

SIGNS OF THE TIMES

Warfare of Truth

A friendless warfare! lingering long
 Through weary day and weary year;
 A wild and many-weaponed throng
 Hang on thy front and flank and rear.

Yet nerve thy spirit to the proof,
 And blanch not at thy chosen lot;
 The timid good may stand aloof,
 The sage may frown — yet faint thou not.

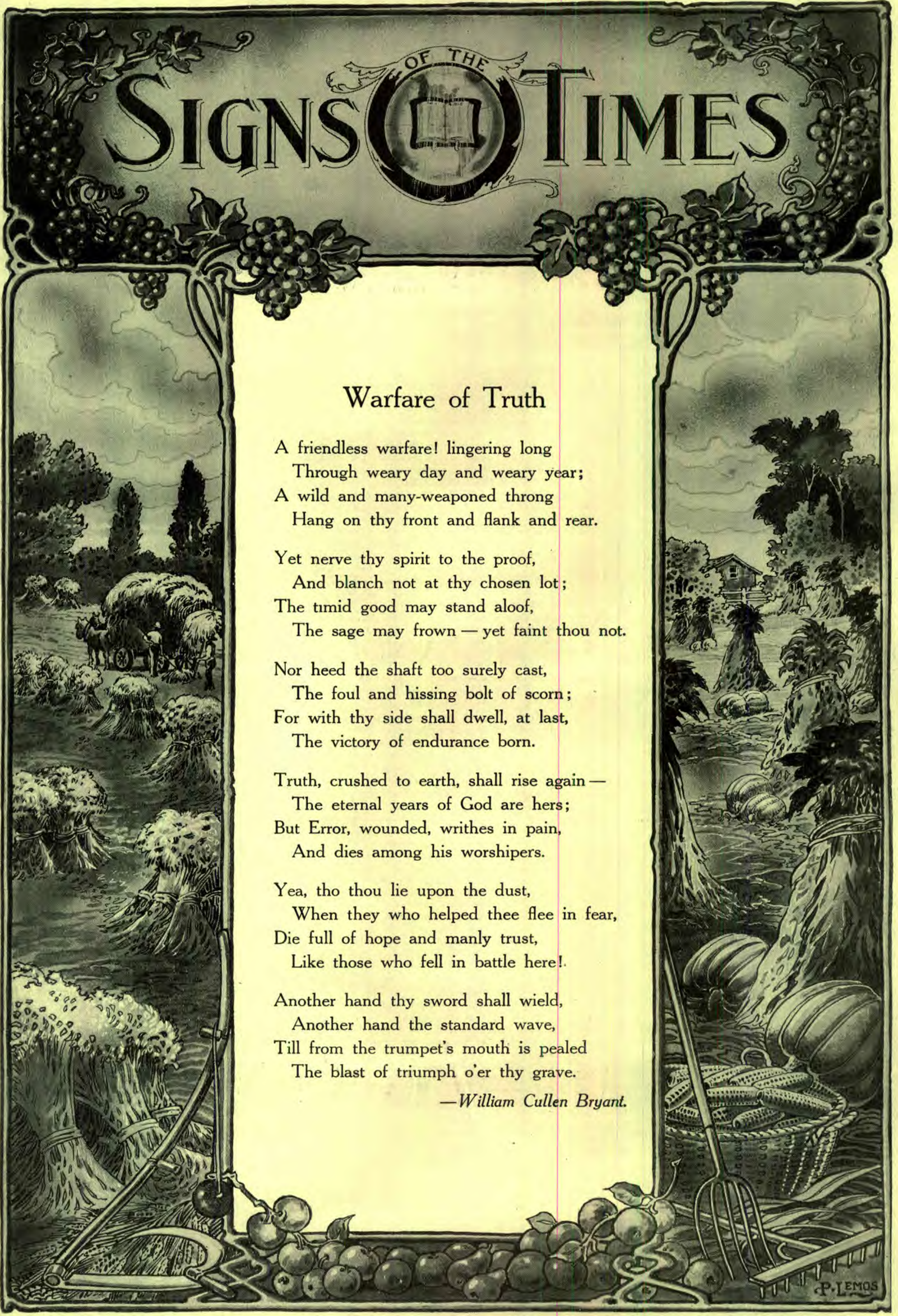
Nor heed the shaft too surely cast,
 The foul and hissing bolt of scorn;
 For with thy side shall dwell, at last,
 The victory of endurance born.

Truth, crushed to earth, shall rise again —
 The eternal years of God are hers;
 But Error, wounded, writhes in pain,
 And dies among his worshipers.

Yea, tho thou lie upon the dust,
 When they who helped thee flee in fear,
 Die full of hope and manly trust,
 Like those who fell in battle here!

Another hand thy sword shall wield,
 Another hand the standard wave,
 Till from the trumpet's mouth is pealed
 The blast of triumph o'er thy grave.

—William Cullen Bryant.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3572 — Is It Spurious?

It is said that Rev. 20:5 is not in any of the Greek versions, and is an interpolation. Is this true?

We condense from "Questions and Answers," page 15:

The earliest New Testament manuscripts are as follows: 1. The Codex Sinaiticus, now in St. Petersburg. It contains the whole of the New Testament. It was discovered by Tischendorf in the monastery of St. Catherine, on Mount Sinai, in 1859. It was written, in all probability, in the fourth century, and once contained the whole Bible. 2. Codex Alexandrinus, written in the fifth century. Contains the whole Bible. 3. Codex Vaticanus, now in the Vatican, known as No. 1209. Probably written in the fourth century. Contains the whole Bible, with the exception of parts of the New Testament, among which is the Apocalypse. 4. Codex Ephraemi Rescriptus. This is what is called a "palimpsest," the original writing of which has been erased in order to use the parchment for another. It was probably written in the fifth century, and contains about two thirds of the New Testament. 5. The Peshito Syriac version, a very old version.

Now of the above, Rev. 20:5 is found in the first, and in the second and fourth. The third does not contain the Revelation at all. The Syriac omits the passage, as does Vatican MS. No. 1160, of the eleventh century. The three oldest Greek copies which contain the Revelation at all have the text. The Emphatic Diaglott, based on Griesbach's text, has the following foot-note on Rev. 20:5: "These words were probably omitted by oversight in Vatican MS. [No. 1160], as they are found in A, B, C, tho not in the Syriac." By "A" is meant Codex Alexandrinus; by "B," Codex Vaticanus, No. 2066, of the seventh or eighth century; by "C," Codex Ephraemi Rescriptus. Finally, the best Greek text, that of Westcott and Hort, contains the passage; and neither have the Revised Versions or any of the critics, so far as we know, even questioned it. The revisers adopted for their revision the text "for which the evidence is decidedly preponderating." The clause in question is considered spurious only by those who have a doctrine to prove which the text condemns.

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3573 — Husband and Wife

What are the proper relations of husband and wife to each other, as to control and direction in work, etc.?

A. C.

1. Before marriage there ought to be a proper conception of what the very solemn step and contract mean on the part of both husband and wife. There ought to be sufficient acquaintance with each other and with each other's tendencies, that each party to the contract might understand somewhat of the marriage relationship, what it should mean. This, however, is not always possible. In the very nature of the case, both woman and man are on the best of behavior, in the desire of each to please the other, before marriage; and the real man or woman, among the stress and trials and conflicts of life, is not seen until after marriage.

2. There ought to be a proper conception of what the marriage vows and bond mean, in which each has pledged to take the other for better or for worse, and to love, honor, and cherish until death separates. That means mutual love, mutual forbearance, mutual patience, mutual interest. It does not mean the lordship of a husband over his wife; she is not his slave. He did not marry her that she might be such. Neither is she his plaything. She is to be a help meet for him, fitted for him; and he is to treat her as such.

3. The same is true on the part of the wife. No true-hearted woman would feel that she was to be a helpless creature, that all the burdens of life would rest upon the husband, that all the cares and provisions of life would be his, and that she was to be a mere butterfly in idleness. She ought to help to bear the burdens of life in her own way, and according to the strength which God gives.

4. As regards business and domestic relationship: Naturally, the husband would attend to the outside affairs. For instance, if he were a farmer, he would look after his own men and his own crops, and plan his own work. And yet it is always well for him to talk over these things with his wife, get her counsel and weigh

it carefully, because she is interested with him in that. But the details of the work she ought to leave with him, and he ought to bear them, and not burden her with them. That is a part of his work.

