

SIGNS OF THE TIMES

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Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3339.— Judge Not, Rom. 14: 5-8

Will you please explain this scripture? Does it mean that one can legitimately keep any day? E. P. D.

Bear in mind in the study of this scripture these facts: (1) The epistle is not addressed to unbelievers or sinners, but "to all that are in Rome, beloved of God, called to be saints." It tells us the way they became saints and the way that all sinners may become such. It is addressed to those who found Christ Jesus their righteousness, and a change in the heart that hated God's law to one that loved the law, and upon which the law was written by God's Spirit, "that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 4. Consequently the epistle is addressed to commandment keepers, both Jews and Gentiles, who composed the church in Rome. (2) Composed as it was, partly of Jews (see chapters 2 and 3), there would be many doubtless who observed the annual sabbaths and feast-days. (3) The chapter is therefore written not to tell us what is best to do or what is wrong to do or what is right to do, but to affirm just as strongly as the apostle can that no one is a judge over his brother. "Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea [despite this judgment], . . . the Lord hath power to make him stand." And then he comes to the question of the text, "One man esteemeth one day above another: another esteemeth every day alike." By this we are not to affirm that the Sabbath is included. The same expression is used in Ex. 16:4: "I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not." And yet we know that that "every day" did not mean the Sabbath, because no manna fell on that day, and the Lord reproved the people for going out on that day. The "every day" of the text has to do with what Ezekiel calls "the six working days" of the week. Eze. 46:1. The Sabbath is not man's, but God's. Therefore if one member of the church should keep the Passover, which was not binding, but old associations led him so to do, and if another should keep the Day of Atonement, they should not be judged by others who regarded those days like all other days. So in regard to the eating. All the things mentioned within this chapter fall within the bonds of Christian liberty; and within those, Christians should not judge each other. In fact, the great lesson of the chapter is that we must judge no man, for all must appear before the judgment-seat of Christ.

3340.— The Use of Fat

Does the Bible denounce the use of fat of clean animals? Does Lev. 3: 15-17 apply to our times? Do you think it wrong to use cottolene, or cotton fat made from cotton-seed oil and pressed beef fat? P. B.

In a particular sense the fat seems to have been taken as a figure of sin, and, too, its use tended to grossness. For that purpose certain fats connected with the sacrifice were not to be used by God's children. The law of sacrifices, of course, has passed away; and yet just as far as those prohibitions rested on principles which involved thoro hygiene and healthful living, they ought to be regarded by those who believe in eating and drinking to God's glory. 1 Cor. 10: 31. The best grades of cotton-seed oil as now prepared, it seems to us, are preferable to all animal fats. A few years ago cotton-seed oil had an odor about it which was very unpleasant, but in the latest refining processes this has been eliminated. A great deal of it doubtless is sold as olive-oil; but the process of its preparation, it is said, is much cleaner than olive-oil or animal fats. Of course it is best to use

just as little of any shortening as possible; but wherever such material is used, it seems to us that vegetable fats are preferable.

3341.— Parable of the Ten Virgins

If the parable of the ten virgins is applied to the close of probation, where is the time to stand without and knock? M. D. K.

Some parables and prophecies have twofold applications, such as Elijah as a type of both John the Baptist and the people who shall give the last message. So the parable of the virgins applied to the great 1844 movement, when Christ went in before the Father to receive the kingdom. All did not follow Him into His judgment work (see Dan. 7:13, 14), and the tarrying time to that experience then; but is it not also true that these wise virgins represent those who by faith follow Christ in His work of ministry on high, while the foolish are figures of those who fail to study the Word and who will be shut out at Christ's coming?

3342.— Christ in the Grave

Was Christ in the grave three days and three nights? If not, what will we do with Matt. 12: 40? J. C. H.

If by three days and three nights is meant seventy-two hours, no. If by the term is meant a little of one day, the whole of the next, a part of the next, yes. Matt. 12: 40 does not say that Christ would be in the grave. Nowhere are we told that "the heart of the earth" means the grave. It is much better to understand the term "heart of the earth" to refer to the great central power in the earth—the Roman. Jesus was arrested on what would be our Thursday night. He then said, "This is your hour, and the power of darkness." From that time He was in the hands of the powers of earth, in the very heart of the powers of earth. This period of three days of persecution and death ended with the resurrection.

3343.— Justified by Faith

Kindly explain for me in the Question Corner Rom. 3: 20, 21, 28. J. A. W.

Rom. 3: 20 declares that "by the works of the law shall no flesh be justified" in God's sight; and then it tells us why this can not be, "for through the law cometh the knowledge of sin;" and that law shows that every man is a sinner. See verse 19, "All the world may become guilty before God." Then how can man justify himself? Should he live a perfect life all his days from the time he is converted, that can not atone for the past; and then, too, the heart must be changed in harmony with the law in order to live the law. But God met man in his sore need entirely apart from the doing of the law. Christ Jesus kept it for him; and to that man who will accept of righteousness wrought out in Christ Jesus in obedience to God's law, God will impute His righteousness. Man must, however, in accepting that righteousness, renounce forever his life of sin. He turns from that to Christ Jesus, from all his work of selfishness to the unselfish righteousness of Christ, and Christ's righteousness is accepted for him; so that God does not see the sinner, but the life of Christ which covers the sinner. But that righteousness which God imputes to him is the same righteousness which is in the law, because the law witnesses to it. It would be against God's government did Jesus give any other righteousness than that which the law demands. Sinful man can not get the righteousness which is in the law, however, because he is sinful; and therefore, concludes verse 28, "We reckon therefore that a man is justified by faith apart from the works of the law." But what does that justification do for him? Does it make the law of no account? Does it abrogate the law? Does it say to him that he

can break the law? Does it lead him to regard the law less? Let the apostle answer again: "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." So that every man who is truly, intelligently justified by Christ, has God's law established in his heart, and then the ordinances and requirements will be fulfilled in him if he walks "not after the flesh, but after the Spirit." Rom. 8: 4. He will, in the language of another apostle, say, "This is the love of God, that we keep His commandments: and His commandments are not grievous."

3344.— Warning Against Difficulties

Please explain Matt. 24:19. J. C. W.

Matt. 24: 19 is but a warning regarding the awful calamities that would overtake the Jews, and the hardships which these calamities would bring upon a certain class. It would be very difficult for women with children or women in this condition to endure the awful hardships which came upon Jerusalem.

3345.— W. J. J.—"Shalt Thou," Luke 23: 43, 44.—"Shalt thou" might of course be interrogative, but it is, too, declarative, and that form quite frequently occurs in the Scripture. See, for instance, Rev. 2:7, "will I give," instead "I will give;" and the same in verse 26. Murdock's Syriac translation of Luke 23:44 renders, "Thou shalt be with Me in Paradise." This is the correct idea of the text.



Schedule for Week Ending February 18, 1911

Sunday	February 12	Leviticus 5-7
Monday	" 13	" 8-10
Tuesday	" 14	" 11, 12
Wednesday	" 15	" 13, 14
Thursday	" 16	" 15-17
Friday	" 17	" 18-20
Sabbath	" 18	" 21-23

OUR whole week has to do with Leviticus, beginning with chapter 5 and ending with chapter 23, dealing largely with laws relating to sacrifices and offerings, the consecration and duties of the priests, and the various feasts of the year. We have also in chapter 11 the law of clean and unclean animals, based not on arbitrary commands of God, but on the very nature of the animals themselves. Admirable laws are given regarding leprosy and the unsanitary condition of houses. While God declared Himself as "I am the God that healeth thee," yet He demanded proper precaution on the part of His people. While it may not be comparatively profitable for us to spend much time on the meaning of the details of all these sacrifices, yet each detail had its meaning. We now find their fuller meaning in the sacrifice, life, and work of our Lord Jesus Christ. One obtains a fairly good comparison between the laws which God gave to Israel, and the customs of the nations around them, as for instance in chapter 19. The nations which the Lord cast out of the Holy Land before Israel had given themselves up to pagan abominations; Satan absolutely ruled through the flesh. God had in mercy extended hope to them for four hundred years, sending His servants to sojourn among them in order to win them to the right way; but they had at last filled up their cup with iniquity, so it was a blessing to future generations to blot them from the earth. Chapter 23, the closing chapter of the week, is interesting because it gives the feasts of the year. Each and all of these are typical, and are distinguished from the Sabbath of Jehovah. See verse 38.

Sigmas of the Times

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

For Terms, See Page 15
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A Sabbath Reform Needed

By Mrs. E. G. White

AS long as the children of Israel obeyed God, they were prosperous; but when they departed from Him in disobeying His law, they brought upon themselves humiliation and distress. They were made to realize that their defense was of God, and that when His protection was withdrawn they were feeble, exposed to the ravages of their enemies. But tho they were carried away into captivity, the eye of God was upon them; for they were to preserve the knowledge of His law until the promised Messiah should come.

One of the principal ways in which the Jews departed from God was in the desecration of the Sabbath. The heathen around them disregarded God's holy day; and through association with these idolatrous neighbors, many had been led to imitate their example. Some not only traded with heathen merchants on the Sabbath day, but tried to overcome the scruples of their more conscientious countrymen, and lead them into the sin of Sabbath-breaking. Thus to a great extent the sacredness of the Sabbath was destroyed.

A Sturdy Reformer

At this time Nehemiah was God's chosen instrument to effect a reformation among His people, and to deliver them from the oppression of their enemies. The circumstances were discouraging; but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

The Jews acknowledged that their deplorable condition was the result of their

transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed the goodness of God in His dealings with them, and their ingratitude and sins as a nation. Having suffered punishment for their sins, and acknowledged the justice of God in His dealings with them,



(FOR ARTICLE, SEE PAGE 6)

the Israelites covenanted to obey His law. And that it might be a sure covenant, and preserved in a permanent form, it was written out; and the priests, the Levites, and the princes "sealed unto it." They had a clear understanding of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

The church of to-day has followed in the

steps of the Jews of old in setting aside the commandments of God. She has "changed the ordinance, broken the everlasting covenant;" and now, as then, pride, unbelief, and infidelity are the result.

We need Nehemiahs now, faithful men who shall arouse the people to see how far they are from God through their transgressions. Said the psalmist, "It is time for Thee, Lord, to work: for they have made void Thy law."

These words are as applicable at the present time as they were in the days of the psalmist. The whole Christian world should search the Scriptures for themselves; for the law of God is made void by the teaching in the pulpits. The papal power has thought to change the law by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade His law to meet the standard of men? Will He accept a man-made institution in place of the Sabbath which He has sanctified and

blessed? No; the convenience or profit of men is not to interfere with the claims of God, for He is a jealous God. He does not alter His precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" is sufficient to settle all controversy.

The Sabbath Not Changed

He who instituted the Sabbath has never changed it to another day. He rested on a definite day, and blessed and sanctified a definite day, and He requires the human family to observe that definite day. The position that God blessed and sanctified a seventh part of time, and no day in particular, is a deception. By this means many have become so confused that they regard God's holy rest day as possessing no special sacredness.

Because the world do so, they feel at liberty to set the Bible Sabbath aside, and select one that suits their own convenience; and ministers of the Gospel assure their congregations that this course is right.

There is need of a Sabbath reform among those who profess to observe God's holy rest day. Many seek to please themselves rather than to honor God. Some discuss business matters and lay plans on the Sabbath; and God looks upon this in the same light as tho they engaged in the actual transaction of business. Others enter into partnership with men who have no respect for the Sabbath. If, for the sake of gain, a Sabbath-keeper allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. He should not allow men in his employ, paid by his money, to work on the Sabbath. Men may think they can not afford to obey God in their business affairs; but they can not afford to disobey Him. He will not allow carelessness in the observance of the Sabbath to pass unpunished. If we would enjoy His blessing, the Sabbath must be kept holy.

