the breastplate, and bearing in spite of him the brief message of Herod, "*I find nothing against Him;*" back again to the procurator, Pontius Pilate, who, with an expression of intense annoyance, watched the rabble hurry up the hill once again to his palace.

"Wherefore bring ye the Man again to me? Once have I found Him innocent. Now will I chastise Him and let Him go. But hold—I bethink me. Now ye know that it is our custom to release some one Israelite who hath been placed in prison, that he may be free at the time of your Passover. Now there is lying in prison a robber and murderer—one Barabbas—who hath for a long time escaped justice, and whom Marcus, a centurion of Capernaum, hath captured. Now let me release unto you this Jesus of Nazareth, who verily hath done nothing amiss, and punish Barabbas with the cross!"

It is vain.

Like the roar of a mighty tempest came the cry, which echoed from hilltop to hilltop: "*Let the Nazarene be crucified! Crucify Him! Crucify Him! Release unto us Barabbas!*"

In the meantime a young maid hurried to the chamber of her mistress, Claudia Procula, the bride of the governor, who had not yet left her bed-chamber.

"O my mistress! they will crucify the Man, and He is verily innocent—and He it is who hath healed mine uncle, even Bartimeus, the blind man, at Jericho!"

With a start, Claudia Procula rose from her couch, her eyes wild and staring.

"I have dreamed a dream!" she exclaimed briefly, as she stepped to the window and looked out upon the mob, raging and roaring like the waves of the sea in a tempest. She saw one calm face among the thousands that surrounded the palace—one only.

Then she stepped from the window, and seated herself at a small table. "Wait, Miriam; I will write a note to mine husband, and thou shalt carry it to him; for verily he shall not condemn the Man to death."

A few moments thereafter the face of Pontius Pilate grew ashen, as he read the brief letter:

"*Have thou nothing to do with that just Man, or I have suffered many things this day in a dream because of Him.*"

Trembling and distracted, the procurator turned to one of his soldiers, with a briefly spoken command:

"Bring hither the robber, Barabbas, that I may see him." In times of crises, the human mind works rapidly. A hundred plans, a hundred theories, are formed, discussed, and dismissed, in a moment, until something presents itself which seems feasible.

Barabbas, with firm step and defiant eye, having

been brought by the guard, stepped upon the marble stair where stood the procurator. The Master, at a word from the governor, ascended the stair also.

Side by side, upon the marble platform, stood the two prisoners. The massive form and defiant attitude of the assassin were in strong contrast with the slender, graceful form and the humble, child-like demeanor, blended with the Godlike majesty, of the Nazarene.

The procurator stood for a moment, with his dark eyes fixed upon the two prisoners; then, with a slight wave of his hand in direction of the Nazarene, he exclaimed, in a voice of deep pathos, which was plainly audible above the clamor of the mad mob:

"Behold the Man!"

"Crucify Him! Crucify Him!" The words were taken up by a thousand lips, and were echoed by a thousand angry voices.

Meanwhile, the eyes of the prisoners met. The first glance of idle curiosity which the robber turned upon the pallid, blood-stained features of the Man by his side, quickly gave place to an expression of astonishment and awe.

Where had he seen that face before? When had those wonderful, unspeakably sad eyes looked into his own—eyes that seemed to read the dark secrets of his heart at a single glance—eyes which had haunted his dreams days and nights without number?

For a little moment, the ears of the robber are deaf to the babel of the angry multitude. The long, weary years which have brought him only evil, and which have been spent in crime and folly, melt away.

He is once more alone, wounded, and starving upon the hills of Judea, while a strange, fair-haired Lad, with sad, gentle eyes, has pressed into his trembling hand His own humble meal.

And so *this* was the Man for whose blood the frenzied rabble was crying.

The voice of the multitude swells loud and louder, like the roaring of the sea:

"Release unto us Barabbas!" And as the robber listens, a look of savage satisfaction overspreads his brutal features, and he, also, joins the cry, "Crucify Him! Crucify Him!"

"If thou let this Man go, thou art no friend to Caesar; for He maketh Himself a king. He sayeth that He is the Son of God!" shouted Jonathan the priest.

At these words, the dark cheek of the procurator turned ghastly pale, his knees shook, and his deep voice trembled, as he turned to one of the soldiers who stood by.