5. The internal affairs of the household ought to be borne by the woman, as the outside work is by the man. In a general way, it is well for her to counsel with her husband. She should consult his tastes in regard to food, etc. He ought to arrange the inside of the house, just as far as lies in his power with prudence and economy, so that it would be convenient and handy for her, so as to make her work as light as possible. He ought to be willing that she should have just as good a stove as he does a mowing-machine, just as good a sewing-machine as he does a gasoline engine. Things should be made as convenient for her within the house as with him on the farm, and each ought to take a mutual interest with the other in the purchase of such things. But the husband should not interfere with her general management of the household. Unless she insists upon his doing it, she should be taught to do her own purchasing of food and supplies. She needs that business experience. She can do it in counsel with her husband; but a certain part of his wages, or income, should be turned over to her each week or each month, and she should manage the household on that amount which she receives, if it is sufficient; and the division ought to be so justly made that it would be sufficient, that is, if there be sufficient income at all. She would probably make mistakes, but no more than would the husband outside. His mistakes might be bigger and not so many, but after all might be a great deal more costly. But she has rights within her domestic circle which he ought to respect; and mutual respect and helpfulness in this matter would cement hearts, and tend to make home happy, much better than it would for the husband to be constantly interfering in little, petty things with his wife.

6. In large matters of business, in new plans, in broader plans, in sale or purchase of property, in the granting of deeds or mortgages, in building and furnishing a home, there ought to be mutual counsel, mutual regard, and mutual study.

Now these suggestions are given regarding normal conditions. Sometimes a wife does not know how to purchase very well, and is extravagant, and does not understand the use of money. She ought all the more, then, to counsel with her husband, and learn to overcome her weaknesses. Sometimes the husband is just as defective as a woman can be; he does not know how to use money, and is extravagant and foolish; and in that case he ought to depend upon his wife. They ought to seek God together, she helping him by cheerfulness and her woman's intuition, he helping her with his strength and encouragement. It would not hurt him to help in the heavy work in the house, if it is more than she ought to do. He ought to be just as willing and anxious that she should have help for the doing of her work, as he has for his.

Many a wife has been spoiled and health ruined by the inconsiderate treatment of a husband. Many a husband has died and left a wife without any knowledge of business whatsoever, because he has insisted in caring for it all himself. The time for the wife to learn these things is when the husband is alive and well; and she can do it better at that time than any other, in the conduct of her own household. Read Proverbs 31.

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3574 — Noah and His Work

Did Noah have a set time in which to build the ark? In comparing Gen. 5:32; 7:6, 11; and 11:10, I can not get any 120 years. How is it? Was Gen. 6:3 spoken to Noah, or to some one else?

J. A.

The texts cited do not cover 120 years, it is true; but there is nothing whatever to show that the Lord did not instruct Noah concerning what was to come before the 500th year of his life. The 500th year of his life is simply mentioned because at that time his sons were begotten, just the same as with the other patriarchs and their sons in the verses previous. Gen. 6:3 compared with these other scriptures would simply show that twenty years before Noah was 500 years old God told him the condition of the

world—doubtless told not only Noah but told others as well. Methuselah lived until the very year of the Flood, and seems to have been a righteous man. He was told. Lamech lived until near the time of the Flood. Evidently these righteous men helped Noah, and understood that the Flood was coming.

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3575 — "Ye Which Have Followed Me"

Please explain Matt. 19:28. 1. Does not the statement of Jesus, "Ye which have followed Me," imply that those who have done so have been regenerated, or born again? And if this is true, what is the force of meaning of "in the regeneration"? Does it mean that after the Saviour makes His second advent and sits in the throne of His glory, the process of regenerating man will continue for one thousand years, called the "millennial age"? and that the apostles will sit in twelve thrones ruling over the wicked nations of earth? In what way are all nations gathered before Christ? Is it not literally so, as much so as Christ sits literally in His throne?
J. O.

1. "Ye which have followed Me" would indicate that those who followed Christ were truly His own children, converted men, born again.

2. According to the Bible before us, the translators understood "in the regeneration" to have reference to the time when Christ shall sit in the throne of His glory, in the re-creation of all things, when there shall be a new heavens and a new earth. "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The text does not pertain to the thousand years at all.

(Continued on page 7)



Schedule for Week Ending October 14

| | | |
|-----------|-----------|-------------|
| Sunday | October 8 | Luke 21, 22 |
| Monday | " 9 | " 23 |
| Tuesday | " 10 | " 24 |
| Wednesday | " 11 | Mark 1, 2 |
| Thursday | " 12 | " 3, 4 |
| Friday | " 13 | " 5, 6 |
| Sabbath | " 14 | " 7, 8 |

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The first three days of the week closes the wonderfully interesting book of Luke. Marvellous indeed are its closing records of our Lord's suffering, crucifixion, and resurrection, and the wonderful lesson taught the two disciples who went down to Emmaus, journeying with Jesus and yet not knowing Him.

The book of Mark was written by him whose name it bears, between the years 60 and 70. It is difficult to locate it exactly, but scholars are generally agreed as to that. He who wrote it was not one of the twelve. His full name was John Mark. (See Acts 12:12, 25; and 15:37.) He was the son of Mary, at whose house in Jerusalem the early Christians seem to have met frequently. He was a cousin, also, of Barnabas. Col. 4:10, A.R.V. He attended Paul and Barnabas on their first missionary journey, and left them at Perga, on account of which later a sharp contention arose between the two apostles, he going with Barnabas, and Silas with Paul. It is good, however, to know that he was restored to favor in the heart of the great apostle, because we find him with Paul during his first imprisonment at Rome (Col. 4:10; Philemon 24), and Paul asked that Mark might come to him before his death (2 Tim. 4:11), as one profitable to him for the ministry. Peter refers to Mark as with him when he wrote his first epistle, probably at Babylon. See 1 Peter 5:13. He there calls Mark "my son." Some have supposed that he learned the facts of the Gospel from his association with Peter. His Gospel is brief and emphatic in its expression. He hurries from one event to another; "immediately," or kindred words, are common. Very graphic, however, is he in his details. He throws light upon some of the striking things by giving us the very original words themselves, as, for instance, when Jesus raised the daughter of Jairus from the dead, and the words of our Lord on the cross.

SIGNS OF THE TIMES

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

For Terms, See Page 15
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"Shall I Not Drink It?"

John 18:11

By Emma Hildreth Adams

IN the appalling accounts of the fierce fires which, but a few weeks ago, swept clean of shrub, tree, and flower wide acres of the noble forests of Southern California, readers of the daily papers were thrilled by the magnanimous efforts put forth by relief parties to convey water to

threatened fighters cups brimming with cool, sparkling water, with restoring milk, with refreshing drink seasoned with fragrant juice of orange or lemon.

Not always are there pressed to heated lips cups quick to quench thirst, to alleviate pain, to quiet nerves, to impart strength, to renew courage.

aversion. Notwithstanding, the mixture may be designed for his greatest good, his highest welfare. It may be held forth as the one admissible test of obedience, of submissive will.

Should He Not Then Drink It?

In such case, the hand which extends the testing cup is a kind hand, a pitiful, merciful hand. He who holds it forth knows the remedial power of the liquid it contains; knows the radical fault it will correct, will extinguish; knows the serious blemishes of character it will amend, the discipline of soul and spirit it will achieve.



The arrest of Jesus in the Garden of Gethsemane, just after His rebuke to Peter to put up his sword, and the question, "The cup which My Father hath given Me, shall I not drink it?" Peter and John are put by Hofmann far in the background, Peter disappointed, John sorrowful. Judas is shown in the foreground clutching the bag of his ill-gotten gain.

fainting men engaged in fighting the furious, speeding, driven flames.

One can imagine the gratitude, the gladness, which filled the hearts of the singed, blistered, almost swooning heroes at sight of the hurrying relief men, at taste of the cool, refreshing liquid. One can imagine with what zeal they turned again to the mighty conflict, forgetting self, risking life, working from lofty principle.

But not always, in the fiery conflicts of life, are there held out to the wearied,

Sometimes, oftentimes, in one's life experiences, when battling with strong, invisible conflagrations, when struggling to extinguish raging fires in heart, in soul, a cup is presented whose contents are distasteful, unwelcome, highly colored, and repulsive, but of which it is needful, it is urgent, it is salvation, that one drink.