Divine mercy has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of necessity, and no violation of the Sabbath. But all unnecessary work should be avoided. Many carelessly put off until the beginning of the Sabbath little things that should have been done on the day of preparation. This should not be. Any work that is neglected until the commencement of holy time, should remain undone until the Sabbath is past. This course might help the memory of these thoughtless ones, and make them more careful to do their own work on the six working days.

The Sabbath a Delight

To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. Yet it is not necessary that we shut ourselves away from nature, and deprive ourselves of the free, invigorating air of heaven. The Sabbath was made to be a blessing to man, by calling his mind from secular labor to contemplate the goodness and glory of God. It is necessary that the people of God assemble stately for His worship, to interchange thoughts in regard to the truths of His Word, and to devote a portion of time to prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out-of-doors.

Parents, why not make use of the precious lessons God has given you in the book of nature to give your children a correct idea of His character? Go and sit with them in the groves or bright sunshine, and give their restless minds something to feed upon by conversing with them on the wonderful works of God. Call their attention to the tokens of God's love to man as seen in His creative works, and their young minds will

be attracted and interested, and their hearts will be inspired with love and reverence.

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They can not do this by seeking their own pleasure in sinful, forbidden amusements. But by exalting the Sabbath in the family, it may be made the most interesting day in the week, so that its weekly return will be hailed with joy by every member of the family. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their children and to interest them in spiritual things, giving them correct views of the character of God and what He requires of them in order to attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it, and have a welcome for it in their hearts. Thus will God be honored in the home.

Nehemiah an Example

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of His people. His heart was in the work he had undertaken; and his hope, his energy, his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose that animated him. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his

The Sabbath Kept by Christ and the Apostles

By R. A. Underwood

Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. John 7: 16, 17.

IN the light of the great truth above stated, we should approach this subject with a *willingness* to *know* and to *do* the revealed will of God.

The Bible is the inspired witness of the truth. It reveals sin, without respect of persons. Man has imbibed error from tradition and a wrong education. However, many would gladly exchange wrong practices for the truth, as it is revealed in Jesus Christ. Error never becomes a truth by age, nor by the great number who may have believed it to be a truth.

Therefore, with candor becoming a disciple of Christ, we may inquire, What says the Word as to which day of the week Christ and His apostles kept as the Sabbath? The apostles and writers of the New Testament are the inspired witnesses of the new covenant, and their testimony should settle this question.

Matthew, who wrote his Gospel nineteen years after the death and resurrection of Christ, records that Christ taught the disciples to pray to be kept from being forced to leave Jerusalem on the Sabbath when the Roman army, as late as A.D. 70, invaded and destroyed Jerusalem.

neighbor; and soon feebleness was succeeded by strength and courage.

Here is a lesson for ministers and others who are laboring for the salvation of souls. Christian laborers should manifest the same zeal and earnestness that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with His cause should be carried forward with energy, thought, and earnest prayer. Faithful standard-bearers for God and His truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will highly prize its righteous, restraining influences. Contempt and reviling increase their love for the precepts of Jehovah. With David they will say, "I love Thy commandments above gold; yea, above fine gold."

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the **SABBATH DAY.** Matt. 24: 15-20.

This does not look as tho Christ would have His disciples lightly esteem the Sabbath, at least forty years after the death of Christ.

Again, Matthew says:

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. Matt. 28: 1.

Not the slightest intimation of any change of the Sabbath is here recorded. Matthew sealed his testimony by a martyr's death in a city of Ethiopia.

Our next witness is Mark, who wrote his Gospel in A.D. 60 or later, and afterward he was dragged through Alexandria till he died, for the testimony he bore for the truth. Listen:

And **WHEN THE SABBATH WAS PAST,** Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And **VERY EARLY IN THE MORNING THE FIRST DAY OF THE WEEK,** they came unto

the sepulcher at the rising of the sun. Mark 16: 1, 2.

It may be noted that this inspired record bears the testimony that when the first day of the week had come the Sabbath was already past. No one is able to rise early enough on the first day of the week to find the Sabbath, according to this witness.

Our next witness is Luke. He also sealed his testimony by death at the hands of the enemies of the cross. If Christ changed the Sabbath from the seventh to the first day of the week, we will surely find it in the testimony Luke bears; for in the opening of the book of Acts we have the *positive* statement that he had written in his former treatise of *all that Jesus had done and taught*. Acts 1: 1. Let us now examine Luke's Gospel, written as late as about A.D. 55 to 60.

And He was **TEACHING** in one of the synagogues **ON THE SABBATH**. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him. Luke 13: 10-17.

This shows Christ's manner of keeping the Sabbath, showing it to be a day of blessing rather than a burden.

Luke records the same events given by Matthew and Mark, with the additional statement of how the disciples kept the Sabbath day.

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.

Nearly a score and a half of years after the death of Christ, Luke knew of no Sabbath except the one "according to the commandment," which is the seventh day of the week. Reader, do you keep the Sabbath of the commandment as Christ and the disciples did?

It was in about A.D. 62 that Luke wrote the book of Acts. He writes of the apostle Paul's labors:

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue **ON THE SABBATH DAY, AND SAT DOWN**. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel,

and ye that fear God, give audience. Acts 13: 14-16.

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which **ARE READ EVERY SABBATH DAY**, they have fulfilled them in condemning Him. Verses 26, 27.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them **THE NEXT SABBATH**. . . . And the **NEXT SABBATH DAY** came almost the whole city together to hear the Word of God. Verses 42, 44.

Here Jew and Gentile alike came on the Sabbath to hear the great apostle Paul preach Jesus Christ. Not the slightest intimation of any change of the practise of the apostles in keeping the Sabbath, is given by this witness, thirty-two years after the death and resurrection of Christ.

When Paul was in Philippi of Macedonia, the record says:

And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. Acts 16: 13.

Again, Luke says it was Paul's custom to meet on the holy Sabbath day:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, **AS HIS MANNER WAS**, went in unto them, and three **SABBATH DAYS** reasoned with them out of the Scriptures. Acts 17: 1, 2.

Paul was accused of "turning the world upside down" as he made bare the hypocrisies of the Jews. He also declared, "I have not shunned to declare . . . all the counsel of God." Acts 17: 6; 20: 27. But Paul does not give the slightest intimation that God had counseled any one through him to keep the first day of the week. See the great apostle to the Gentiles in the Gentile city of Corinth:

After these things Paul departed from Athens, and came to Corinth. . . . And he reasoned in the synagogue **EVERY SABBATH**, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the Word of God among them. Acts 18: 1, 4, 11.

Here the apostle continued to preach "every Sabbath" for a year and six months, making seventy-eight Sabbaths on which he boldly proclaimed the Gospel in this one place; but there is no hint that any one should keep the first day of the week. Paul had been fearless to denounce the Jewish traditions and to declare *all the counsel* of God. Surely Paul and his companion Luke would not have forgotten to make clear the change of the Sabbath if such a thing had occurred.

Just before the great apostle sealed his testimony at Rome as a martyr for the truth, he said, "I have kept the faith." This he had defined thus:

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, **BELIEVING ALL THINGS WHICH ARE WRITTEN IN THE LAW** and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of

the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men. Acts 24: 14-16.

In closing, I will call attention to the fact that Christ sealed and ratified His *will* and *testament* on the cross. Hence, if there had been no change of the Sabbath prior to the death of Christ, after that event it was forever *too late* to make a change of the Sabbath and have it incorporated as any part of the testament of Christ. Listen:

Brethren, I speak after the manner of men; Tho it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Gal. 3: 15.

Think of a testator's last will and testament which has been confirmed by his death, being changed or set aside by contending parties! Judges, lawyers, and jurors may be employed to change the dying wish of the testator. But whose "will" is it when changed? Surely it is not the will of the one who made it, for it has been altered. In such a case it becomes the will of those who dare to assume to be more just and righteous than the testator!

Reader, what say you about Christ's will? Shall we honor and defend Christ's will as given by Himself, or shall we accept the mutilated copy? Listen to the statement of Him who made and sealed the new covenant at His death on Calvary:

My covenant will I not break, nor alter the thing that is gone out of My lips. Ps. 89: 34.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. 5: 17-19.

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Service for Rebellion

WE have heard somewhere in medieval literature a legend that ran somewhat as follows: An infidel knight, in the wilderness of his mad, Heaven-defying infidelity, determined to test by the method to which he was best accustomed the reality and power of the God whose existence he denied. So going out into the field armed as for combat, he cast his glove upon the ground, after the manner of ancient challengers, and cried out to the heavens: "God, if there be a God, I defy Thee, here and now, to mortal combat! If Thou indeed art, put forth Thy might, of which Thy pretended priests make such boasts!"

As he spoke his eye was caught by a piece of parchment fluttering in the air just above his head. It fell at his feet. He stooped to pick it up, and found inscribed upon it these words: "God is love." Overcome by this unexpected response, he broke his sword in token of his surrender, and kneeling upon the fragments, consecrated his life thenceforth to the service of that God whom he had just before defied.—*Horatio W. Dresser*.

THE REVELATION OF JESUS CHRIST



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

A Challenge and the Victor The Triumph of Sacrifice

HERE have been many crises in the affairs of men and nations, many challenges to overwhelming odds, many mighty results from the crises.

It was a mighty challenge to the world when Alexander the Great with an inferior force started on his Eastern campaign and met the Persian forces at the River Granicus. It was a challenge for the conquest of the world, a crisis in its affairs, and the young Macedonian warrior-king was victorious.

Napoleon challenged the world to combat when he began his career of conquest; but Waterloo was the crisis in his affairs and in the government of Europe, when the ambitious Corsican went down before the allied forces. History is full of such bold adventure and corresponding victory or failure.

God's work has had its challenges and crises. It was a challenge to faith and a crisis in God's work when Abraham heard God's call and met it. It was a challenge to all the powers of evil and a crisis in God's work when the shepherd from Midian, "Moses the man of God," stood before earth's mightiest monarch, and uttered the simple, single, reasonable message, "Thus saith Jehovah, Let My people go, that they may serve Me."

It was a crisis in Christendom when Luther found that climbing a stone staircase on his knees had no power to save, and his ear was open to hear that heavenly message, "The just shall live by faith." It was a challenge to his faith; its acceptance meant to him a battle for life, and his decision changed the face of the world.

It was a greater challenge still to the prince of evil when the Son of God, clothed in mortal weakness, consented to fight on the same ground and in the same environments the battle of a thousand times the defeated one, groaning, dying, a captive in the dominion given him. It was the crisis of this world, of all humanity. This was among the things set forth in vision to the exiled disciple on Patmos. It is a continuation of the vision of our lesson study of last week.

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.]

1. *What did John see after hearing the song of the holy ones?*

And I saw in the right hand of Him that

Scripture Lesson

Rev. 5:1-14

Common Version

1. And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And He came and took the book out of the right hand of Him that sat upon the throne.