"Bring me water in a basin!"

Bar-jona and Matthias stood until now, dumbly watching the scene of horror.

"See, Bar-jona, the governor hath called for water. What will he do? Will he indeed release the Master?"

Before Bar-jona could reply, the deep voice of the governor was heard, as he dipped his trembling fingers into the basin:

"*I am innocent of the blood of this just Man. See ye to it!*" Like the voices of ten thousand fiends from the abyss of darkness came the reply:

"*His blood—His blood—His blood be upon us—upon us and our children!*"

And as this savage cry rose and echoed and re-echoed in one awful chorus from lip to lip, Bar-jona, overwhelmed with horror and frenzied with grief, lifted up his hoarse voice in a mournful wail, as he rushed blindly forward toward his Master:

"O My Master! my Master! Say only that Thou forgivest the iniquity of my sin!"

The dense throng parted to allow the wild-eyed man to pass. But long before he reached the side of the pallid Victim still standing by Barabbas and leaning wearily against a pillar, a half dozen soldiers of the guard seized the man Bar-jona roughly, and bore him outside the grounds of the palace, to the foot of the Mount Zion.

An hour later, Matthias found him lying face downward upon the bare limestone rocks, heedless of the hot sun that beat upon him. Nor did he raise his head, until Matthias called him by name:

"Simon Bar-jona, up! for verily we must follow

the Man our Master; for they are leading Him on to Golgotha; and I followed with them—but see; I have returned for thee; and behold, as we were on our way toward Calvary, at the foot of the Tyropæon Vale, we saw an horrible thing; the body of—"

"Tell me, man, tell me quickly!" interrupted Bar-jona, starting to his feet wildly. "Tell me of the Master! What did they unto Him after the soldiers dragged me from the accursed spot?"

"Come, and let us be going, and I will tell thee as we hasten." The strong man shook as he hurried forward, and his bloodshot eyes gazed inquiringly at Matthias, who continued his recital:

"What did they to the Master?" he repeated. "The procurator commanded that they scourge Him. Ah, Bar-jona, it is well *thou* wast not there; for they bound Him to the pillar by which He stood, and one Shaphan, the rabbi of Nazareth, did spit upon Him, even upon His pallid cheek. Then Jazer, one of the scribes of the holy temple, came rushing forward, with the look of a wild beast, and his eyes shone like to the eyes of a demon, and he took one of the Roman banners which hung upon the parapet, and covered the white, bleeding face of the Man, and cried, saying:

"*'Prophecy unto us, who smote Thee, Thou Jesus of Nazareth!'*"

"O my Master! my Master!" moaned Bar-jona, leaning more heavily upon the arm of his companion. "And yet I, Simon the son of Jonas,—even *my* lips have declared, with cursing, that I knew Him not!"

The multitude were still a long way in advance, when Bar-jona and Matthias reached the last bridge which spans a deep chasm down the Tyropæon Valley, when Matthias interrupted his companion, who was still continuing his lamentations, with a loud exclamation:

"See! Bar-jona, it is still there! the body—the horrible thing! for he hath fallen upon the craggy rocks—ah! Judas of Kerioth! and his bowels be gushed out—and behold also, the dogs are tearing him!"

Bar-jona turned his frightened eyes toward the cliff, and hastening to the edge of the chasm with Matthias, looked downward.

"See! See, Matthias! He hath hanged himself to the tree under which he lieth, and behold, the cord is still about his neck. Ah, Judas of Kerioth, thou son of Simon, the punishment of thy sin hath followed thee swift and terrible!"

(To be continued)

Notice of the Annual Meeting of the Members of the Pacific Press Publishing Association

NOTICE is hereby given to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, State of California, on Monday, the 23rd day of January, A.D. 1911, at 10 o'clock A.M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted, will come before the meeting.

By order of the directors.

H. W. COTTRELL, President.

H. G. CHILDS, Secretary.

Large Ripe Olives

5 to 25 gal. at 60c per gal.; 25 to 50 gal. at 55c per gal.; 50 gal. or more at 45c per gal.; extra large, 20c extra per gal.; medium size, half green, 10c less per gal. Also white or black figs, 45 pound buckets, at 7c per pound. Extra fine; hand picked, processed and pressed. Satisfaction guaranteed. A. E. Crist, Chico, California.