Sorrow of heart, grief of mind, keen disappointment, serious want, sudden losses,—one or all of these may impart the dismal tint, the bitter taste, which so stir his

Should He Not Then Drink It?

The pathetic words which form the headline for these paragraphs were spoken by the Son of Man in Gethsemane, the night of His betrayal, when Simon Peter, in defense—as he thought—of his sorrowful Master, drew his sword and criminally smote the servant of the high priest.

Jesus said to him instantly: "Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?"

For every member of Christ's body—the

A Spectacle to the World

By Mrs. E. G. White

church—there lies in this touching, revealing, unveiling question, a profound lesson in the lofty calmness, in the nobly submissive spirit, manifested by the great Master, the mighty Creator of the earth, in that hour of trial unimaginable by those for whom He was about to give His life.

Christ's question to Peter leads us back a little to the scene in which figure the sons of Zebedee, their mother, and the ten other disciples. To the ambitious plea of the mother Christ gave answer—to her sons—in the pointed, startling question, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They, having at that hour no conception of the deep meaning, the vast inclusion, the far-reaching significance, of the act of baptism just beginning for their Lord, answered thoughtlessly, "We are able!"

The Man of Sorrows, knowing what completely testing cup awaited both Himself and them, replied, "Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give."

With hearts weighted with sympathy for Him who was beginning to drink an appalling cup for both the reader and the writer, let us, with careful, reverent tread, again enter the Garden of Gethsemane.

In the Garden

We find there, probably not far from the entrance, Christ and eleven of the disciples, all having come from the supper room in the city. Judas was busy elsewhere.

Selecting Peter and the two sons of Zebedee, perhaps because those three had profoundest need of witnessing the Gethsemane portion of the bitter cup He would finish drinking next day, Christ led them aside a few paces for companionship while He prayed.

Then He "began to be sorrowful and very heavy," saying to them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me."

Advancing a few steps, He "fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."

Then—one of the most regrettable and sad things on the part of the disciples—returning to the three chosen ones, He found them asleep! And "He left them, and went away again, and prayed, . . . saying the same words."

Being very human, and not yet partakers of the Pentecostal baptism, they could not drink of Christ's painful yet willingly accepted cup. Later, in their noble self-abnegation, their heroic service to Him, their giving up of life for His sake, they drank of His cup.

A little later than to-day, after a few more years have sped, undoubtedly, should our lives be continued, there will come to both the reader and the writer of these paragraphs, opportunity to drink deeply of the cup of Christ's sorrow and suffering.

SHALL WE NOT DRINK IT?

—**—

"He who is honest is noble."

—*—

"ALL paths are easy to feet shod with love."

For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.



THE apostle wrote these words of encouragement in order that we upon whom the ends of the world have come, might receive benefit. Through the grace of Christ such a transformation of character is to take place in us that the word of the Lord may leave an impression upon many minds, that "in every place your faith to Godward is spread abroad." When the people of God yield themselves to be con-

Faith

I will not doubt, tho all my ships at sea
Come drifting home with broken masts
and sails;
I will believe the Hand which never falls,
From seeming evil, worketh good for me.
And tho I weep because those sails are tattered,
Still will I cry, while my best hopes lie
shattered,
"I trust in Thee."

— Anon.

trolled entirely by the Holy Spirit, in them will appear that Christlikeness which is in accordance with the richness and grandeur of the truth. But in order that Christ shall be revealed in the human agent, self must die. The believer is to study the life and character of Christ, that by beholding he may become changed into His divine image in life and character.

How cautious should each one be lest he cultivate an unsanctified independence! The enemy is vigilant, working with tremendous power to subvert souls who have had presented before them the light of truth. Satan watches that he may take advantage of every unconsecrated element of character in the human agent, in order that he may use him who professes to be a servant of Christ to further his satanic designs. He will take advantage of prejudice, of preconceived opinion, of side issues, that he may make of no effect the words of God's messenger to the church. Contention and strife will be aroused, and the message of heaven will be rendered of no effect through the working of this evil leaven.

In the days of Paul there was need of warning the churches against bringing in their own ideas and opinions, of setting their stakes, and of holding the measuring tape in their hands, so that if the message or the messenger differed in some little degree from their preconceived ideas, they closed the door firmly against the light and the light-bearer. In the words of Paul, the

Lord warns every man to take heed as to entertaining this spirit of jangling and strife. He says: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain."

A Lesson for Our Time

From the words of Paul we can see that he had the same difficulties to deal with in his day that we have to deal with in our day. There were in the early church those who made much of matters of minor importance, and wrought mischief among the believers in creating strife and contention. Through pride men and women are led to take the position that rendering service to a brother or sister in certain ways has a degrading tendency; but it is just as commendable to serve in what are called menial positions as to minister from the pulpit. There is no degradation in doing the duties that must be done in the house, and there is no humiliation in being able to do well and thoroly the duties that devolve on a housemaid or a man of all work. It will never injure self-respect to be a good servant if the right view is taken of the subject.

But in whatever branch of the Lord's work you are, you should study to show yourself approved unto God, a workman that needeth not to be ashamed, willing to be taught, ready to learn, faithful in your work, and ever growing in power and efficiency.

There is no safety for any of us unless we trust fully in God, and take a decided stand, guarding the avenues of the will, resisting the first insinuations of Satan, rejecting his counsel to yield to questionable impulses. This requires watchfulness, perseverance, and continual adherence to the Word of God under all circumstances. We are here as probationers, and are—

Deciding Our Own Eternal Destiny

Then how important it is that we daily educate and train the will-power to render obedience to God in the least as well as in the greatest tests! How important to re-

member ever the fact: "Thou God seest me. Thou knowest every thought, and art acquainted with every action"! How important that we regard ourselves as pupils in the school of Christ, that we learn to repress every vain, trifling word! Jesus has been tempted in all points like as we are, and it is our Saviour who admonishes and warns us concerning evil. He has identified His interest with that of suffering humanity, and He bids us, "Watch ye and pray, lest ye enter into temptation." We should esteem His counsel as of the highest value.

You are not to be off guard for an instant, but as a faithful sentinel to stand at your post of duty, and having done all to stand. But with all our watchfulness we are to remember that "except the Lord keep the city, the watchman waketh but in vain." Man must cooperate with the heavenly agencies; he must use his God-given abilities to their utmost in earnest endeavor to keep his own soul from being degraded by sin; but he must not trust in his own finite strength, for it will be as a broken staff, a bruised reed. With his human endeavor he

must mingle faith in a divine Deliverer, and express his dependence upon God in prayer. The promise is given, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." There is no safety for us outside of entire dependence on Jesus Christ. His wisdom, His power, His grace, His love, must be our only support. We are to unite prayer with watchfulness, and thus lay hold upon His mighty power, feeling our insufficiency to cope with self and the powers of darkness.

Then looking unto Jesus, who is the Author and Finisher of our faith, with perfect assurance we may commit the keeping of our souls to Him, while we cooperate with divine agencies. Every soul may say: "Lord, without Thee I can do nothing in saving or keeping my soul from sinning against Thee; but Thou art able to keep me from falling, and to present me faultless before the presence of Thy glory with exceeding joy. To Thee I commit the keeping of my soul as unto a faithful guardian, and I leave all in Thy hands, knowing that Thou doest all things well."

The Sabbath a Perpetual Institution

By A. R. Ogden

When and How Was It Changed?

IN our last article we showed, by an unbroken chain of Scriptural facts, that the Sabbath given to Adam in Eden before his fall is the only recognized day of rest in all the Bible. We noticed also that in the great hereafter the Sabbath will be kept by all the redeemed hosts of God when "from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23. From these facts, therefore, it must be clear to all that in God's plan and purpose no change of the Sabbath was anticipated. But that the world at large to-day is observing the first instead of the seventh day is apparent to all. We are led to inquire, then: When, why, and by what power was the change brought about? Was it authorized by Heaven, or is its source earthly? We wish to give some bits of historical facts relative to this question.

An examination of the eight texts of the New Testament where the first day of the week is referred to will evidence the fact that there was no transference of the sabbatical institution from the seventh to the first day. Six of those texts simply refer to the fact that Christ was raised from the dead on the first day of the week. But a careful reading of the context in these cases will make it clear that the Sabbath was the day just previous to the first day. We will notice the one text in Luke. The 23d chapter, the last verses, gives us the account of the events in connection with the burial of Christ. After He was taken down from the cross, Friday afternoon, and laid in Joseph's new tomb, the women returned to their homes, prepared spices and ointments, "and rested the Sabbath day according to the commandment;" then, "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Thus we have the Sabbath accord-

ing to the commandment, which says, "The seventh day is the Sabbath of the Lord thy God," wedged in between Friday, the crucifixion day, and Sunday, the resurrection day. The Lord has thus in His Word made it clear beyond contradiction as to which is the Sabbath. Read Luke 23:50 to 24:1.