8. And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped Him that liveth forever and ever.

sat on the throne a book written within, and on the back, close sealed with seven seals.¹

2. *What mighty challenge went forth?*

And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?²

3. *What was the result of the challenge?*

And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.³

4. *How was John affected by this utter failure?*

And I wept much, because no one was found worthy to open the book, or to look thereon.⁴

5. *How was he finally comforted?*

And one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of

Judah, the Root of David, hath overcome to open the book and the seven seals thereof.⁵

6. *What did the prophet then see?*

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as tho it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.⁶

7. *What did the Lamb do?*

And He came, and He taketh it [the book] out of the right hand of Him that sat on the throne.⁷

8. *What occurred when the Lamb took the book?*

And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.⁸

9. *What do they sing?*

And they sing a new song, saying, Worthy art Thou to take the book, And to open the seals thereof:

For Thou wast slain, And didst purchase unto God with Thy blood

Men of every tribe, and tongue, and people, and nation,

And madest them to be unto our God

A kingdom and priests;

And they reign upon the earth.⁹

10. *What did the prophet then see?*

And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.¹⁰

11. *What praise did they offer?*

Saying with a great voice, Worthy is the Lamb that hath been slain To receive

the power, and riches, and wisdom, and might, and honor, and glory, and blessing.¹¹

12. *How far did this song extend?*

And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

Unto Him that sitteth on the throne,

And unto the Lamb,

Be the blessing, and the honor, and the glory, and the dominion,

Forever and ever.¹²

13. *What was the response to this?*

And the four living creatures said, Amen. And the elders fell down and worshiped.¹³

Note and Comment

1. Him that sat on the throne.—The eternal Father, the Ruler, the Center of the universe. Right hand, the instrument of power and skill. Book, scroll. Some punctuate, "written within, and on the back close sealed with seven seals." If on the back there was writing, it was perhaps the titles of the contents within. Our illustra-

tion clearly shows how such a scroll could be sealed on the back, the breaking of each disclosing some new fact. Seven seals would indicate that it was fully, completely sealed. See Rom. 16:25; Eph. 3:9; Col. 1:26.

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2. **Who is worthy?**—It is God's challenge to the universe, not for courage or strength or prowess, but for that which is more, and which includes all these—righteousness. In it is involved the eternal triumph of all struggles of the ages—the triumph of right. Worthiness the sealed book demanded. By worthiness only could its seals be broken.

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3. **No one.**—No creature in God's universe was able, was worthy, even among the principalities and powers in the heavenly places, to open the book, nay, nor to look thereon. Learn hence the book's importance. It contains not a mere line of prophecy, not a portion of apocalyptic revelation duplicated elsewhere, not a chapter or so that we could spare with but little loss. In it was involved the salvation of the universe, the hidden mystery of the ages. Nor angel nor man could save from sin. Ps. 49:7.

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4. **Wept much.**—Would God that more concerned themselves with the revelation of God's will. Moses *turned aside* to see the burning bush; Daniel *considered* the vision in detail which God gave him. John *wept* at the thought that that which was written for revelation to man should be withheld because no one was worthy to disclose it.

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5. **Weep not.**—There is always a comforter



from God to unselfish sorrow. This comforter, himself one who had struggled and longed for light and conquered, brought the message of cheer, the story of a **Mighty One**. The Lion of the tribe of Judah (Isa. 11:1), the Root of David, as also a Branch, had come to the rescue. The eternal Son of God had remembered the need of His children. Nay, more than that: He had stooped to sinful man's estate, had met the difficulties, obstacles, forces of evil, and had overcome in order that He might open the book and break its seals to humanity. But Christ overcame that He might save man. Therefore in the opening of the book there was involved the salvation of man.

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6. **In the midst.**—Within the circle of the rainbow. **A Lamb.**—John looked for a Lion, and behold, a Lamb; but in the Lamb is potency greater than all armies, mightier than physical courage or power. **Slain.**—The climax of Christ's sufferings and sacrifice. In divine purpose He was the Lamb slain from the foundation of the world. 1 Peter 1:19, 20. But He met its actuality on Calvary. Opening the book cost the life and eternal sacrifice of the Son of God. The opening of the book was the opening and surety of God's everlasting Gospel. **Seven horns.**—Horn is a symbol of power. 1 Kings 22:11. In our Lord this power reached its fulness and perfection. **Seven eyes,** explained to be the fulness of God's Spirit.

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7. **He taketh it,**—the book; He was worthy.

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8. **Fell down before the Lamb.**—The victory of the Lamb calls forth spontaneous praise from all His holy and redeemed agencies. **Full of incense.**—A symbol of the merits of Christ's righteousness and sacrifice for man, making the prayers of God's children acceptable and effective. In the earthly temple incense was offered at the time of prayer. Luke 1:10.

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9. **Worthy art Thou.**—And worthy, because He gave Himself to be slain, and to purchase by His blood those sold under sin. He is personified unselfishness, divine and infinite Love. Note that it is not said as in the Common Version, "hast redeemed us," but "didst purchase unto God with Thy blood men" from all classes of earth. **A kingdom.**—

They are subjects of God's kingdom, the important feature with Him of that kingdom, eventually to share it with Him. Dan. 7:27; Matt. 25:34. **Priests.**—Christ is our great High Priest. He has His assistants on high, represented by the twenty-four elders. But on earth, wherever there is a saved soul, that soul is a priest to minister the graces of Christ and offer the sacrifices of praise. 1 Peter 2:9; Heb. 13:15. **Reign upon the earth.**—Over sin now; over all the results of sin in the earth renewed and redeemed. Matt. 5:5; Ps. 72:8.

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10. **Many angels.**—All God's angels are not organized in the grand divisions of His army, the cherubim. They are, as the term implies, angels, meaning messengers, to men and worlds throughout the far-reaching kingdom of God. **Ten thousand times ten thousand** equals one hundred millions, and then there are beside the thousands of thousands, the "innumerable company" of Heb. 12:22. God's armies are many, and have various divisions. Rev. 19:14. Yet had they but the *one* voice of praise.

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11. **To receive**—the completeness, the seven-fold fulness of all that a king could ask or God bestow.

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12. **And every created thing.**—Anticipatory of the final result of Christ's sacrifice when sin and its results shall be forever swept away. God's universe shall be sinless, and one universal song of joy and praise shall ascend to God, to whom and to the Lamb belong "the blessing, and the honor, and the glory, and the dominion, forever and ever,"—"unto the ages of the ages."

13. **Amen.**—It is true. The work is finished. God's mighty agencies, the great divisions of His army, who have wrought so mightily, the all-potent cherubim under His directions, join in the triumphant, eternal Amen. And all God's temple attendants see in the glorious result additional reason for holiest worship and adoration.

"Be Still"

By Flora E. Warren

I SMILE when I rise 'neath the sunny skies
Of the promising hour of morn;
But my heart sinks low in the sunset glow,
For my burdens are tied and torn.
I weep as I view, when the day is through,
All the gifts that my heart would bring;
For the closing day, tho' I toil and pray,
Finds but one little offering.

I smile through my tears, as a sweet thought cheers
Like a rainbow in misty gloom:
In the Father's heart, a small flow'r has part;
I may stand in my place and bloom.
There's love and His grace for the smallest place,
Tho' the day may be long and drear;
And a constant look through each cloud and crook
Will behold the bright sunshine near.

I know that His arm ever shields from harm,
And will guide all the weary way;
And my heart is light through earth's darksome night,
For there follows a perfect day.
My trust is in Him, tho' my eyes are dim
As I pray He'll my loved ones keep;
There's a sweet voice mild, whispers, "Rest, My child,
For the Shepherd still loves His sheep."

There's joy, doubting heart, in the lesser part;
There's a place for the tiny rill;
And over each hour, is Love's guiding pow'r,
And His tender voice says, "Be still."

Have It to Thyself

"WHAT a mighty reformation we would witness
through the land
If the masses and the classes could be made to
understand
That he wins at least one sinner from dishonesty
and pelf
Who will let alone his neighbor and just practise
on himself."

Hatred's Halter

THERE is no deep spiritual life possible to one who holds the slightest feeling of resentment or unfriendliness toward any living human being. The Bible recognizes only two possible attitudes toward a fellow being,—love and hate. Love is of God; hate is of the devil. Those whom, knowing, we do not love,—in the sense of having entire readiness to serve their interests even to the laying down of our life,—we hate; for there is no half-way ground. And, as Professor Stalker has said, "To leave hatred in even a corner of the heart is to leave the devil in possession; it is the kingdom of hell instead of the kingdom of heaven."

The devil does not ask us to turn over everything to him; he is well content if, in this way, we will give him welcome occupancy in just one "trifling" corner. He knows that, while he is permitted there, Christ can not get in. And he is often there in our half smothered yet very real bitterness of feeling toward some one. If we have found ourselves longing for all the fulness of the power and victory and joy of the Christian life, have we ever asked ourselves whether we are really willing to pay the price in letting hate go?—*Sunday School Times.*

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Can We Walk with God?

IS IT possible for any of us in these modern days to so live that we may walk with God? Can we walk with God in the shop, in the office, in the household, and on the street? When men exasperate us, and work wearies us, and the children fret, and the servants annoy, and our best laid plans fall to pieces, and our castles in the air are dissipated like bubbles that break at a breath, then can we walk with God?

That religion which fails us in the everyday trials and experiences of life has somewhere in it a flaw. It should be more than a plank to sustain us in the rushing tide, and land us exhausted and dripping on the other side. It ought, if it comes from above, to be always, day by day, to our souls as the wings of a bird, bearing us away from and beyond the impediments which seek to hold us down. If the Divine Love be a conscious presence, an indwelling force with us, it will do this.—*Christian Union.*

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Which Are You?

SOME people are rusty. Their harsh, un-gainly manners eat out what is good in their character, and saw the very flesh of those who come near them. Some people are gilt, a very brilliant exterior they represent; but the first brush of hard using rubs off the gilding, and reveals the base metal beneath. A third class are polished. The polish, indeed, is on the surface; but it is a polish of solid worth, and in the multifarious crosses of human life, the more it is rubbed, the brighter it grows.—*Rev. W. Arnot.*

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FROM where the darkness is darkest comes to the church of Christ the call to dare and do.—*Alexander Mackay.*

Lessons in Liberty

By W. M. Healey

VI. Individual Help from the Lord

GOD called Abraham from among his kindred, and separated him from the influences of their idolatrous practises, that he might learn the lessons the Lord would teach him. He gained his final victory when he gave up his son Isaac, in whom his hopes rested for this present life, and also as the ancestor of the coming Saviour. In giving his son, he was left without human support, and leaned wholly upon God.

Moses was obliged to flee from the pomp and splendor of Egypt's courts, to separate from the influences of her pride, her flatteries and jealousies. He was also obliged to separate from his own people, who disheartened him by their lack of love for each other, by their unfaithfulness to God, and their ingratitude toward those who would help them. In the land of Midian he sought God by himself; and when he had learned to trust in Him, and Him alone, God called him back to Egypt to deliver His people.

Noah, Daniel, and Job all learned to trust in God alone. They were counted righteous in His sight, but the Lord said they could only deliver themselves in the day of wrath. "If I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast: tho Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:19, 20.

When the Lord sent a man to curse Jeroboam's altar at Bethel, He told him not to tarry with any man, and to return by a different route from the one by which he went. The man did as he was told in pronouncing the curse, and refused to dine with the King, and started to return by another way, when a prophet came to him, and told him he had a message from the Lord that he should turn, and dine with him. The man turned back, and lost his life. 1 Kings 13:1-24.

God has taught us to harken to the voice of His prophets, by whom He would send messages to His people to the close of probation. The lesson He would teach us from the experience of the man who turned back at the prophet's word, is not that we regard His prophets less, but that each one should learn to regard God's Word above all others, and that no influence or word of any should turn the child of God from what he knows the Lord has said. The man knew what his duty was, and had no right to try, or to permit others to influence him, to shift the responsibility to even a prophet. Comparatively few have rejected the words of the Lord's prophets because they prophesied falsely. Many have rejected their words because there was truth in them, and they neither contradicted other words of God, nor took away the personal responsibility of the individual.