Biennial Session of the India Mission of Seventh-Day Adventists

THE biennial session of our Indian mission met in Lucknow, India, from October 21 to 30, 1910. There were more than ninety workers and delegates present, representing the various parts of India and Burma. Most encouraging reports were received from the mission stations already established in the Bengali, Tamil, Hindustani, Santali, and Marathi language areas and from Burma.

A very important item of our work in India that was brought prominently to the front was the need of more workers for the great English-speaking population scattered in all parts of the empire. Papers were read covering all branches of the work, ably discussing many of the perplexing questions facing us. At this session the work was more fully organized. Five local mission fields were organized; namely, the North India Mission, West India Mission, South India Mission, Bengal Mission, and Burma Mission. These were united to form the India Union Mission of Seventh-day Adventists, comprising all India, Burma, and Ceylon.

It was decided to locate the sanitarium work permanently in Mussoorie, and to take immediate steps to purchase property there. It was also decided to open a school for the children of our missionaries and others.

As the conference met day after day and considered the tremendous task before us, and the shortness of the time left us, all felt the solemnity of the hour as never before, and the consecration services of the first and last Sabbath days will long be remembered.

The area of India is one half that of the United States, but its population is four times as great, or twice that of North and South America combined. Any one of the three mission fields in India has a population nearly equal to that of the United States. Nine tenths of this vast population live in more than 700,000 villages, four fifths of which are inhabited by 500 people or less.

There are more than one hundred languages, twenty-three of which are spoken by more than one million people each. The people of one language number eighty-eight millions.

It seemed clear to the conference that well-equipped mission stations must be founded in at least seventeen of these language areas. Mission schools, training schools, the colporteur, the medical, and the evangelical work must be established in strategic centers throughout their territory with an army of teachers, colporteurs, doctors, nurses, evangelists, and a few able leaders to direct in organizing the work. For the most part, however, the natives of the country are needed who are filled with the Holy Spirit, whose hearts are burdened for the salvation of souls. It seems this must be realized before the work can be finished and Jesus can come.

Prof. W. W. Prescott from the General Conference was present, and gave most helpful Bible

studies morning and evening throughout the conference. These studies particularly emphasized the strong, fundamental principles of Christianity and the necessity of a living experience in the things of God.

On the last Friday of the conference a memorial service was held in remembrance of our dear brother Elder J. C. Little, who died August 10 of cholera. The Lord drew very near, and altho we could not understand why our able young brother should be taken from the work he loved so well, still we closed up the ranks with courage, determined to work more earnestly than ever before for the finishing of the work. Elder J. L. Shaw was re-elected as superintendent of the field, and the workers returned home to work with renewed energy.

GEORGE F. ENOCH.



The main street in Najibabad. It is about one fourth of a mile long, and lined on either side with native shops. It is an exceptionally clean street.

More from India

[The following is from Mr. Sterrie Wellman, of Lucknow, India, taken from a letter written to his uncle, Mr. George Wellman, of Mountain View.]

AT our conference this year the territory was divided up into five missions. Of these the one that we are working in is the largest, and the population of our portion is something over 120,000,000 souls. We have for the work in this part of the field at the present time just two European workers, with their wives, four lady workers, and seven native workers, five men and two women. This would not be considered much of a force in all the United States. We are calling for one more worker and his wife, and hope to have that much granted; but it should be ten at the least.

In this mission there are five languages, the Hindustani, the Rajasthani, the Bunjabi, the Behari, and the Sindhi. The territory covers all the north of India, some of Central India, and well into the province of Bengal. So you will see that we have a large territory as well as a large population. In our territory are to be located the sanitarium and the school and the publishing work. These will, however, mean but little help to us except through influence, as the workers do not speak the language, and without it they are unable to do anything except for the European and Eurasian population.

In our work one of our best ways of presenting the truth to the people is to get a stereopticon and give them the picture of the Bible life and story and then talk upon the subject presented. This is done in many of the missions and with good success.



This is the vegetable market in Najibabad, United Provinces. It is a native city of 20,000 inhabitants, 364 miles north and west of Lucknow, near the Himalayas.