The New Testament, having been written *by* and *for* Christians, should record a change of the Sabbath if it is of divine authority. But any such record is conspicuously absent. "Where no law is, there is no transgression." We herewith append a few statements from eminent sources of authority:

There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost of universal custom.—*Lee's Theology*, page 562.

The Scripture nowhere calls the first day of the week the Sabbath. . . . There is no Scriptural authority for so doing, nor of course any Scriptural obligation.—"Watchman" (Baptist).

The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament.—*Lyman Abbott*, in "Christian Union," January 19, 1882.

It is true that there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.—*Dr. Binney*, M. E. *Theological Compendium*, page 103.

Edward T. Hiscox, author of the Baptist manual, in an address before a Baptist ministers' meeting in New York City, and reported in the *Examiner*, November 16, 1893, said:

To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, giving them instruction as to His kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses, and teaching its true nature and purposes, never alluded to the transference of the day; also that during the forty days of His resurrection life, no such thing was intimated. . . . Of course I know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But

what a pity that it comes branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy and bequeathed as a sacred legacy to Protestantism.

There was and is a commandment to "keep holy the Sabbath day," but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

Much more and many other quotations might be given, from different church leaders of all denominations, admitting that the New Testament absolutely does not sanction the change of the Sabbath from the seventh to the first day.

If the Bible does not authorize the change of the Sabbath, it must have been made by some apostate power. We will now call the attention of the readers to a few facts relative to this question. The first Sunday law ever enacted of which history gives us any account was the edict of Constantine, 321 A.D., which provided, "On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed."

To this historical fact agrees Alexander Campbell in an address in Bethany College in 1848:

Was the first day set apart by public authority in the apostolic age?—No.

By whom was it set apart, and when?—By Constantine, who lived about the beginning of the fourth century.

Perhaps the only reason that can be assigned for this act on the part of Constantine was that he desired to please his pagan subjects, so made this law favorable to the "venerable day of the sun," "the wild solar holiday of all pagan times." It was an edict establishing the sun-day in the Roman Empire above the Sabbath of the Lord.

Later the Catholic Church, in her councils, ratified the action of the pagan emperor, and finally went so far as to style Sunday the Lord's day, while the Bible teaches us that "the seventh day is the Sabbath of the Lord thy God," and Christ in His earthly life said that He is "Lord of the Sabbath." Mark 2:27, 28. But does the Catholic Church admit the fact of her having tampered with the Sabbath question? A few authoritative statements from standard Catholic works will suffice in evidence upon this point. First it might not be out of place to state that the prophet Daniel, who foretells of the work of this apostate power, says that it would think to change the times and the laws of the Most High. See Dan. 7:25.

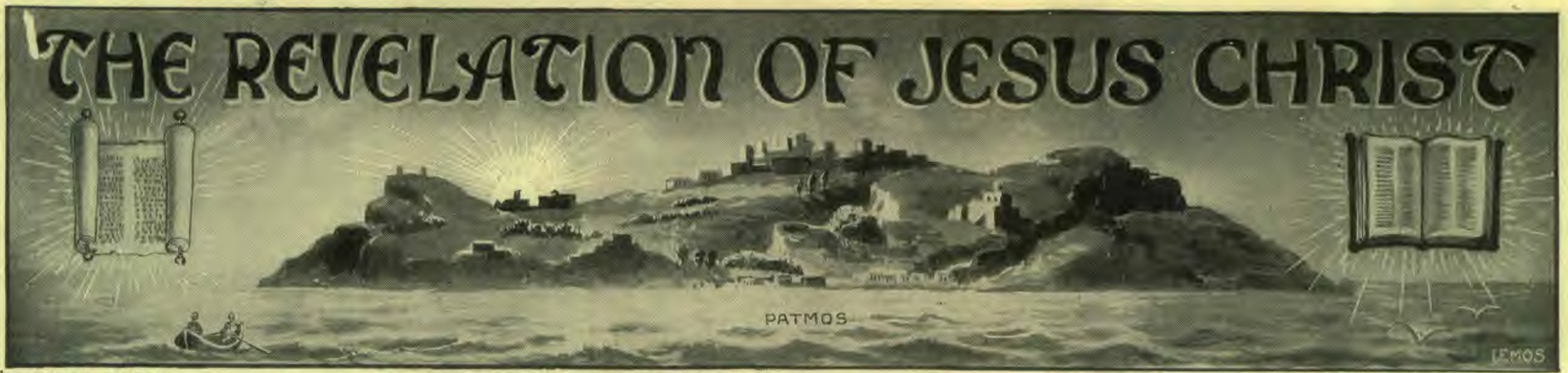
Question. What warrant have you for keeping the Sunday, preferably to the ancient Sabbath, which was the Saturday?

Answer. We have for it the authority of the Catholic Church and apostolical tradition.—*The Catholic Christian Instructed*, page 202.

Question. How prove you that the church hath power to command feasts and holy days?

Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore fondly contradict themselves, by keeping Sun-

(Continued on page 8)



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Milton C. Wilcox

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

XLV. The Glorious Future

Revelation 21:1-8



AGAIN and again we read of the prediction of scientists that the world will come to an end; that there lies beyond the sin and sorrow, the perturbations, the abnormal conditions, of this world, a great blank void of darkness and death and oblivion. Either the world will turn into a frigid ball, which will go roaming on forever in the great void of the universe, or else it will burn up by concussion with some other heavenly body. But this is not God's plan. We have been brought through the great drama of sin and righteousness, the great controversy between these antagonistic principles, in our studies in the Revelation, until we have come to the end — God's end, so to speak, the thither side of the great gulf, or chasm, which sin has made in God's universe; the glorious outcome to which the prisoners of hope have looked with longing, eager eyes through all the ages, that hope which has cheered the mourner as he has laid his loved one in the grave, cheered the poor, toiling slave who had found freedom in Christ, cheered the martyr dying at the stake, cheered men in the common, every-day toil of life. Their hopes built in Christ Jesus will all be consummated, and our lesson of this week is the beginning of that consummation. Let us —

Question the Text

1. *What new vision was given the prophet?*

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. Rev. 21:1. Note 1.

2. *What did he then see?*

And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. Verse 2. Note 2.

3. *What did he then hear?*

And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God. Verse 3. Note 3.

4. *What happy conditions would result from God's dwelling with His people?*

And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. Verse 4. Note 4.

5. *What marvelous change takes place?*

And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true. Verse 5. Note 5.

6. *What wonderful invitation is given in connection with this?*

And He said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. Verse 6. Note 6.

7. *What is said of the overcomer and the opposite class?*

He that overcometh shall inherit these things; and I will be his God, and he shall be My son. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death. Verses 7, 8. Note 7.

Note and Comment

1. NEW HEAVEN AND A NEW EARTH.

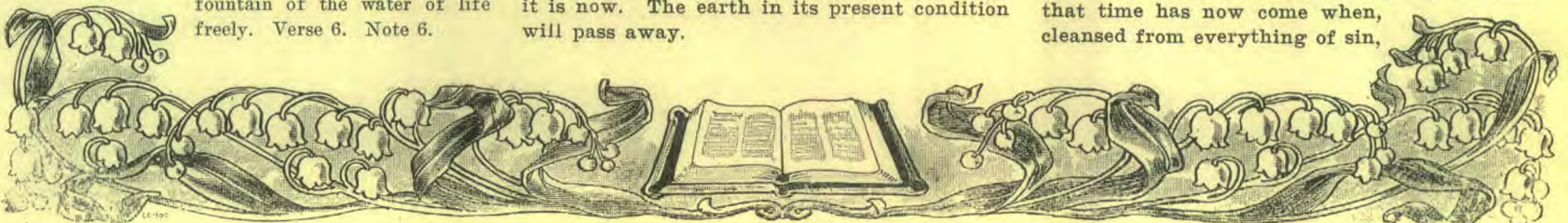
— This earth was once new. If it had never been blasted by sin it would have remained new forever. When it came from the hand of God it was pronounced very good. Deity could see no fault in it, as the home of man; and if sin had never entered, there would have been poured out upon it continually from the fountain of life, great streams of vitality and fertility, which would have forever kept it young. And those who dwelt upon it would have had a life paralleling that of the earth, because "in the way of righteousness is life, and in the pathway thereof there is no death." But sin came in, God's law was perverted, and the perverted law of righteousness became sin in man; and the life which from the fountain flowed through that sinful channel, itself became perverted; and as perverted righteousness is sin, so perverted life becomes death, and man became a dying being, and the earth a dying planet. Through God's goodness it has been kept alive through all the ages. Ever and again He has given us evidences that it is sick, fearfully so. All the mighty, distressing, destructive storms which sweep over its surface show that conditions are abnormal. All the mighty earthquakes which have ruptured and torn it reveal that the disease of sin has been preying upon it. The belching volcanoes reveal the inward fire of the fever of the auto-intoxication of the earth. Sometime that fever will have run its course. The earth will have demonstrated to the whole universe the exceeding sinfulness of sin. God's presence will again be manifested in its glory to the earth; the old earth shall be set on fire to its very foundations, purified and purged. For that purpose God has reserved it, so that the last of earth's abnormality perishes with the last of sin and death. "But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. . . . But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness."