The Lord not only holds the individual

responsible to Him, but He comes and reveals Himself to each one who learns the lesson of personal consecration to Him. When Christ asked the disciples, "Whom say ye that I am?" "Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Based upon the Revelation of God

"And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church." Matt. 16:16-18.

Peter was blessed in the fact that the Father in heaven had revealed to him the great truth that he was in the presence of Christ, the Son of the living God. This revelation had not come by or through flesh and blood, but *directly from God*. Jesus said, "No man can come unto Me except My Father draw him." "National Reformers" would make laws, and by them try to drive men to Christ. God was drawing Peter to Jesus by a revelation to him through His

The Sure Harvest

By Flora E. Warren

Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

IN my small garden bare,
I worked with zealous care,
The good soil to prepare
For sowing seeds.
I harrowed, and I hoed,
Much anxious thought bestowed;
But all the seed I sowed
Was that of weeds.

My neighbor's garden bloomed
With flowers rich perfumed,
While mine with weeds inhumed.
Vain all my deeds.
Why should my neighbor be
Blessed with sweet purity,
While daily I must see
Weeds — only weeds?

Why should my labor be
Wasted so utterly?
Ah, 'twas in foolishly
Sowing wrong seed.
Such fools are they who sow
Seeds of death, pain, and wo,
Then look for life to grow!
False, fatal creed!

O foolish ones, give heed:
Plant Christ, the living Seed;
Then in each word and deed
Christ will appear,
And in the harvest day,
Christ will be yours to pay.
He is the Life — the Way.
Be of good cheer.

Plant life, and life will grow;
We reap just what we sow.
Why should we be so slow
This truth to own?
The reaping time is here;
Each day in joy or fear,
We reap, with smile or tear,
As we have sown.

Now is our time to sow
What we would reap; to show
Our faith in what we know
The end will be.
Then haste! the end is near!
Soon will the King appear!
The fruit of sowing here
We then shall see.

Holy Spirit. Christ said, "Upon this rock I will build My church"—*the rock of God's revelation to man, of God's Holy Spirit revealing truth to the individual heart and mind*. Man has tried to build the church through the legislation of flesh and blood; but Christ, by the revelation and striving of the Holy Spirit. Christ may be said to be the rock on which the church is founded; because the revelation to man, by the Spirit, was because of Him and His sacrifice.

Jesus said, "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." John 14:23. These words are worth the full value; they are a promise to the individual, of having the Father and the Son come and abide with him. This promise does not rest on worshipping God because there is a law to compel it, or because it is popular to worship, or on account of any personal gain, but on the fact that the individual loves the Lord. This leads him to keep His words, and brings the Lord to him.

There are many things in life which disappoint us, and grieve us sorely, that are easily borne by having Christ and the Father with us. At the marriage in "Cana of Galilee," where the mother of Jesus presided, she was much worried because, by some means, there had been a neglect to prepare sufficient wine. In her dilemma she came to Jesus and told Him her trouble. Then came a most comforting answer (which, however, does not so clearly appear in our King James translation), as He said, "What is that to Me and thee?" (Douay Bible.) Such trouble was great to the woman alone, but what was it to Christ and her together? His mother understood His words to mean that in the proper moment He would help. This is evident from the fact that she told the servants to do whatever He should command them. John 2:1-11.

The wine at this feast was not a necessity, only a long established custom; and yet in a matter of no more importance than this, Jesus worked a miracle at the request of one woman, His mother. He has promised as much to any other woman that does the will of God, as He did to His mother. "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. 12:50.

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Falsehood

It is not calumny nor treachery that does the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly spoken lie, the amiable fallacy, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the partisan, the merciful lie of the friend, and the careless lie of each man to himself, that casts that black mystery over his humanity, through which every man who pierces we thank, as we would thank one who dug through a well in a desert.—*Ruskin.*

The Authority of God's Ministers

THE power, the authority, of the true minister of God, does not vest in his person, or in his office, but in the message of his Master which he bears. Said the angel to the apostles, "Go, stand and speak in the temple to the people all the words of this life." Acts 5:20.

John the Baptist bore no credentials of men, had no descent of which to boast, no predecessors in whose stead he stood; he was not the Christ, nor Elijah, nor that prophet; but in God's plan he was all-sufficient for that time. Listen: "I am the Voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." John 1:19-23.

John's greatness was in bearing the message, the Word of the Most High; and *per contra* he could tell the Pharisees who boasted of their long lineage and holy offices: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9. And therefore the men in every station or any station refuse to give this Word, He can and will give voice to the insensate stones. Luke 19:39, 40.

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Faith and Precept

Faith also respects God's precepts. That is not faith which holds to the promise and despises the precept. And yet there are many who hope to be forgiven of transgression, and in the last great day to be made immortal, who are continually despising, or regarding as of no account, the commandments of God. They hope in His promises, and deceive themselves into believing that their hope is sure; but they sit in judgment on the divine precepts, and consider them as not worthy of observance, especially if inconvenient, inexpedient, unpopular, or demanding sacrifice.

The obedience rendered is the indicator of faith. The murderer, the thief, the idolater, the profane swearer, the proud, the covetous, the wicked of every class and degree, want prolongation of existence, and peace, and prosperity; and many are led to hope that if they believe God's promises, all these things are theirs. *But no man has true faith in God's promises who does not have true faith in God's precepts.* No man has sure hope in God's promises who does not have true submission to God's precepts. God is in the one as truly as the other. Nay, more, the precept is a promise. He who by faith submits with all his heart to a command of God, will find and know the implied promise that what is commanded, with all its beneficent results, is wrought in his character. He who accepts with all his heart the promise of God, accepts with it the righteousness of God which makes the promises possible.

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Life and Suffering

A FIDDLE string coiled up in a music shop seems a useless thing. Kubelik, Sarasate, and Paganini united could not bring a single note of music from it in that condi-

tion. But it possesses latent possibilities. Attach it to a fiddle, screw it tight, almost to breaking point, and ravishing strains that sway multitudes can be brought from it. We sometimes wonder why suffering is necessary, forgetting that the Master Musician is tuning us up to bring the best out of our lives. The string that knows no tension knows no music, and the life without suffering produces no melody.—*John Birrell.*

Truth

By George E. Tack

TRUTH dwells upon the eminence of light,
Yes, up the sunlit slopes of God afar,
Beyond the utmost verge of sun and star,
That flash their cheery glances through the night.
Truth reigns with God upon the thronéd height,
Yet all may draw anear; the contrite heart
Is dear to Him who does the truth impart,
And He will make each darkened pathway bright.

Like Pilate, many query, "What is truth?"
Yet linger not to find the holy ray.
Tho' it be far away, its voice is near;
Its whispers thrill the hearts of age and youth,
As low it bends, and in each list'ning ear
Proclaims, "I am the truth, the life, the way."

Prayer and Praise in Song

A VISITOR in Northern Michigan, in 1882, tells of being led by his host to the mouth of the famous Calumet and Hecla copper mine a little before five o'clock in the afternoon. "Stand here and listen," said his friend.

There was silence for a moment, and then, coming from the earth beneath their feet, faint sounds were heard. They grew

stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, my God, to Thee."

In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and, baring their heads, joined in "Praise God, from whom all blessings flow," and then quietly turned homeward. "They do this every night when their work is done," said the host. "It is their expression of praise and thanksgiving."—*New York Evening Mail.*

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Do It To-Day

EVERY day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us daily bread. We should thank Him for it with all our hearts, as much as any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—*Anon.*

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"THE Christian on his knees knows more and can see farther than the philosopher on his tiptoes."



The Signs of Christ's Coming

1. What signs were there of the first coming of Christ?

First, there were the prophecies of the Old Testament relating to that coming which converged at the very time and place of His birth, such as Micah 5:3; Isaiah 53, and others. Secondly, John the Baptist was a special messenger that went before Christ in fulfilment of Isa. 40:1-5. Thirdly, the wonderful teachings and mighty miracles of Jesus wrought in fulfilment of His mission. Because of these there were many who knew that He was the Messiah and believed on Him.

2. What question was asked regarding His second coming?

What shall be the sign of Thy coming, and of the end of the world? Matt. 24:3.

3. What answer did our Lord Himself give?

And there shall be signs. Luke 21:25.

4. Where would these signs be seen?

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Luke 21:25.

5. What signs are given us in the prophetic field?

There are more than twelve different lines of prophecy pointing out these very days as a time when the coming of the Lord is near and His kingdom is about to be set up. And there are a multitude of special signs predicted to occur within the time of the end just before His coming, and these are in fulfilment or in process of fulfilment.

6. What special sign does one apostle give us?

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 2 Peter 3:3, 4.

7. What signs does Joel give us?

And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. Joel 2:30, 31.

See also Matthew 24, Mark 13, Revelation 6, and articles in past issues by Mr. Owen.

8. To what are the days just before Christ's second advent likened?

But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be. Matt. 24:37-39.

NOTE:—If we will but turn to the sixth chapter of Genesis we will find that the days of Noah were days of utter regardlessness of God except on the part of the very few. Men married their wives of all that they chose. Their whole thought was upon their own lusts, their own desires; and the record states that the earth was filled with violence. These are manifestations seen everywhere around us.



THE OUTLOOK

"Watchman,
what of
the night?"

What Will Be the Decision?

ANY trusts at this writing are waiting the decision of the Federal Supreme Court in the trust cases before it. The essence of the Sherman act is well stated in the following:

Every contract, combination in the form of trust or otherwise, or conspiracy, in restraint of trade or commerce among the several States, or with foreign nations, is hereby declared to be illegal.

The real question is or questions are: Did the monopolists or monopolies or trusts **INTEND** to restrain trade, as many of them doubtless have done? Did the Congress of the United States **INTEND** to make illegal every contract, combination, or conspiracy which might restrain trade?

Will the Supreme Court decide in the affirmative? Then the trusts must go, competition will be restored, and further infractions of the law punished.

In his recent plea before the great court against the Standard Oil Company, Mr. Kellogg, among other things, said:

of its power for evil is the only safeguard for the future.'

It reduced selling prices to drive out independents. Its profits were enormous. Mr. Kellogg recited that a check for \$23,000,000 had been drawn and never found. Officials had been examined, Mr. Archbold had made investigation, but no trace of that amount could be found.

The decision of the Supreme Court is of far-reaching importance. What will it be? Will it curb the repressive and oppressive power of great corporate wealth? Or will it give plutocracy a new lease of life?

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Selfishness a Curse



Selfishness is to be found everywhere, in every walk of life. See it in our cities, where men strive and struggle to push their way to the front, caring not on whom they trample, and where skill and cunning concentrate their

manhood, the peace and happiness and comfort of its toilers.

See it in the law courts, where laws are so administered that a starving man who takes a loaf of bread, or a miserably paid clerk who, in some dire extremity, filches a sovereign, is committed to jail with all its consequent degradation and ruin to their homes, while the daring and unprincipled speculator who fails in his schemes is still allowed to live in ease and luxury after he has paid his creditors a small sum to the pound, and while men who are in powerful positions are allowed to continue through their vile trade to wreck and blight and blast the lives of their fellow men, and ruin their families, and bring them to the lowest of depths of shame, while they live in luxury on their ill-gotten gains.

See it in the churches, where prayer-books bound in silver and ivory are held in jeweled hands which have never performed one deed of holy ministry to want and suffering; and where the sacramental wine, symbol of the blood shed for the world's uplifting, is sipped



Digging for human beings alive or dead in the ruins after the explosion. The cause seems to have been the ignition of Pintsch illuminating gas mixed with air by an electric spark. The explosion followed the breaking of a gas-main under the power-house.