In this place we have a dispensary and a girls' school. The sisters that are connected with this dispensary are Miss Shryock and Miss Kurtz with their native assistants. They are in the midst of a plague-infected district. That is, this winter the plague is raging, eight and sometimes more dying during a day; and they are working on in the midst of it all, trying to relieve the suffering of the people and reach their souls. We had expected to be there also, but the brethren voted against it because of my sickness. You see the only house that we could get was in the midst of a native quarter, and surrounded, as is the case in all the native towns, with the homes of the people of the country. Filth abounds, and as a consequence disease also. It is very possible that before the winter is over the disease will become so bad that we will have to recall the young ladies as well from the station temporarily. If we had the proper quarters of our own, outside the town, where we would be able to control the surroundings and keep things clean, both ourselves and the other workers would have been able to remain for the entire winter. We are all anxious for the time to come when the \$300,000 fund will be raised and we be able to have homes from which we can work safely, or that is, as safely as it is possible in this land, all the year round.

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Contributions to Missions

VERY little was contributed the first three months of the year through the SIGNS OF THE TIMES, therefore most of the following came during the last nine months. We thank God for what has been done; we wish it had been a hundredfold greater.

We have endeavored to emphasize two things: the enterprise or field most needy, and some smaller needy things for which general funds are not used by the mission board.

Of the first we know of no needier fields than China and India, and just now the importance of a printing plant for China stands first. Brother I. H. Evans, superintendent of the great Oriental mission field, under date of December 2, writes to us:



Ruins of the Dilkeesha Palace in Lucknow, noted as the place to which the British forces retreated after the evacuation of the Residency.



Our dispensary at Lucknow. Some of the patients may be seen in the foreground. In the back are Dr. Shryock and her two Bengali assistants.

I wish you could see the needs of our little printing plant. We are in rented Chinese houses of the third class, hot in summer, cold in winter. [He did not say, as he might have said, unwholesome, with unsanitary surroundings at all times.] Last winter, the whole season through, the wind howled through great gaping cracks, till oftentimes work had to be suspended on account of the cold.

The regular circulation of the Chinese *Signs of the Times* is over 10,000. For a special which they will issue they had over 30,000 orders a month and a half before the time of its issue. They have bought one cylinder press for which \$1,100 was paid. They wanted to get a faster American press, but did not have the money. But their printing outfit needs more machinery, and they need a good cheap building in sanitary surroundings.

For these needs, which we can see with no vivid imagination, and feel intensely, we keep the Chinese Press Fund still open. How many of our readers want a part in it? We shall credit all donations monthly in the *SIGNS OF THE TIMES*. If the donors do not wish their names to appear, let them designate some other term, or initials, and we will list under that so that they will know the money has been received.

We close our India Library Fund, glad that Brother Enoch, who suggested it, can place books laden with Gospel truth in some of the great libraries of India.

We still hold open the Tokyo Church Fund. It is more than a mere local enterprise. It has to do with our work throughout Japan.

All the other great fields are always open, and we will forward funds as desired. Following is our list for the year:

Donations for November, 1910

	CHINA PRESS	TOKYO	INDIA
Previously reported	\$597.57	\$298.76	\$120.07
Mrs. David Brook	1.00		
Mrs. C. Abrams	1.00		
J. P.	10.00		5.00
C. M. Platner	2.00		
Fred H. Pettif	8.00		3.00
G.	1.00		
Marguerite Myneer			3.07
Miss A. Walgren	.50		
Clif. Jennings		1.00	
Ethel Lowry			.60
Edna L. Walker			2.00
Mrs. W. C. Brose			.50
Mrs. B. S. Dimmick	1.00	1.00	
Louis B. Honorez	2.00		
Mrs. Mary R. Stanley	.50		
Mrs. R. H. Gifford	1.25		
Mrs. Una Cartwright			.04
(child's birthday offering)			
A. Carter	1.00		
A. Sleigh	5.00		
W. B. Thompson	5.00	3.00	
J. P.	10.00	2.50	
Mrs. E. Chaffee	6.00	3.00	
M. C. W.		.50	
Mrs. Lydia L. Mason	5.00		
U.	42.40		
Through Our Little Friend	.40	.10	36.88
	\$700.62	\$309.86	\$171.16

INDIA LIBRARIES

Previously reported	\$58.51
J. P.	2.50
W. B. Thompson	2.00
Mrs. E. Chaffee	1.00
	\$64.01

SPAIN

J. W. Bagby	\$8.12
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SIGNS OF THE TIMES

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editor L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the *Signs of the Times*, Mountain View, Cal.