We learned in our previous studies that God created not the earth "in vain, He formed it to be inhabited." Isa. 45:18. And every demonstration that God has given in the regeneration and re-creation of the sinful soul, is a pledge that the same power will change the sinful earth, and make it new. The first heaven and the first earth means the earth as it is now. The earth in its present condition will pass away.

AND THE SEA IS NO MORE.— In the study of the first chapter of Genesis, it would seem that the earth was divided between land and sea — one body of land, one body of water, evidently very much smaller than we find at the present time. Some of the high, mighty mountains did not then exist. There was more land surface and less sea surface. When sin entered the world, the existence of the sea became necessary as a sanitary measure. The great, salt sea is a blessing to the old, sinful earth; but when the earth is restored to its normal condition, the uninterrupted currents of life will do away with the necessity of the salt sea.

2. THE HOLY CITY.— The holy city is the capital of the new earth. It has been before referred to in chapter 19:7, 8; 20:9. The prophecy of Revelation 19 refers to the city in heaven. Rev. 20:9 refers to the city as it first descends upon the plain made and sanctified by Christ's feet, according to Zechariah 14. That and the subsequent judgment are passed over in the 21st chapter, when John sees the holy city again descending, made ready as a bride adorned for her husband. The kingdom belongs to Christ. The earth is His by creation and purchase. Men are the children of earth; the earth is the great mother of the earth-children. The new Jerusalem, as the capital of the earth, represents the entire earth, and is therefore said to be the Lamb's bride. All those who will inhabit that new earth are begotten from above. While they are the children of the earth, they are also children of God. Isaiah, looking forward to that time, in speaking of that city, declares, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married." And the thought is carried still farther, that God's children will receive inheritances in that new earth, and so they are spoken of as marrying the land; that is, the inheritance of the kingdom comes to them likewise. See Isa. 62:1-5. And this explains why it is that Christ, the Son born, is called the "everlasting Father." Isa. 9:6. And Jerusalem which is above is said to be "the mother of us all." Gal. 4:26. The adornment of that bride is her own children, clothed in righteousness. Rev. 19:8.

3. BEHOLD!— The voice comes from the throne of God. A new thing is announced, something that earth in its sorrow has never known. The tabernacle, the dwelling-place, of God is with men. God is to dwell with His children; the High and Lofty One that inhabits eternity, dwells in the heart of the humble and the contrite. Isa. 57:15. He dwells in His church by dwelling with her children, but His throne has never been placed among men with Himself and His glory visible upon it. He has not walked among men without a dimming veil between. Sinful, mortal men could not endure the sight. But that time has now come when, cleansed from everything of sin,





man can behold the face of God, and the blessing pronounced by our Lord can be demonstrated in all its fulness: "Blessed are the pure in heart: for they shall see God." They shall look upon His face and rejoice. "The tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God." What glorious honor is coming to this old earth! Here has been wrought out the great problem of sin for the universe. Here the Son of God lived and suffered and died, gave demonstrable proof of the mighty, hoarded love of the Creator for His sinful children. Here the mighty grace of God has been manifest in the changing of the earth, crushed by sin, into a glorious home for the redeemed. And here, also, will that redeemed host, saved from all the power of the enemy, shine forth as the stars in the kingdom of their Redeemer. Why should not also the throne of God be here? Jethro, in referring to the work of God with the Egyptians, declared that wherein the gods of Egypt "dealt proudly," the Lord, "was above them;" and it will be sung through all the universe of God, that wherein Satan and all his minions dealt proudly, the Lord was above them. His grace has abounded above the sin.

4. **AND HE SHALL WIPE AWAY EVERY TEAR.**—What a glad day it will be! A thousand years in heaven does not bring that. We can well believe that as the saints of God sit in judgment during that period of time, there will be tears shed over the course of those who had it within their power to turn to God, and yet who took the other course. They will see how those who were almost delivered by Christ, turned again to the enemy, and were enchained by him. Doubtless they will shed tears of sadness as they examine the records; and yet they will see in all things that God is just. And the conclusion of that judgment work will demonstrate that Infinite Love did that which was best, even for the sinner, and best for the universe. All tears shall be wiped away. Death has been destroyed in the lake of fire; it shall be no more; no sad funeral trains will wend their slow and mournful way over the highways of the new earth. There will be no silent cities of those who sleep in death. Men will build no mausoleums, nor throw those who die from pestilence by the multitudes into huge trenches. Death is forever past. There will be no mourning, no mourning garbs, no crape upon the door, no hearse, no sad fathers or mothers, wives or husbands, children or parents. Every tear is wiped away. There will be no crying nor pain any more; the first things are passed away. The Christian heart that has been touched by Jesus Christ, knows a little of what that means; he has received the earnest of it in his own experience. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." And so the old things of earth will forever pass away. How every true heart ought to long for that time!

5. **BEHOLD!**—Another new thing is to be seen. We are told who it is that will work the wonderful change; it is He that sits on the throne. "I make all things new." And then, for fear that some one would yield to the suggestion of the skeptic, that all this is poetical, or visionary, He emphasizes it all by saying, "These words are faithful and true"—not that His words are not all faithful and true; but He would have men understand that despite all that unbalanced science has said,

all these things promised of God will come to pass. Science never takes into consideration the great fact of sin. Evolution does not take into consideration the fact of sin; consequently they are bound to go astray. God recognizes it as a great fact; but towering high above that fact, is the great power of His grace, and the glory of that grace makes all things new.

6. **THEY ARE COME TO PASS.**—It will not forever be a future thing. There will come a time, after the judgment of sin is past, when it will be a great present fact; they are come to pass. The Alpha and the Omega, the beginning and the end, has completed the work, has solved the problem of sin; but now, before that time shall become present, He pleads with every soul upon earth who is athirst for something better than earth can give, to come and drink of the fountain of life. He gives it freely; it is open to all. No cordon

new heavens and the new earth—heirs with God, and joint heirs with Christ; and of every one of those God declares, "I will be his God, and he shall be My son."

Question Corner

(Continued from page 2)

It pertains to this life only in the following of Christ, and those who suffer with Him here shall reign with Him hereafter. 2 Tim. 2:12. The judging is not used in the sense of condemning, but in the sense of ruling, of leading, of standing at the head of, even as Christ reigns; they will be subject rulers. We learn in the 21st chapter of Revelation that the capital city of the new earth has twelve foundations, and each one of those foundations named after one of the twelve apostles of the Lamb. They will have a part in His kingdom; they will be commemorated in the very city itself. There will be in that new earth peoples and nations and tribes, proper divisions in all parts of God's wonderful kingdom, and these divided into twelve tribes, after each of which a gate of the city is named; and over these twelve tribes, will be the twelve apostles. This is clear and comprehensive, it seems to us. There is absolutely nothing in the scripture to show that this is a work of regeneration which goes on through a long period of time. It does not say, Ye which follow Me in the work of regeneration, but, "in the regeneration," after the re-creation has taken place, they shall reign with Christ.