The ruins of the power-house at the Grand Central Terminal in New York, December 20, said by the "Scientific American" to be the worst at railway terminals; 10 were killed and 200 injured. The ruins show the tremendous power exerted.

I am not going to deal in romances, but I am going to tell the court the cold, pitiless facts. I say on my oath as a counselor of this court—which honor I do not lightly prize—that the equal in this record in oppression and abuse of power is not known in the commercial history of the country. I distrust my own ability to present to you these facts.

"It covered Pennsylvania with wrecks," exclaimed Mr. Kellogg. "It was born and reared in fraud and oppression. It hangs over commerce today like a threatening cloud."

Taking up repression and concentration, Mr. Kellogg said that while the Standard had absorbed 114 companies, the number in the trust had been held down to twenty. He disputed Mr. Milburn's statement that the Standard merely acquired other companies in the ordinary course of business. He said refineries were bought and dismantled to destroy competition.

"Fear of the law and of prosecution," exclaimed Mr. Kellogg, "is the only thing that makes the Standard Oil combination approximately conservative. Take away the fear of the law, and every rival concern in this country will be closed in five years. Apprehension alone has kept the Standard within bounds. Remove the dread of prosecution, and the Standard will expand its course of unfair practises and persecution. The removal

forces to build up out of the failure of the many the fortunes of the few.

See it in our parliaments, where the foremost interests of truth and justice and the loftiest claims of enlightened patriotism are sacrificed to the contemptible triumphs of party, and where it is assumed that a nation's glory is in its material prosperity, its mines and resources and munitions of war, rather than in the harmonious development of its



The car which was lifted bodily off the track and turned over. Five pupils of the normal college were killed and twenty injured in this car. The "Scientific American" well says that "electricity and gas are dangerous agents to be used side by side."

by lips from which no mercy speaks, and which have never quivered for the woes of those for whom the Saviour died.

O, the glaring and terrible selfishness in our midst! How fitly it may cause us to bow our heads in shame and sorrow! O, the untended sick-beds, the unregarded miseries, the cry of trampled weakness, and the shout of merciless strength, the tears which find no pity, the wailing to which no one harkens, the multitudes pinching, pining, perishing, while others bask and batten in luxurious ease, and boast of a human nature devoid of each human attribute! How distressing and appalling is all this to every noble mind!

And this infernal selfishness is as blind as it is cruel. It sets men to tasks which they hate, and to which they are impelled by physical force, until they are filled with discontent and hate. It makes laws about land and taxes and property which burden the toiler with a sense of injustice which is full of peril and danger to the nation.

Is it any wonder that the downtrodden and oppressed seek some solution to this awful problem?

It is urged by some of our greedy and strenuous money seekers that they are willing to distribute a portion of their surplus wealth

in charities. To this we reply that men have no right to put charity in the place of justice, and to make almsgiving, as one has said, "a ransom" for the rich. Nothing is really helpful which saps the foundation of self-respect in men and women. It is an insult to the toiler to offer in alms that which should have been distributed in wages. Charity finds its finest exercise, not in the dole which fills the empty stomach, but in justice to the toiler, of whatever sex, and in the lovely offices which minister moral sympathy and spiritual uplifting and strength.—*The Christian Herald.*

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What Does It Mean?

WHAT does it mean, when over two thousand American citizens in one county alone, living under the American flag,—citizens of a government whose officers are supposed to be elected by the unbiased vote of the people, sell their votes to the highest bidder?

And this is not an isolated case. Office-seekers openly confess that it costs more to secure an office than the salary amounts to. It is not uncommon, during election campaigns, for companies of men to agree together to sell their votes. And the man who commands the most money secures the election. Having secured his election by the use of money, his favor is sought by the use of money, and the poor man fails to secure justice in our courts.

In selecting officers for ancient Israel, the Lord commanded that men be selected who hated covetousness. Later, however, Israel became corrupted, and it was said of them that "from the least of them even unto the greatest of them every one is given to covetousness." The Lord said further of them, "They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Because of these sins Israel was overthrown. So it was in Rome. Officers were bought and sold; the rich ruled, and money controlled her courts. But Rome fell. Corruption ever leads to disintegration. Truly we are living amid the perils of the last days, when men are covetous—lovers of money.

What can the poor man do when our courts are largely controlled by men who have once been high salaried lawyers for rich corporations? Just a few days ago a poor man who endeavored to enter suit for damage against a railroad corporation was turned down because he could not put up the money for the cost of the suit. The judge had been a corporation lawyer.

The prophet says of the last days, "Justice has fallen in the streets and equity can not enter."

C. H. BLISS.

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Cardinal Gibbons Honored.—January 15, at a mass and banquet given in Washington, D. C., in Cardinal Gibbons's honor, there were one hundred special guests, among whom were Baron Hengel-muller, the Austrian ambassador, dean of the diplomatic corps, occupying the place of second honor; ministers from the Netherlands, China, and Spain. The *Western Watchman* says: "Other guests at the mass and luncheon were Attorney-General Wickersham; Secretary of the Interior Ballinger; Secretary Nagel, of the Department of Commerce and Labor; Chief Justice White and Associate Justice McKenna, of the United States Supreme Court; Senators Beveridge, Scott, Bacon, Aldrich, Carter, Purcell, and Taylor; Speaker Cannon; Representatives Champ Clark, J. E. Ransdell, Olcott, C. V. Fornes, J. A. Gouldon, T. E. Ansberry, J. F. O'Connell, J. J. Fitzgerald, J. M. Graham, J. H. Keliher, M. E. Driscoll, H. J. Dupre, and F. J. Mondell. There were also Surgeon-General O'Reilly and Gen. John M. Wilson, Rear-Admirals Rand and Sands, of the navy; Major Sylvester, chief of police; Dr. Hannis Taylor, former minister to Spain; Commissioner of Labor Neill, District Com-

missioner Rudolph, former District Commissioner West, Major W. A. McCathran, Judge De Lacy, Judge MULLOWNY, Justice Stafford, Gen. George H. Harries. . . . Attorney-General Wickersham spoke of the cardinal as a 'citizen of world-wide importance.' " Surely it was a representative and highly significant company.

That accidents to submarines will not necessarily be fatal hereafter, is believed by experts. An accident to the German submarine U-3 which resulted in its sinking with its crew of thirty men, gave opportunity to demonstrate the worth of the submarine telephone and the new salvage vessel Vulcan. The submarine at the bottom became securely lodged in the mud, and in three hours, with the use of the under-sea phone, it was brought to the surface, none the worse for the accident, and with its crew alive.

"Our Rome Letter" in "The Western Watchman" of January 19, after alluding to the fact that the Canalejas measures against the religious orders had passed the Chamber of Deputies in Spain by a vote of 108 to 20, says:

It may be then expected that developments of interest will take place shortly from which "the ambitious young man," Señor Canalejas, will learn more of the power of Rome.

It is reported that a plot has been revealed in which a clique of adventurers in Chicago was preparing a revolution to take place in Brazil in the hope of seizing the rubber industry there. The plans of the promoters were revealed by one who was asked but who refused to join them in their expedition. A steamship is said to have been chartered to carry the conspirators and ammunition to Brazil.

The American Red Cross Society has recently sent out a special car donated by the Pullman Company, for use as a traveling first-aid school. The car is fitted with all sorts of first-aid appliances, and stops at various manufacturing and mining centers long enough to institute classes in first-aid, and to interest local physicians who will conduct the classes after the car has gone.

The Chinese are vigorously protesting against the burning of the dead bodies of plague victims, for fear the ancestors of those stricken may not recognize them in the future life. Despite the precautions taken, several deaths from the plague are reported in Peking. The Japanese are erecting plague camps capable of containing 4,000 persons.

A St. Louis Catholic paper tells of a dance given in a high school in that city in which the clothing worn by the girl of sixteen "was as flimsy as nothing," and all but 200 of the 2,000 spectators left the hall in disgust, those staying being school boys and girls. Such a dance is indecent anywhere. It ought not even to have been possible.

The Society for the Prevention of Cruelty to Animals in New York City, acting on the information that "acts of cruelty under the name of 'animal experimentation' are being performed" in the State, have passed a resolution asking Governor Dix to include in his message to the legislature some suggestions for the supervision of vivisection.

Medical tests made in Washington, D. C., show that one pupil in each twenty has eye or ear troubles, and one in every six has seriously defective teeth. Leaflets on children's health have been prepared by a volunteer committee of twenty educators, and distributed gratuitously, for the purpose of awakening parental interest.

Sir Alfred Pearce Gould, senior surgeon of the Middlesex Hospital in England, says that prolonged exposure to the X-rays is likely to produce cancer. He also states that alcohol increases the liability to cancer. "The disease," he says, "is twice as frequent in England among brewers and publicans as it is among clergymen, and the liability to cancer in any trade varies with the attendant habits as regards alcohol." "The disease is not limited to man, but occurs in all vertebrate

animals." Vegetarians therefore would be less susceptible to the disease than flesh-eaters, total abstainers from alcoholic beverages less affected than those who indulge in alcoholics.

President VanHise of the University of Wisconsin says that one half of the people of the earth are always inadequately fed. In commenting, another remarks, "The universities had better leave a lot of their instruction in the dead languages and begin to teach living people the way of civilization."

Sixty-five thousand voters in California have placed their signatures to a petition protesting against the passage of any Sunday law at the next session of the State legislature, on the ground that Sunday laws are unconstitutional, and direct legislation in matters of conscience and religious liberty.

Commanding officers throughout the United States Army are officially directed to induce soldiers and civilians connected with the army to submit to vaccination against typhoid fever. The order, however, is not compulsory except under such conditions as may justify it.

With nearly 5,000 accredited delegates and thousands of visitors, the Thirteenth Triennial Convention of the International Sunday School Association at San Francisco in June, promises to be the most notable religious gathering in America during the present year.

An increase has been made in the salary of President Fallieres of France. He now receives \$50,000 a month, which is as much as President Taft receives a year. The question is asked, "Are we Frenchmen fools, or can it be that you Americans are stingy?"

A bomb factory has been discovered on the outskirts of Lisbon. A number of arrests have been made by police who have raided the place, and who say they have evidence that connects the conspirators with a plot to overthrow the republican government.

The gross receipts from this year's Passion Play at Oberammergau are officially reported as \$426,150. After defraying all expenses the balance of \$108,750 has been placed in the village treasury for civic improvements and the maintenance of a hospital.

Altho other great engineering works have had their influence, it is thought that the great quantities of explosives required for the Panama Canal is partly responsible for the increase of more than fifty per cent in the price of glycerin.

A cotton-picking machine has been perfected by its inventor, Angus Campbell, after ten years of untiring labor. The average field hand can pick about 200 to 260 pounds a day, while the machine picks 250 pounds in twenty-five minutes.

Aviator Philip Parmalee, at the international aviation meet on the Selfridge Field, San Bruno, California, raised the American endurance record for flying. In a Wright biplane he remained in the air nearly three hours and forty minutes.

The International Congress for the Suppression of the Opium Traffic will be held May 30, 1911, at The Hague. It is stated that the United States will support England in the proposal to include morphin and cocain.

Twenty-six persons were either killed or drowned when the reservoir dam near the city of Huelva, Spain, gave way and the water swept down over the adjacent country in a raging flood.

Strained relations are existing at this writing (January 25) between Italy and Turkey to the extent that Italy is planning a naval demonstration to frighten the latter.

Four persons were killed and nearly a score injured in a rear-end collision on the New York Central at Batavia, New York.

Every year in the United States about 13,000,000 cattle are slaughtered.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter LII.—The Story of the Guards



WHITHER goest thou, Mary Magdalene? for behold, it is yet dark; for the sun hath not yet risen above the mountains of Gilgal."