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C. H. Jones, Circulation Manager.

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We have in our possession a few copies of the original wide-margin edition of that grand book by Mrs. E. G. White, "The Desire of Ages," which we offer while they last, as follows:

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Better and Stronger in Every Respect



February Cover

One of our conference presidents, unsolicited, wrote us as follows: "In looking over the *Signs Monthly* for January I was compelled to say that it is the best magazine that we publish."

These words of commendation are prized. More letters of this character are sure to be received; for beginning at once, we plan to furnish our readers and agents with a much "better and stronger" magazine. Improvement will be noticeable in the February number, which is now

Ready for Delivery

Some of the Articles

The Coming Conflict — A Latter-Day Tendency — The World's Unrest — The Inerrant Book — Colossal Cavern in Space Nebulosity.

Your mental food is not balanced unless you are a reader of the *Signs Monthly*. Why not subscribe now? You will receive good value for your dollar — the yearly subscription price.

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Signs of the Times, Mountain View, Cal.

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MOUNTAIN VIEW, CAL., JANUARY 17, 1911

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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Read our Christian Citizenship Conference article on page 10. Consider the principles involved. Good men led by wrong principles will inevitably come to wrong conclusions.

May the legislators of California stand for justice, integrity, truth, liberty, and equality. They will then say, as they have by substantial majorities said before, that religious legislation in the shape of Sunday laws should have no place in human enactment; that all such legislation is unconstitutional, un-American, un-Christian.

There is an active campaign now going on in California for and against Sunday laws. Why should they be asked for? Any man or woman in California can keep Sunday as devoutly as he or she will, with none to molest or make afraid. No one has a right to disturb religious worship on any day. Why then a civil law? Is it because a sacred law is wanting? Why seek to compel some souls to seem to keep the day who do not believe in its sacredness? This is neither republican equality nor Gospel liberty.

How many "Happy New Years" have been offered to almost every one of us; and yet how often has the greeting scarce died away, before gloom has come. There is one way, only one way, to make the year truly happy with a growing, developing, expanding happiness—forget self in your service for others. Then the service rendered your enemy will prove a joy. You can not do this in your own strength; but you can do it in the strength of Christ Jesus. The true heart of self-denial will be filled with His fragrant, healing presence.

On page nine are answered some of the common objections against the Sabbath and its observance. How good it is to know that these objections can be met in the strength of Christ. He gave God's law and Sabbath; He observed the Sabbath. He died to save us from our transgressions of the law; He lives that we may count it all joy to observe it. "This is the love of God, that we keep His commandments." What good company we have! What a mighty example! What a good Leader!

We call attention to our Missions Contributions on page 15. The total amount for the year contributed through the SIGNS OF THE TIMES for foreign missions is as follows:

China Press Fund	\$700.62
Tokyo Church Fund	309.86
India Mission	171.16
India Libraries	64.01
Miscellaneous	11.12
Total	\$1,256.77

We said that while we thanked God for this, we wished it had been one hundred times as much. That would have been \$125,677. But the open doors in China and India, and their great needs, demanded much more. One soul saved is worth it all.

Loyalty or Knowledge.—It is sometimes asked, "If the Seventh-day Sabbath is important, if it is a requirement of God, what will become of the devoted men and women who have not observed the Sabbath in past generations, but rather have observed Sunday, a spurious sabbath, in its stead?" The question is not difficult if we will but remember that the foundation principle in character in God's government on the part of His subjects is loyalty rather than knowledge. God does not say to the Sardis church—imperfect in both knowledge and devoted service—Remember "what thou hast received," but, Remember "how thou hast received." Rev. 3:3. The *how* is more important than the *what*. Mere "knowledge puffeth up." The devil is a learned divine. But "love buildeth up." It is more important that a man should be lovingly loyal, the ignorant, than to possess great knowledge and external form and still not be devotedly loyal. The truly honest, patriotic citizen may pass in good faith a counterfeit bill, and die none the wiser for it. He is considered none the less a good citizen. But his loyalty, when he is apprised of the fact—and evidence of the spuriousness of a bill—will lead him promptly to discard the bill, even tho it be a total loss. So it is regarding God's truth. The man who in his heart "doeth the truth," even tho in error in knowledge, "cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:21. Meeting every seen or known duty is the surest evidence of a loyal soul. Many souls who have unwittingly transgressed God's law in the past were loyal, and the will was accepted as the deed. They were right in the *how* if not in the *what*.