The last question seems to refer to two scriptures—Matt. 12:28 and Matt. 25:31, 32. The gathering of all nations before Christ will be when they come before Him, not only in the record which is given, but in every one of the books—the only way in which all nations could come before Him, as individuals, not only those who wake, but those who are in death. And in that judgment the separation comes. Then in the execution of that judgment, when all shall stand before the great white throne, there will be the division, the righteous with Christ in the holy city, the wicked cast out, as clearly shown in Revelation 20.

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3576—The Seed

Please explain Ps. 22:30, "A seed shall serve Him; it shall be accounted to the Lord for a generation." Who is this seed? Is it Christ, or His followers? When does it apply? O. B. S.

The 22d Psalm is predictive of Christ. Read as in the Revised Version: "A seed shall serve Him; it shall be told of the Lord unto the next generation. They shall come and shall declare His righteousness unto a people that shall be born, that He hath done it." The thought of the "it" is that this story shall be told of the Lord to the next generation—this story of the suffering of the Lord Jesus, of what He did, of His work. And the seed that shall serve Him are those who receive Him by faith (Gal. 3:29), and the story of Christ shall be told to generations to come, and they will repeat it. It is simply the carrying forward of the Gospel that is meant by the "it."

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3577—Moses and Elijah

If Christ was the first man who came down from heaven, where and what were Moses and Elijah? D. E. P.

The text to which our inquirer evidently refers is John 3:13: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven," the context of which clearly shows that the point to which our Saviour refers is that no one has ascended up to heaven to obtain information of God's plan concerning man, and reveal it to man, but the Son of Man. Christ Jesus our Lord came down from heaven to impart to us the great things of God. No other has done this. Moses and Elijah ascended into heaven; but they did not come back to bring any message with them, or salvation for men. We read in one instance of where they did come back to talk with the Saviour. They then became examples of the resurrection and translation, when Christ shall come the second time; but that is all.

With My Lord Content

Trusting God has planned my lot,
Knowing that He changes not,
I am satisfied to dwell,
If for Him, in prison cell;
Or in palace grand, sublime,
If He's with me all the time;
Dear the humble cot as well,
If His presence there doth dwell,
Should dread penury embrace,
I will still trust in His grace;
Whether road be rough or smooth,
Trusting still, by faith I move;
The good or ill men may say,
With my Saviour I will stay;
And my Lord I'll walk beside,
Fearing naught that may betide.
Saving faith in God, I ween,
Naught my soul can come between.
Thus you see my heart is bent,
With my Lord, to be content.
—Selected.

of priests, or pontiffs, or councils can bar men from that free-flowing fountain. It is open for every soul. Drink and live.

7. **HE THAT OVERCOMETH . . . BUT THE FEARFUL.**—It is the last division between the two classes: on the one side those who have trusted in the Lord Jesus Christ; on the other, those who have rejected His words—those who have been fearful that He could not, would not, do as He promised; those who would not believe; those who have been abominable in their deeds of wickedness; those who have taken life, and loved hatred; those who have trampled underneath every righteous law; and those who have been false to every principle of truth,—all shall have their part in the lake that burns with fire and brimstone. In choosing sin, they have chosen that; in rejecting God by faith, they have said that "we are gods ourselves;" but when the glory of God shall set on fire the very foundations of the earth, they shall perish in it. That is the second death. But the overcomers, those who in their insufficiency have trusted the great God, shall inherit these things—the



The Sabbath a Perpetual Institution

(Continued from page 5)

day holy strictly, and breaking most other feasts commanded by the same church.

Question. How prove you that?

Answer. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny in fact, the same power.—*The Abridgment of Christian Doctrine (Catholic)*, page 58.

Many other quotations from this source could be given showing that the Catholic Church admits the change as an act of her authority, but time and space forbid more. Should not the above facts cause each Protestant to examine anew the foundations of his faith and practise? Christ says, "In vain they do worship Me, teaching for doctrines the commandments of men," and further, "Every plant, which My heavenly Father hath not planted, shall be rooted up." The Sunday institution is a commandment of man. It is a plant that the heavenly Father has not planted. Shall we root it up in our lives and practise, and come into harmony with the commandment of God? "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Which day will you, dear reader, observe, the day that God has given and made holy, or the day given by an apostate power? All must choose. Let us decide in the light of this text: "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Rev. 22:14.

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A Gathering and a Supper

Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zeph. 2:1-3.

THE above prophetic exhortation is the Old Testament version of both the Laodicean message (Rev. 3:14-21) and the great three-fold message (Rev. 14:6-12). The wrath of God is filled up in the seven last plagues. These are hanging over a guilty world now, only waiting for the remnant church to gather themselves together by seeking the Lord, seeking righteousness, seeking meekness, opening the door of the heart and letting Jesus in to sup with them and they with Him. Then when the gathering call has done its work, when the remnant church, as overcomers, are hid with Christ, in the secret of His pavilion, supping with Him, then will the decree go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

Then will the fierce anger of the Lord come upon all who are not hid, and they will cry bitterly for rocks, mountains, anything, to fall on them and hide them from deserved wrath. Before the decree went forth was the time to find the only shelter.

Not less than four times the prophet uses the word "before," thus making it very emphatic that now, in the gathering time, is the only time when we may obtain the "gold tried in the fire," the "white raiment," the "eye-salve," the righteousness and meekness that will be our shield and covering in the day of wrath. And O, who can describe the preciousness and sweetness of that communion with Christ represented by supping with Him, and He with us! Reader, be not deceived. Seek the Lord, seek righteousness, seek meekness, and rest not till you have found the Lord, and received Him as your constant guest and guide.

H. A. ST. JOHN.

There Is Time

By Eliza H. Morton

There's time, ah, yes, there's time enough
For what is near the heart,
That which we really want to do,
Of life becomes a part.

We say, "No time," when burdens press,
And let the chance go by
To cheer a lonely, weary soul,
To check a homesick sigh.

There's time; it takes not long to speak
A word, not long to give
A smile, not long to clasp a hand.
Then sweet 'twould be to live.

We never see the tears concealed,
We never know the pain
We might have eased, unless it comes
In circles back again.

There's time for all that's noble, true,
Tho time is on the wing;
But ah, there're things forever gone
That time can never bring.

But time will heal what sin has marred;
And in the future days,
For us it is to reflect Christ
In all our words and ways.

The Most Illustrious Seventh-Day Adventist

By G. W. Reaser



HIS question was raised by the Pharisees of old, relative to the doctrines taught by Christ: "Have any of the rulers or of the Pharisees believed on Him?"

John 7:47, 48.

From the fact that the world's so-called "great men" are not measured according to God's standard of greatness, we do not admit the above question as worthy of consideration in making the vital decision as to "what is truth," or in settling the question as to "what church cherishes God's truth," unless our precedent be taken solely from men who meet God's standard of greatness and righteousness; for the vast majority of the world's great men do not cherish truth, and therefore do not choose to make the necessary sacrifice in order to identify themselves therewith.

There is a sense, however, in which this inquiry concerning the attitude of great men toward a certain thing, is vital and well worth weighing in making the important decision as to where we will seek to place our church-membership.

The truly great men of all times, are those who have had the fullest approval of Heaven as regards their acceptance with God, and through whom God has spoken by the Holy Spirit, in writing His Word,—

the Bible,—and in serving as His messengers.

This list would include Enoch, Noah, Abraham, Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, and all other true prophets, also Matthew, Peter, James, John, Paul, and all the rest of the apostles, save Judas.

Now let us suppose that the question to be decided, is the claims of the Sabbath of Jehovah upon us, as opposed to the keeping of Sunday, as a sacred day; for many to-day are brought face to face with the making of this important decision.

Where will we take our stand, if we are influenced, in making our decision, by the only truthful answer to the following question: "With which of these two institutions, the Sabbath or the Sunday, did the above list of great and good men identify themselves?" There can be but one truthful answer to this inquiry. Every honest Bible student must admit that all of these "worthies" were Sabbath-keepers. None of them were Sunday-keepers. Not one of them ever wrote a single line to teach or to support the holiness of Sunday above other days of the week.

The Greatest of All

But we have yet to cite the most illustrious of the great and good men who have been Sabbath-keepers, or, in fact, who were *Seventh-day Adventists*. This Person is none other than Jesus Christ, the Lord of Glory. The fact that He was a Sabbath-keeper, is indisputable; for in coöperation with Jehovah, He made, kept, sanctified, and blessed the first Sabbath of this world's history, with the first man, in Eden. Gen. 2:1-3 with John 1:1-3. And because He established it "for man"—for the race—in Eden, He said, "Therefore the Son of Man is Lord also of the Sabbath." Mark 2:28. He kept the Sabbath perfectly while He lived as a man among men. John 15:10.