The speaker was one Malthace, the wife of a Roman citizen of Bethany, and an acquaintance of the family of Lazarus.

"I go up to Jerusalem," replied Magdalene, "that I may carry these spices and this ointment; and there be other women who meet me. We go that we may anoint the body of our Master, for He resteth in the tomb of Joseph of Arimathea."

The speaker sighed, and a tear trickled down her pale cheek,—pale with a sorrow too deep for words.

"But it is far to Jerusalem, and surely thou art sick with sorrow. Why may not another than thou carry these spices, and anoint the body of thy Master?"

"Hast thou forgotten, Malthace? dost thou not remember my sad state when I was torn and distracted by seven demons? Thou hast? Yet can not I forget that it was He—my Master—who healed me. Was it not He who gave me back my brother from the grave? How then shall I show my gratitude and my love for Him? Yet truly had we hoped that it had been He who should have redeemed our people Israel. But now He lieth in the sepulcher, and my hope is dead."

"My own heart goeth out in pity for thee, albeit I belong not unto thy people; and as thou knowest, my brother, even Lucius, is a centurion of the guard of Pontius Pilate. He hath told me of the dream of Claudia Procula; and he hath told me also of the prayer which the Nazarene thy Master prayed when He was in an agony when they nailed Him to the cross in Golgotha,—the cross which should have borne the body of Barabbas."

"Ah! the prayer! verily, I also heard the prayer," sighed Magdalene.

"My brother Lucius hath a heart too tender for a soldier of Pontius Pilate," declared the woman, "for after the prayer of thy Master, his heart smote him, so that he grieved to do the part assigned him that day."

"Verily, Malthace, it was thy brother, the centurion, who cried aloud, when he had seen the earthquake and the darkness, saying, 'Of a truth this Man was the Son of the living God!'"

"But now," continued the woman insistently, "why goest thou up to Golgotha while it is yet dark? Why didst thou not go up yesterday—thou and thy companions—to do this kindness unto the Man, thy Master—for see, thou hast thy spices and thine ointment?"

"But verily, Malthace, we made ready these things on the day of the preparation, after the death of our Master. Now, of a truth, thou hast been in the synagogues many a Sabbath day, and in the temple at Jerusalem, and thou knowest the commandment, even that which was spoken from Sinai by the God of Israel, which He did write with His own finger upon tables of stone."

"But," interrupted the woman, "I have heard the priests and the Pharisees affirm, saying, 'This Nazarene respecteth not the Sabbath day;' and I have heard Caiaphas, the high priest at Jerusalem, say that when this Man's disciples passed through the fields of corn on the Sabbath day, and did pluck the ears of corn, and did eat, rubbing them in their hands, thy Master rebuked them not. And so, of a truth, I did believe that this mighty Nazarene had come that He might destroy the law!"

"O Malthace! my Master came not to destroy the law, but to fulfil; for even thus He said unto us. But verily He heeded not the traditions of the Pharisees, albeit He magnified the law of His Father. And verily now, upon this first day of the week do we go that we may anoint His body. For," continued Magdalene, passing onward toward Jerusalem in the gray of the very early morning, "for

verily at the death of our Master, upon Golgotha, we returned homeward and prepared spices and ointment, for it was upon the preparation day, and the Sabbath drew on. So we returned and rested the Sabbath day, according to the commandment."

Meanwhile the lonely garden on the slopes of Golgotha has witnessed an event the like of which this old earth had never before seen, and which must forever stand alone in majesty and sublimity unparalleled.

Arrived upon the scene, the women find the Roman guards scattered like autumn leaves before a tempest, the sepulcher open—the Master gone.

Not to the friends of the Crucified One came the angel of the resurrection from the blazing heavens; not to the eyes of the ardent and repentant Barjona; not to the view of John the Beloved, son of Zebedee; not to the enraptured senses of the holy women who loved and ministered unto Him; not even to the beloved mother in her widowed loneliness,—to none of these was it permitted to witness that one glorious and mysterious scene,—the arrival of the mighty messenger from the heaven of heavens,—while the shining galaxy of the sons of God waited in rapturous silence to hear the thrilling words:

"Son of the Eternal, Thy Father bids Thee rise!"

To none of these came the wonderful experience; but to a hundred heathen soldiers of the Roman procurator, Pontius Pilate. They alone, of the hundreds and thousands who had known the Nazarene in life, or had witnessed His tragic death—they alone were the favored witnesses. And therefore it is to the testimony of one of these that we will listen.

Let us hasten to the palace of Joseph Caiaphas. He is seated with Annas, his father-in-law, in a closely guarded chamber, talking over the events of the past days.

"I have just returned from the sepulcher of the Nazarene," he exclaimed, seating himself a little nearer the white-bearded man, where the rays of the candle may fall upon his face, and speaking rapidly and excitedly,—"just returned; and I find the place well guarded, the watchmen at their posts in the garden, and the great Roman seal at the entrance entirely unmolested. Surely thus far our plans have carried well. If we can but keep this Necromancer but a few hours longer safe in the rock-bound sepulcher of the Arimathean, all will yet be well. But of a truth, this Roman centurion—the heathen dog—giveth me small honor;" and Caiaphas repeated the gruff words of the centurion at the tomb.

"Speak not too loudly, my son," continued Annas in a whisper, "for even the walls have ears, and these accursed Roman dogs be our conquerors, as thou knowest; and to them poor Israel must pay her tribute. But we still have no small influence over Pontius Pilate the governor, tho we have but scant authority. For that we have influence, my son, witness how we succeeded in securing the condemnation of this Nazarene, even against the insistent demands of the governor—for verily Pontius Pilate feareth us. Now if but—"

But the arrogant priest never finished his argument.

At that moment a sound as of falling rocks and confused voices in the shadowy streets below, together with a frightful, deafening roar, caused the massive form of Caiaphas to tremble as he hurried to the window. Instantly the walls of the palace swayed and rocked like a ship in a tempest.

"See! there is an earthquake!" gasped Caiaphas, falling upon his knees—"an earthquake, like unto that which shook Golgotha and all Jerusalem when the Nazarene perished upon the cross!"

Soon there was a confused cry at the entrance

of the chamber, and a sound of hurrying feet along the corridor. Then the guard Demas thrust his frightened face in at the doorway.

"There is word for thee, O Annas!" exclaimed a soldier entering the chamber without ceremony. His eyes were wild and staring, and his hair and garments torn and disheveled.

"The Nazarene—the Nazarene hath risen from the dead!" shouted the messenger, "and the centurion with his guards has rushed to the palace of Pontius Pilate on Mount Zion that they may tell him!"

"Go call them back, man! Fly! FLY!" screamed Annas; "here is gold for thee—I will make thee rich! Let not these soldiers go into the presence of Pilate till they have seen me! Bring them back, man! Demas, overtake thou these guards—and the centurion—haste! and bring them quickly into the palace."

A half hour passed. The centurion Lucius and some of his guards stood before the high priests.

"What hast thou seen, man?" questioned Annas, his face ghastly white and his voice shaking. "What hast thou seen? Have these accursed followers of the Nazarene stolen away His body?"

"Man, art thou mad?" The countenance of Lucius the centurion was ashen, and his limbs shook so that he grasped one of the marble columns for support, as he whispered hoarsely:

"If the body of the Nazarene hath been stolen, O Annas, it hath been stolen by the arms of heaven!"

"Speak no more foolishly," muttered Annas. "What sawest thou?"

"I will tell thee, O thou high priest, for verily thou hast caused the death of—of the Son of the Highest—but He liveth again! It was the fourth watch of the night, and thou, O Caiaphas," continued the centurion, turning to the younger priest, whose bulging eyes were staring and dreadful to look upon, "thou hadst gone from the garden of burial but an hour. The sentinels marched before the sepulcher, and my guards were at their post. Suddenly from out the northern sky flashed a light brighter than a thousand suns, and an earthquake shook the rocks until many of them leaped from the sides of Golgotha. Then we heard a sound as of myriad voices in the heavens. Immediately one descended whose countenance was like lightning, and whose raiment was white as snow. His voice was terrible, even like the rushing of great waters; and he touched the rock which sealed the sepulcher of the Nazarene—Him whom ye and we crucified on Golgotha—and immediately it rolled away, and he cried aloud:

"Awake, Thou Son of the living God! Thy Father calleth Thee!" Then came He forth—the Man—the Mighty One, while we fell to the ground like dead men; and when we awaked—"

"Where is the Man—the Nazarene!" interrupted Caiaphas, turning his protruding, bloodshot eyes toward the centurion.

"We know not; we did but hear Him cry, saying, 'I am the resurrection and the life!' and when we rose from the ground where we had fallen upon our faces, the tomb of the Crucified was empty, and the Man had gone. And now let us make haste that we may tell the governor, Pontius Pilate." And the deputy of soldiers, headed by the centurion, hurriedly turned to leave the room.

Then the craft and diplomacy of the wily high priest came to his aid.

"Look ye!" springing to the side of the centurion, he cried hoarsely, thrusting a large bag of silver into his hand. "Take this money, and divide it among thy soldiers, and say unto the people, 'Behold, we slept, and His disciples stole Him away!'"

"Ye know the law of the Romans, and that if the governor heareth that we slept, behold, we be

all dead men,—and verily, O Caiaphas, we slept not!”

“Ye *did* sleep! ye *did* sleep, and His disciples came and stole Him away!” repeated the high priest insistently, pressing another purse into the hand of the foremost soldier; “and if it come to the governor’s ears, we will persuade him, and so secure you; for indeed it was at *our* request that ye were sent to guard this sepulcher.”

The lure of the silver was more eloquent than the tongue of the priests, more eloquent than the voice of truth or the demands of duty and integrity, and more insistent than the clamorings of conscience,—and the lure of the silver prevailed.

“They took the money, and did as they were taught.”

Chapter LIII.—Back from the Dead

A FEELING of terror and vague apprehension possessed the soul of the procurator, Pontius Pilate. Convinced that he had consented to the murder of a divine personage, he was filled with remorse. Already he had forced a confession of the truth from the lips of the unwilling centurion—in spite of the bribe of Caiaphas. The story of the women who went to anoint the body of their Master and found an empty tomb, declaring that they had held converse with an angel and had even seen their risen Lord, together with the assertion of some of the Roman soldiers whom the bribe of the priests had failed to silence, began to be circulated everywhere.

These stories, with other and conflicting reports, reached also the guilty ears of Herod Antipas, in his lordly palace to the north of Mount Zion.

And now it was rumored that at the time of the resurrection of the Nazarene many others had arisen from their graves, and had appeared and were appearing to people in and about Jerusalem.

The first day of the week, with its astonishing record, at length had passed, and it was night.

Shut in a secluded chamber of his palace, alone with his accusing conscience, his guilty heart trembling with dread, sat Herod Antipas.

“Let no man come into the chamber,” he commanded. “I will spend the night alone.”

At the fifth hour of the night, the beautiful but sensual face of the woman Herodias looked in upon him as he sat in despondent and gloomy meditation by a window overlooking the open court.

“Surely, I may come in, mine husband,” ventured the seductive voice of the woman.

A deep frown overspread the face of the tetrarch.

“Of a truth, thou wilt not bid me nay, my lord!”

The frown became deeper and more sullen.

“There is place in the chamber to-night for none but Herod Antipas.” A few moments later, he was alone. The hours passed silently. The rigid figure still sat moodily by the open window; his head, sprinkled heavily with gray, rested upon his hand. To-night Herod Antipas was reviewing the checkered scenes in his past life. But most absorbingly his thoughts dwelt upon the prophet Baptizer of the wilderness.