Dances of Death.—So Paris and other great cities are dancing mad; beautiful women with new dances, dances in shameless abandon, which a few years ago would not have been tolerated, are in evidence. One old theater goer, referring to a class of dances which are delighting Paris, speaks thus of the emotions awakened by them: "It is a degenerating emotion, too, and so it is said this fever of dancing that has seized hold of Paris is causing it to degenerate faster than anything else." They are literally dances of death, death to morality and soul purity.

"The California Weekly," an excellent and clean newspaper by the way, has been forced to suspend because of "inability to secure living advertising patronage in San Francisco and vicinity." We are sorry; there are several papers whose demise to the advantage of the community might have made room for it to live. The effort to make a clean, strong paper is not lost. Editor Pillsbury will have this satisfaction.

Uncertain Witness.—It is bad enough to have two contradictory witnesses on one side of a cause; but it is worse when one witness contradicts himself. And yet both these cases are frequent among the witnesses for the traditions of men against the Word of God. For instance, before us lies an article written against the seventh-day Sabbath, and in favor of Sunday observance. The writer first argues that it makes no "difference in the good received by us, whether the day chosen was the first one of the week or some other day;" that because the days of the year "will not divide into even weeks," "it would not be possible to keep a certain day each week, year after year, as a Sabbath, which would correspond with all previous years;" and that "the observance of this commandment [is] impossible" because "our earth is round!"

In the same article a little further on the writer says: "But putting all this aside, it is very important that we keep what we call the first day of the week as our sabbath, because everywhere among all Christian nations it is the day so set apart, and laws are made for its protection." That is to say, God's commandment can not be kept, was not designed to be kept, He did not mean what He said; but the definite day of man's choosing can be kept, and the laws of men should be obeyed! Truly it may be said of such teaching that it is too uncertain to follow. Better the Word of God. "What is the chaff to the wheat?"

Of the twenty-two aviators killed in 1910, John B. Moissant and Arch Hoxsey were the last, both of whom met their death on the last day of the year. On December 26 Hoxsey raised the world's record for high flying to 11,474 feet. On his fatal flight he was on a downward glide when his biplane was overturned and he fell a distance of 225 feet. A few days before Ralph Johnson met his death at Denver he predicted the death of Moissant and Hoxsey in saying, "Unless Lesseps quits, it will get him, and it will get Moissant and Grahame-White and little Hoxsey and Latham and me—all of us—sooner or later." As Parmalee saw Hoxsey meet his doom at Los Angeles, he said: "There goes another. It won't be long before it gets all of us. We ourselves do not realize the chances we take. Even if a warping wire were to break we would fall like a stone. When a man gets into this business he knows what he is up against, and must be ready to take the final chance."

We have frequent opportunity to secure for students of Bible and history some excellent works now out of print, or editions out of print, such as "Hales's Chronology," "Boothroyd's Bible," etc. We can give no price, as they must be found by us in second-hand bookstores. We are not soliciting customers; but if we can serve any of our readers at mere nominal prices, we shall be glad so to do. We carry no stock, and the one ordering must take the risk. This we have done for ourselves in hundreds of cases, and are satisfied.

"The Missionary Calendar" for 1911, issued by Mr. A. W. Roffe, 274 Bathurst Street, Toronto, Canada, has come to hand. It is an inspiration on missions. Its 13 pages, 10x14 inches, are filled with mission facts, sentiments, statistics, one for every day in the year, illuminated with half-tone illustrations of mission scenes. It is neatly corded for hanging in office, home, or church, a prompter to unselfish deed all the year through. Price 35 cents; three for \$1.00.

Worthless Leather.—The wearers find it, without trouble. Dr. Wiley, Government expert, says that leather to a great extent is "loaded" with glucose and other substances. He has laid the fraud, with samples, before Congress. Sole-leather is more likely to be loaded, and when wet becomes worthless.

And now the Government will vigorously prosecute the crooked Sugar Trust, since the courts have declared that it is not debarred from this by statutory limitations.