He was and is an Adventist, because in conjunction with the Father, He is the Author of the advent. It is His coming which makes, or, better, which is the advent, in which event our hopes are centered.

Being, therefore, the Author, both of the seventh-day Sabbath and of the advent, He is, beyond controversy, a Seventh-day Adventist; and being by inherent right as well as in character the Pre-eminent One, "the One altogether lovely," among all the sons of Adam's race, we can safely take Him for our example in all things. He was the most illustrious Seventh-day Adventist.

As, therefore, from all Bible revelation, from Eden until the second advent of our Lord, all the great men who meet with the full approval of Heaven must be Sabbath-keepers, the question as to whether the truly great men of all time have been Seventh-day Adventists, throws all its weight of precedent in deciding where to identify ourselves in church fellowship, in favor of easting our lot with those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Every Bible character who met the approval of Heaven, was in fact, if not in name, a Seventh-day Adventist.

And surely, in choosing companionship,—church fellowship,—the illustrious company of prophets and apostles, with Jesus Christ as their living Head, are not to be despised. It can not be an objectionable

fellowship to be identified with Jesus in Sabbath-keeping, but rather, a blessed privilege, a holy communion.

Does this fact give occasion for boasting on the part of Seventh-day Adventists?—*By no means*, but rather for deep humility, and profound thanksgiving for the unspeakable privilege of being associated with the Saviour of men in Sabbath-keeping and in giving the advent message to the world.

It is true that men both great and good have been Sunday-keepers; but, lacking the full light of truth, in this they did not follow the example of Christ.

We are all more or less prone to follow the example of great men. Why not follow—and especially in those things which pertain to our eternal peace—the example of the *truly* great, Heaven-approved men?

What a striking contrast between following Christ in Sabbath-keeping, and in obeying the Papacy in Sunday-keeping! for the Papacy claims the honor (?) of setting apart Sunday as a holy day. Jesus is the *sinless* Man, the Law-keeper. The Papacy is the lawless one, the law-changer and law-breaker. Who would care to follow such authority?

And now this question of keeping, with our living Head, the true Sabbath, confronts each of us, and each person must decide it for himself. We can not escape the issue; for the message is even now being proclaimed “to every nation, kindred, tongue, and people.” Rev. 14: 6-14. There is both absolute safety and profound obligation in following the example of the Crucified One in Sabbath-keeping. “He that saith he abideth in Him *ought himself* also so to walk, even as He walked.” 1 John 2: 6.

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What Is Life to You?

By Mrs. D. W. Myers

HOW are you wearing this life away? Are you care-free and reckless, not believing in eternal life, and saying to yourself, “This is all of life, and when I am dead some one else will take my place, and so on and on to eternity”? If this is the case, my dear friend, let me ask you a few questions. What do you think of the Bible? And what better book can you give me in exchange? And do you believe it to be the Word of God?

“O,” you will say, “some of it is all right.” Now why should parts of the Bible be all right, and others not? Either ALL is fake, or it is all good. Can not God, the Creator of all things, protect His own Book, His Word, so that it should not be corrupted or perverted?

I tell you, dear reader, it is Satan putting these doubts into your heart. Do you listen to him? He is a liar. Did he not lie to Eve when he told her that she would *not* surely die even tho she disobeyed God and ate of the forbidden fruit? Satan now speaks in your heart and tells you not to partake of the fruit of life—not to believe on our Lord Jesus Christ, lest you should be converted and live. If he deceived our first parents, who were pure of heart and innocent of mind, how much more can he deceive us, who are spiritually blinded, and inclined to sin and unrighteousness!

Satan is ever present with us. We may say that God is at our right hand, while Satan is close beside us on the left. He

puts evil desires into our hearts, puts doubts into our mind concerning good things, is quick to throw obstacles into our path when we would do good, and stirs our anger every time we allow him to rule our disposition.

One thing we must realize: we are sure to serve ONE master. Either God is our Master to righteousness and glory, or the devil is our master to unrighteousness and condemnation. We are destined to be either a blessing or a curse. We can not stop at a certain degree of evil; we keep going down, down, to the bottomless pit, or else we are advancing in the divine life.

Reader, on which side are you? This is no trifling question. On it depends our future life. Jesus said, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” Matt. 7: 13. Read how entreatingly the Lord pleads with you: “Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool.” Isa. 1: 18.

Then come to Jesus! Cast your burden of sin at His feet. He will not turn you away. No sin is so great that the Lord can not pardon. Jesus said, “They that be whole need not a physician, but they that are sick.” Matt. 9: 12. Take Him at His word. Come to Him to-day. Give yourself up to do His will, “which is our reasonable service;” and when Jesus comes with ten thousand of His saints, He will say to you, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25: 31-34.

Witnessing When It Costs Most

“God wants our conspicuous crises to be occasions of conspicuous testimony.” When the strain is greatest, it is His call to us to let our witnessing for Him be greatest. When we are most deeply wounded in our feelings, or treated with greatest injustice, or ignored most contemptuously, or set aside most unfairly, that is the time of all times when we have opportunity to let Christ show what He can do with a life that has ceased to live to itself because it has lost itself in Him. If at such a time those who are watching us see only a radiance of selfless love and sunshine and trust pour out from us, they will begin to believe that there is something in this Christ whom we profess. But if we break down and act as any one else would in the crisis time of pressure, why should the world believe in our Christ?—*Sunday School Times*.

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“SOME churches have too much machinery for the little power they have.”

—★—

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

—★—

“A QUIET hour spent with God at the beginning of the day, is the best beginning for the toils and cares of active business.”

—★—

“LETTING your light shine does not mean turning a search-light on your neighbor's weak spots.”

Our Bible Reading

The New Earth

1. For what purpose does the Lord say He created the earth?

For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else. Isa. 45: 18.

2. What class of people did the Lord design should inhabit the earth?

Blessed are the meek: for they shall inherit the earth. Matt. 5: 5.

3. What does the psalmist say will be the lot of the wicked when the “meek” come into their inheritance?

Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Ps. 37: 8-11.

NOTE.—From the foregoing texts we learn that the purpose the Lord had in creating the earth was that it might be “inhabited.” And since that was His purpose, He has determined that His work of creation shall not have been in vain. The “meek” persons are those who are to be the dwellers in the earth, and they are to delight themselves in the abundance of peace; but this abundance of peace will have to be brought about by the cutting off of the wicked.

4. Is the earth in its present condition to be the eternal home of the “meek” amid the delights of the abundance of peace?

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. Rev. 21: 1, 4, 5.

5. Through what will this present earth pass before the promised new earth is given to the “meek”?

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3: 10, 13.

6. For what is the earth of the present time reserved?

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Peter 3: 7.

NOTE.—Observe that the foregoing texts from Peter's epistle show that the earth that now is, is reserved for the day of judgment and the perdition of those who are not meek, those who are ungodly. At that day of judgment, fire will dissolve or melt this earth, and out of the crucible will come the new earth, “according to His promise;” and this new earth will be the abode of righteousness, which is equivalent to saying it will be the place where the righteous will dwell.



THE OUTLOOK

"Watchman,
what of
the night?"

The Irrepressible Struggle The Only Hope

THE struggle between capital and labor is irrepressible and intense. The forces on either side are enlisted in a life-and-death war. It is not a friendly conflict of men holding antagonistic principles. There is intense opposition and festering hatred on either side. There are times of quiet, it is true; but these are dictated by self-interest. There are times of patched-up peace; but that is demanded by exhaustion of resources. The compromising "understandings" are tentative, experimental; and the bonds which bind together, slender and brittle. It is not a modern struggle; it is a conflict of ages, and intensified by modern conditions.

The side of labor is strongly stated by Mr. Clarence Darrow, labor's leading legal counsel, a great lawyer, and confessedly biased by his sympathies for labor. We quote from his article in the September "American" magazine:

THE MOST VITAL ISSUE

The most vital issue of trade-unionism is the closed shop, and it is around this issue that capital and labor have gradually closed in. Wages, hours, trade agreements, have been fought for and won, the outer fortifications in the struggle between capital and labor conceded; but the closed shop is the master's final citadel of refuge, its possession most eagerly desired, most violently opposed. No one can maintain that the closed shop is ideally right. Few institutions, if any, are ideally conceived; they are only right or wrong in relation to the times which brought them forth and the conditions of life which surround them. Thus to discuss the closed shop means first of all to understand the present relation between capital and labor; for the closed shop is not a finality, but only meant to be adapted to the industrial relationships of to-day.