Memory again pictures the stern face of the prophet as he addresses the vast concourse of people who flock to hear his words of wisdom in the wilderness of Judea. And Antipas remembers how, pricked in his own heart on account of his sins, he, the proud son of a kingly father, bends his haughty neck to this humble man, and, with many another, prince as well as plebeian, listens reverently to his preaching. Again he hears the earnest words which so often since that day have rung in his ears:

“Where is thy lawful spouse, even the daughter of Aretas, King of Arabia?”

Then, that other day,—the birthday of the King! Again he heard, in fancy, the music and the light trip of the dancer’s feet, and once again the words rang out, “What will thou that I give thee?” and the awful answer, “I will that thou give me this day the head of John the Baptizer in a charger!”

The solemn face of the Passover moon looked through the latticed window; and the yellow light, flickering and uncertain, from a single silver candlestick upon the marble table, fell over the guilty head.

There was a soft rustle of draperies near him, and the echo of a quiet footfall.

“Herod Antipas!”

The bowed head was raised slowly as if in a dream.

“Herod Antipas!”

The startled eyes of the tetrarch met the eyes of the intruder. “Verily thou art John the Baptizer, whom I beheaded! Why dost thou pursue me?”

“I am come that I may testify unto thee, and that thou mayest hear the words of my mouth; for by the power of the God of Israel am I raised from the dead, and many others with me, that they may testify that this Jesus of Nazareth, who verily was brought before thee and before Pontius Pilate for judgment, and whom thou didst revile, with thy men of war, is in very deed the Messiah of the prophets—the King of Israel—the Son of the Highest. And behold, He is raised from the dead!”

“The King of Israel—the Messiah of the prophets!” faltered the tetrarch tremblingly; “the King of the Jews? I knew Him not; but surely mine own father, even Herod the Great, destroyed Him with the infants of Bethlehem, after that my father had been mocked by the magi of the East; and of a truth, my father Herod had hoped himself to be accounted the Messiah of Israel—the King of the Jews!”

“Thy father destroyed Him not,” declared the intruder. “But He hath been crucified by the Jews; and behold, He is alive again the third day, even as He declared. And lo, I am the Voice of one who did cry in the wilderness, ‘Prepare ye the way, of the Lord; make His paths straight.’ This Jesus of Nazareth is He upon whom the Spirit descended in form like to a dove. Thou, O Herod Antipas, hast taken my life from me, but He hath restored it. And behold, He hath risen from the dead, and is alive forevermore; and whosoever believeth in Him shall not perish, but have everlasting life.”

“Who am I, that I should have everlasting life?” echoed the trembling tetrarch, his grizzly head again drooping upon his bosom. When the tetrarch again lifted his head, his visitor was gone.

It was the second night after the resurrection. Trembling with fear lest the crucified and risen Christ, or some other of the many witnesses who arose from their graves with Him, should appear to them, Annas and his guilty son-in-law had shut themselves, also, within their chamber.

“Hast thou heard, my father,” questioned Caiaphas, “that the people declare that many have arisen from the dead with the Nazarene, and that they have also appeared unto many? Even this day I have seen the man Bar-jona who followed the Nazarene, and was with Him in the garden,—even him whose nimble sword cut off the ear of the servant Malchus in the garden.”

“Sawest thou him?” questioned Annas testily. “Surely these pestilent fellows be afraid of us, and I have not seen one of them upon the streets of Jerusalem these two days. What said he?”

“I said unto him, ‘Ho, Bar-jona, where hast thou laid the body of thy Master?’ and he said, ‘He is indeed arisen from the dead, and many others with Him; and I have seen the old man Eliab, of Bethlehem, for he—’”

“Eliab of Bethlehem!” repeated Annas in dismay. “Behold, he died at the hand of the soldiers of King Herod, when I was a man in my prime! Verily, I knew the old man well. But this Bar-jona hath spoken lies!” thundered the aged high priest; “and we will search out these followers of the Nazarene, and deliver them up to be punished—for they do trouble Israel.”

Even while he spoke, the heavy draperies at the doorway parted, and the face of a man with long, snowy beard appeared earnestly regarding them.

“It is Eliab—the old man of whom we spake!” gasped the high priest, his face ashen, and his knees shaking with terror.

“Verily, I am Eliab of Bethlehem; even from the sepulcher of the dead am I come, that I might bring thee word that Jesus of Nazareth hath indeed risen from the dead.”

“What sayest thou?” faltered Caiaphas, drop-

ping to his knees in abject terror; “I know thee not!”

“But thou knowest me, O Annas, high priest of Israel. Answer me: Why have ye put to death the Messiah of the prophets? Know ye not, O ye teachers, that the time spoken of by Daniel the prophet—even ‘*the midst of the week*’—hath fully come? But why have ye put to death the Anointed One—the Shiloh of Jacob? Ye have put Him to death; but behold, He is alive forevermore!”

The white-bearded lip of the aged high priest trembled, as if he would answer; but while he hesitated, the resurrected visitant had departed.

(To be continued)

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“As a Shining Light”

Personal Experience in Accepting Present Truth

THOU shalt remember all the way which the Lord thy God led thee,” says Moses; and Paul exhorts us to “call to remembrance the former days.” The Lord said He had somewhat against the church of Ephesus, because they had left their first love. A good way to keep from losing our first love for this message and work, is to review frequently the steps we took in coming into the truth, and then to “remember all the way” in which the Lord has led us.

I accepted present truth in 1875, entered the ministry in 1877, and have been in the work ever since. God called me to do the work of an evangelist,—to preach the Word,—and I have endeavored to be about my “Father’s business.” “As we were allowed of God to be put in trust with the Gospel, even so we speak.”

The Sabbath truth came to me while I was yet at home, working on father’s farm in Nebraska. A Seventh-day Adventist home missionary worker sent father the *Advent Review and Sabbath Herald*.

I also read the *SIGNS OF THE TIMES*. This last named paper was but two years old at that time, but it was old enough to preach the Word of the Lord. Perhaps not as plainly as in this “Special Present Truth Series;” for the truth, like “the path of the just,” “is as the shining light, that shineth more and more unto the perfect day.” But it helped me to accept God’s message for this time, for which I praise the Lord.

Being strict Methodists, and being warned not to read those “Advent papers,” mother pasted them on the wall to keep out the wind and cold. Well, they did help keep the cold out, and they brought the truth in, tho we did not invite it to come. Tho they came uninvited, the papers were a great blessing. “Some have entertained angels unawares.” Pasted in a conspicuous place near the wood-box were those papers, with the title-page plainly to be seen. When I brought in the wood, I would stop and read the *SIGNS OF THE TIMES*. In one paper I read the text, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

When I went out to work, I would say to myself, “Do not we Methodists keep the commandments of God and the faith of Jesus?” I had learned the Ten Commandments at Sunday-school, and I knew the fourth one said, “Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.” I knew the calendar put Sunday as the first day of the week, and Mark said, “When the Sabbath was past, . . . very early in the morning the first day of the week,” and Matthew said, “In the end of the Sabbath, as it began to dawn toward the first day of the week.”

Our Methodist minister said, “We keep the first day of the week to commemorate the resurrection of our Saviour,” but I had not read that in the Bible. I did read, however, “Do we then make void the law through faith? God forbid: yea, we establish the law;” and I knew the law to say, “The seventh day is the Sabbath.” In the epistle of James I read, “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;” and in 1 John 3:4, “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.”

I was made a little uneasy by these scriptures, so I began to study and think about this matter. Some said we could not tell which day is the Sabbath. But I read in my Bible (Luke 23:54-56) that the day on which Jesus was crucified “was the preparation, and the Sabbath drew on. . . . And they returned, and prepared spices and ointments; and rested the Sabbath day according to the command-

ment.” Then “upon the first day of the week, very early in the morning, they came unto the sepulcher.” So I knew that the day just before the first day of the week was the Sabbath day, according to the commandment.

Another incident also helped to make this truth plain. One morning after family worship (my father always had family prayer, morning and evening, and it was this that led me to give my heart to God) my brother said to me: “You are not keeping the true Sabbath day. The seventh day is the Sabbath, and our family Bible says Saturday is the seventh day, or Sabbath.” I went to the family Bible, and found the table of the days of the week to which he referred, and sure enough, it said, “The first day of the week, Sunday; the second day, Monday; . . . the seventh day, or Sabbath, Saturday.” It was made so plain that Saturday is the true Sabbath day that I could not deny it and be a Christian. God fixed that truth so firmly in my mind that it has not yet been removed.

Divine truth took hold of me, and claimed me as its own. I praise the Lord that I am still His, and by His grace have been able to call hundreds to the same truth, who have been led to keep “the commandments of God, and the faith of Jesus.”

I am so glad now that my father was poor, and we did not live in a fine, comfortable house; for if we had, those papers might never have been pasted on the wall, and I might never have read them, and been led to the present truth. I am also thankful that God put it into some one’s heart to send us the *Review* and the *SIGNS OF THE TIMES*. God knows who it was, and I expect to know in the new earth. O brethren! let us continue to send our good papers to our friends. “Blessed are ye that sow beside all waters.” “In due season we shall reap, if we faint not.” As I continued to read the *SIGNS OF THE TIMES* and the *Review*, and study the Bible, there came into my heart a strong desire to be a Sabbath-keeper. I would go out into the grove on father’s old homestead, and pray that God would open the way so I could be baptized and keep His Sabbath. After much careful study and earnest prayer, I fully decided to keep the Sabbath, and gave up the world and all it promised me. I was just entering manhood, and, like young men in general, planned great things for the future; but I had learned to lay all my plans at the feet of Jesus, to be given up or carried out at His pleasure.

I had left the dear old farm and father’s home, and was then working in a general store. There was but one family of Sabbath-keepers in town; in fact, there were very few in the State at that time, 1875, and I kept my first Sabbath with this family. They were very happy, and so was I. It was a stormy day, but there was “sunshine in my soul.” I have had many good Sabbath days since, with hundreds of our people at camp-meetings and conferences; but that Sabbath, passed with that faithful family, was one of the happiest of my life.

“The church of the living God is the pillar and stay of the truth.” The family is the unit of the church, and the church is the light of the world. “God setteth the solitary in families.” O, the good that one true Seventh-day Adventist family can do in any community! The homes of our people are the missionary centers of this message. The fire kindled on Abraham’s family altar is still a light in the world, in one way fulfilling the promise, “In thee shall all families of the earth be blessed.” The light of our sanitariums, publishing houses, and colleges would soon go out if the light shining from our family altars was extinguished.

When I began to keep the Sabbath, I wanted to be baptized and unite with the church. I had to wait, however, until a minister came. There were not so many Seventh-day Adventist ministers then as now; but they were earnest men, and about their Father’s business. Finally Elder C. E. Boyd visited us, and we esteemed it a great privilege to enter-

tain one of God’s ministers. I shall never forget his earnest prayers and words of instruction. He not only expounded to me the way of God more perfectly, but helped me to find a place in the work of God. It was a happy day for me when he led me down into the water, and I was buried in newness of life. O, how beautiful and glorious was this new-found truth to me! I wanted all the world to know it. As I saw a lost world rapidly approaching the great day of the Lord, souls unsaved and without hope in God, and as the calls came from different places for ministers and workers, I said, “O Lord, send me.”

He did send me, and He has given me many souls as the seal of my ministry. Some of these are now ministers and workers in the message. I have baptized many believers; but I believe the happiest day of my life was when, for the first time, I baptized one who had been converted and accepted the present truth under my ministry. There is no joy this side of heaven like the joy of one who sees a soul for whom he has prayed and labored accept Christ and His truth. Many years have passed since then, and I, with my brethren in the ministry, have many times experienced this joy. We love to think and speak of these experiences, especially as we near the eventide of life. God has promised that “he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” I have spent nearly all my life in new fields; and notwithstanding all the “light afflictions” incident to the life of a pioneer Seventh-day Adventist evangelist, I would not go back and choose another occupation if I could. I hope to finish my course with joy, and the ministry which I have received of the Lord Jesus.

DANIEL NETTLETON.

Our Work and Workers

FIVE new believers have been baptized at Princeton, Illinois.

ELEVEN persons were baptized recently at Newark, New Jersey.

AT Rayville, Louisiana, six persons have accepted the truths of the message.

FOUR received baptism and have enrolled with the church at Enyart, Missouri.

SEVEN persons at Shields, British Columbia, have united to keep the commandments.

AT Jackson, Mississippi, four adults, two of whom are teachers, are awaiting baptism.

SEVEN names were added to the membership of the church at Lexington, Kentucky.

AT Fort Worth, Texas, six have cast their lot on the Lord’s side. Two have been baptized at New Hope.

SIXTEEN students of the Keene Industrial Academy at Keene, Texas, were converted and baptized recently.

FIVE new Sabbath-keepers are reported at Indian Spring, Maryland. Others are “in the valley of decision.”

FIVE more are numbered with the believers in Auburn, Maine, and two young persons are awaiting baptism.

TWO have decided to obey the truth at Wakefield, California. At Smith River five others have taken their stand.

A COMPANY of thirteen have identified themselves with the Lord's remnant people at Leesburg, Florida. At Jacksonville nine have been baptized.

At Szechuen, China, Brother Allum, with his charge of eight native canvassers, sold in one month over 10,000 papers. Five persons took their stand for the truth.

PASTOR GEO. F. ENOCH writes encouragingly of the work at Panwel, India, where he is now located. There is little mission work done there, so he is not interfering with other established missions.

DURING the last year at least seventy-seven workers, not counting the children, have entered the mission fields. Many of these are self-supporting, but will work with the interest already established. This number includes those who have gone from Europe and the British colonies to mission fields.

BROTHER R. B. COBERLY reports that during his evangelistic visits in Oklahoma, five united with the company at Claremore, five were converted at Vinita, and sixteen additions were made to the church at Ketchum, all but one being baptized. Illness in his family prevented his visiting Bartlesville, where some are awaiting baptism.

THROUGH the efforts of two alumni of the Loma Linda School of Evangelists, Brethren J. N. H. Tindale and C. E. Garnsey, twenty-six persons have united with the church in Hartford City, Indiana, where they have been laboring. Of this number twenty-four were baptized, the youngest thirteen years of age, and the oldest eighty-eight years. Five of the new members have renounced Catholicism.

THE religious liberty number of the German magazine *Zeichen der Zeit*, surpasses any number of the paper hitherto published, both in appearance and in contents. Besides articles on religious liberty, there are articles on health and temperance and home. The magazine is well illustrated. The beautiful cover design is the Bartholdi liberty statue, printed in green and black. The price of the magazine is 10 cents. Order of your State tract society, or International Publishing Association, College View, Neb.

THE following we glean from an interesting article by R. C. Porter in the *South African Missionary* regarding work in that field: "Our workers report from one thousand to three thousand magazines sold a week, and this record kept up month after month. The Claremont Union College is filled to the limit of its capacity with a company of young people, most of whom are preparing for work in Africa. Church schools are pressed for teachers. The sanitarium work has prospered the past year as it has not for years. The conferences are pressing an aggressive campaign of evangelistic city mission work which is bringing a harvest of souls into the truth, thirty names being added to the Johannesburg church alone. At Graham's Town the daily papers opened their columns for full reports of the sermons preached, until the entire message was proclaimed from pulpit and press, and the people greatly stirred. In a little over a year the Solusi Mission School has increased from thirty-five students to one hundred and three, and still they knock for admission. The Nyasaland schools, with their one thousand students, are greatly taxing the strength of the workers. Hundreds are turned away, and the calls there for the extension of the work are pitiful. A new magazine has been started with a circulation of from ten to fourteen thousand."

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

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The Old Book Stands.—Let men revile and scoff. The word of God called from chaos to cosmos, from darkness to light, a world. It can—and has so done myriads of times—call from the chaos of sin to the cosmos of righteousness lost and wandering souls. It is able to meet the infidelity and helplessness of man on the one side, or the tradition and helplessness of humanity on the other, and save from both. It is mighty in God to create and re-create, to generate and regenerate. All human effort and human schemes will prove ineffective as in the past; but the word of God has within it all the potency of its Author, and can not fail. "For no word from God shall be void of power." Luke 1:37, A.R.V. Then, soul, yield to that power. Let it cleanse, re-create, and keep the soul. It will prove an anchor to hold your bark on life's sea. It will be a cleft in the Rock of Ages into which you may flee from life's storms and be safe.

The Need of the Bible.—Never was there a time when the Bible was made the object of attack as now. It has little to fear from open infidelity. That has been the same practically in all ages, and in fair, open conflict with the Word has ever been the vanquished. Infidelity says much; the Bible does much. Its worst foes are among its professed friends, "in the church," oftentimes D.D.'s and S.T.D.'s and Revs. Set to proclaim that Word to lost souls, they mutilate and dissect it, and parade its *disjecta membra* before the people in unholy, insinuating criticism or questioning. As the envious sons of Jacob dipped the beautiful multi-hued coat of Joseph in the blood of a goat, and held it before the weeping father, and said and asked, "This have we found: know now whether it be thy son's coat or no," so these professed sons of the Most High tear apart the Bible—the One Book—cover

it with their own exudations of frothy knowledge, and hold the mutilated and defiled parts before the longing soul, and say and ask insinuatingly, "This in our profound research we have found; knowest thou whether it is the Word of God or not?" And as the aged patriarch wailed, "Joseph is not," so there are sorrowing souls who in the face of this professedly profound knowledge of the critics are saying, "The Bible is not; ah! whither shall I go?" But as the very evil which Joseph's brothers thought to do brought salvation to the weeping father and his family, the very son sold into slavery his only hope in time of trouble, so in these days of trouble, despite the criticism and work of the professed friends of truth, the Old Book—still the *One Book*—is the hope of every longing soul. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Religious and Class Legislation.—The Barber's Labor Union has presented a barber's Sunday bill in the assembly at Sacramento, through Mr. McDonald, from San Francisco. It has been referred to the Committee on Public Morals. Its proposed penalties are quite severe—for the first offense a fine of \$5.00 or term of imprisonment, or both, upon any barber who shaves a customer on Sunday; for second offense, fine of from \$10.00 to \$50.00, or imprisonment, or both. In 1896, as we pointed out in our issue of January 3, the State Supreme Court, through Justice Henshaw, decided a similar barber's Sunday law to be unconstitutional because class legislation. It is both class and religious legislation, and on either or both features ought to be summarily turned down.

Religious legislation, if carried into ultimate practise, always results in developing three classes; namely, martyrs to principle, hypocrites, and religious tyrants. The last is composed of those who are devotees to the false principles of religious legislation. The middle class is constituted of those who do not believe the law, but who act as if they did, in order to avoid its penalties. The first named believe in the worth of the principles of liberty, and are willing to suffer for it. In reducing the law to practise, therefore, it results that the most conscientious are counted the worst criminals, while the hypocrites and tyrants go scot-free. Do our legislators, our liberty-loving friends of any belief, want to place upon the statute-book such laws as that?

Religious liberty! What a precious boon! Is there a rational soul in the universe who does not want and in his heart at least demand such liberty for himself—the liberty to worship or not to worship God according to the dictates of his own conscience? That, however, is not the test of religious liberty. There must be stronger evidence than a man's demanding such liberty for himself to prove that he believes in religious liberty. The pagan Roman persecutors, the very directors of the Spanish Inquisition, the blue-law Pilgrims of Massachusetts, each and all believed in religious liberty for themselves. But that is not the test of religious-liberty principles. He who believes in religious liberty, believes it for the other man, for his opponent, for his bitterest enemy. The Roman Catholic, if he be a true lover of religious liberty, will demand it for the Protestant; the Protestant for the Catholic; both for the Christian Scientist; and all for every one. Be not deceived; if you hold the principles of religious liberty, you hold them for the other man.

A Foe to Himself.—The man who believes in religious legislation, may become a *particeps criminis* in his own persecution; for his own convictions may lead him to oppose and disobey—rightly, too—the law he helped to enact, and that unjust law becomes the basis of his prosecution and conviction. He thus in the logic of events has become his own enemy. His law prosecutes and punishes him while in reality he is guilty of no immoral act. One principle ought forever to hold a Christian back from religious legislation: (1) If the thing desired is of

Christ, He is all-powerful, and it may safely be left with Him. It has within it the potency of the divine, and it will live by its own inherent power. (2) If it is not of Christ, it is worthy only to die. "Every plant, which My heavenly Father hath not planted," says our Lord, "shall be rooted up."

Not Institutions but Man.—If legislators would keep in mind a great vital principle, religious legislation would cause them little trouble. That principle is that all legislation should be for the benefit, freedom, liberty, of man, and man as the representative of the whole race. Not the rich man or the poor man, not the professional man or the ordinary common workman; but the man—all humanity irrespective of class. But no legislation should be for the exaltation of an institution, let it be what it will. As soon as an institution is exalted, the class that supports it is correspondingly exalted, and law becomes partial, unequal, unjust. If the liberties and rights of the individual are secured, the mass need not fear.

In Our Colleges
RECENTLY President David Starr Jordan uttered some strong words regarding past conditions in Stanford University and fraternal societies in general, especially regarding drunkenness and immorality. Of course the "frat" men, the members of the secret societies, are stirred, and make loud denial; but the public will be inclined to believe Doctor Jordan. For instance, one lawyer opponent says:

When the fraternities were attacked in Michigan, the Masons came to their defense. At Michigan a half million is invested in fraternity houses, at Columbia a million, and at Cornell several millions. Organizations of prostitution and drunkenness do not accumulate such properties.

What argument is this? Some of the wickedest places in this world are sumptuously, expensively elegant. Vice often rears great palaces; but we apprehend that these fraternity houses are often built with the wealth of the parents of the boys who are corrupted by them. Why many presidents do not oppose them may be accounted for in two ways; they fear to offend a strong and overwhelming influence in the school, and so merely endeavor to modify; or moral senses are too blunted to see their evils. We are glad that Dr. Jordan has spoken, that he is strong enough to speak. Those who believe in a hereafter ought to look for a different sort of education from that our great universities are continually revealing.

Aeroplanes nor formidable battle-ships nor mighty explosives will bring peace. Peace does not come through fear on the part of him who thinks he is prepared or is defending his home. It was strongly talked a few years ago that the mighty inventions and terrible explosives would check war, but they have not checked war expense or war preparations. Rather these have been greatly increased. The world is war mad. One nation has its mighty army with its best equipment. Another nation will raise and equip a superior army. One power will have guns and ships and flying machines to meet the other power, and the great game will grow bigger and more exciting till Armageddon covers the earth with her slain. This is not only the logic of the situation; it is the prediction of divine foreknowledge. See Jeremiah 25; Joel 3:9-12; Rev. 16:14, 16.

Japanese courts do not dally long with proved criminals. The twelve men found guilty of conspiracy against the throne and the lives of the imperial family were executed by hanging January 24. The leader, Denjiro Kotoku, and wife, were from San Francisco, and are said to have been disciples of Tolstoy. Twelve others were sentenced to life imprisonment, and two to definite periods of confinement. The public were excluded from the execution.