Mr. Darrow carries the closed shop idea to that extreme that the workman has the right to choose his companions. He says:

The workman has the same right to choose the companions with whom he associates in labor as to choose the friends with whom he will spend his pastime; and the employer has no more right to force the society of another upon him during his hours of toil than during his hours of recreation.

Our sympathies are with the laborer; for we have been a laborer all our life, on farm, in forest, in mine and mill, in shop and office. But it seems to us that there is a radical difference between the two conditions. The time one spends in pastime is his, and he is not under any obligation to others, unless he so elects. But the time which he spends in labor is that for which he is paid. If he choose companions in his off hours, it is for social purposes; but in his employment he does not sell his time for social purposes, but for compensation. If men with whom he labors be a matter of contract, he has the right; but if not a matter of agreement, it would seem to us that companionship, where safety or health is not endangered, has no standing as a matter of right. Nor is this the practical outworking of the matter. The ardent trade-unionist who was putting on the roof of a twenty story building, would object as strenuously to the non-union plumber or plasterer who was working in the basement, as tho he were working at his side, even tho the non-unionist was a father or a brother. The objection is not one of companionship of the individual *per se*; it is hatred of a class, and of the individual because he belongs to that class. The devoted trade-unionist has apotheosized his union; it is in his eyes sacred. All things must yield to it — capital, wealth, chattels, conscience, men. All who do

not agree with him are enemies, traitors, worthy only to die. We do not overstate this. Mr. Darrow says (boldface is ours throughout this article):

In this world men are crucified not because they are good or because they are bad, but because they differ from their fellows. Trade-unionists have for centuries believed they were upholding the rights of men, protecting the welfare of their class, and promoting the interests of their homes; that without the union shop their liberty and their independence would be gone. They have come to regard non-union men not only as the enemies of their homes, the destroyers of their families, but as traitors to their class, as men who seek to undermine and destroy the organization which protects them, and therefore in the nature of things there is a constant feud between them. This is not a fact in trade-unionism alone, but a deep, abiding fact in human life. In its last analysis it is the law of self-defense; and the employers have exactly the same feeling toward one of their members who gives his influence to the other side. Both feel that the offending man is disloyal to his class, and, tho in both instances the offenders may be acting from the highest motives, they must pay the penalty of disloyalty. They must be regarded as traitors. And

just so long as industry is carried on by two classes in hostile camps this feeling must continue with both.

In the great industrial strife that has been fought through the ages, and which will prevail until employers and laborers are one, trade-unionists have waged the battles of the workmen; and in fighting their battles they have fought for the greater liberty of man. War and strife are not ideal states, but they have been ever present with the human race; and so long as the struggle of classes shall continue, the weak and helpless must look to trade-unionism as its most powerful defender. But when the work is done, and the class struggles are at an end; then trade-unionism will have accomplished its purpose, and the organizations will dissolve; then the closed shop will become the open shop to the brotherhood of man.

Upon this we will remark briefly at this time:

1. Conditions in society and commerce are wretchedly abnormal; the trust is abnormal, the trade-union is abnormal. With them humanity is nothing; the class is everything.

2. This responsibility rests largely with the men of power and influence. If they would have right regard for the laborer, all this strife might be avoided. Mr. G. K. Chesterton, in the "Illustrated London News" of September 9, aptly expresses this selfishness of humanity. Commenting upon the great strike in Britain, he says:

Vox populi, vox Dei is not a maxim we are in any danger of overdoing; for the modern world has profoundly lost faith in both the two entities. But there is one sense in which the voice of the people is really like the voice of God; and that is that most of us take precious little notice of it.

Then referring to agitation in various groups for relief, he says:

Even where agitation is successful, it is seldom the actual people that agitate. Small groups do get great concessions; but it is only for brief periods that they can pretend to represent the whole mass. Thus, before a war the stock-brokers are the nation; during an education debate the Non-conformist ministers are the nation; during a budget debate a handful of landlords is the nation; and this sort of nation is certainly in a towering rage and sometimes really gets what it wants. But the real nation, the nation that drives the stock-broker's cab and the Non-conformist minister's omnibus, is really very little present in the minds of most educated people. Therefore there is value in such a thing as the railway strike. There are some who can never realize that a workman is there until they find he is not there.

And this is too sadly true, and especially so in the towns in England. But it is not to the same extent in this country, where the



trade-unionist does not constitute nearly one half of the working men, yet he counts himself the people. But if those outside his class should combine against him, they would utterly crush him.

3. But is that a true struggle for liberty, is that a manly self-defense, which utterly ignores the basic principles of liberty? That is not liberty for humanity which is liberty for ONE CLASS of humanity. That is not liberty of man which gives liberty to one CLASS ALONE, that may for the time being be a submerged class. That is not liberty which works for the liberty of CLASSES at all, religious, civil, or social. The only true liberty is liberty for the individual whoever he may be — equal liberty with all his fellows, special privileges to none.

4. There are those outside of trade-unionists who are working for that very liberty, and in working for that are working for the liberty of the laborer. Not for license that he may trample on the rights of others, but the liberty of equality which he will not grant; for he works for his class, counts as enemies all who are not of his class, and then excludes from his class many who would like to join. Surely, there is little hope for liberty from such principles. But if men, both employers and employed, small and large men, rich and poor men, would work for, legislate for, the rights of the individual soul, suppress everything in the over-weening ambition of men which overrode those rights, the equality, the right, the justice of all would be guarded. There is no other way. Under the present strife, there is no relief. If trade-unionists should win as a class, they would find a horde of tyrants springing up among themselves, till their own class would be rent with internecine war. If capitalists and selfish employers conquer, it will only be for a time, and then the renewal of the struggle; and the process means continued and increasing hatred, involving in its final destruction all the nations of earth. There is no other solution from the present conditions continued on present prevailing principles. This is demonstrated in the history of the ages; it is the inevitable logic of the situation; and divine prophecy has pointed out the sure result.

5. There is a better solution — in the Man Christ Jesus. In Him, as set forth in Mr. Mente's striking picture, there is peace, there is justice, there is fairness, there is equality, there is development of noble manhood. In Him is the demonstration of the only true process of freedom: that he only works for liberty — liberty even for himself — who works for the liberties and rights of the other man. He only is truly seeking to perpetuate his own freedom who is working for the freedom of the other man; for accident or conscience may place him in the class that he would strip of power or liberty and make subject to himself. Our appeal, therefore — we can in conscience as a man and a Christian make no other — our appeal to both classes to the controversy is to become one with Christ and so with each other. Let Him take away the hatred, the bitterness, and its basic selfishness. Take for the motto of life and business the Golden Rule, "ALL THINGS THEREFORE WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, EVEN SO DO YE ALSO UNTO THEM." In the words of Lowell:

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

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September 16 a big racing auto in Syracuse, New York, charged into a crowd, and the results were nine killed and fourteen hurt.

Looking Toward the Truth

THERE are many in the world who have supposed Darwin and Lamarck made decidedly solid and enduring contributions to science and truth, and two years ago the centenaries of their birth were celebrated by the English and French people. But another noted scientist, Elie de Cyon, declares that these celebrations were "but solemn funeral functions, in honor of dead theories;" and for those who understood, "these pompous discourses were merely the passing bell of the hypothesis of descendance." Professor de Cyon is of Russo-French origin, the *Literary Digest* tells us, for many years was a member of the Faculty of Sciences in the University of St. Petersburg. He has recently published a work called "God and Science," in which he declares that "the Creator reigns, and His Spirit governs." In a review of that book in the *Record of Christian Work*, it is said that M. de Cyon declares, "The atheistic, evolutionary speculation [of Darwin] found immense popular vogue among those who desired to see the Creator dethroned, who wished to be delivered from religion and the restraints imposed by the moral law on covetousness and human passion." He declares that Darwin's theories of "natural selection of the fittest, and hereditary transmission of characteristics acquired in the struggle for existence," "have been broken down by two evolutionists — H. Spencer and Weismann;" that "the theory that the marvelous operations involved in a transformation of species, are to be explained solely by the accidents of the struggle for existence, and for procreation, is the most supernatural conception that has been brought forward



A monument erected to a pet dog in the canine cemetery in Hartsdale, New York. It bears the inscription, "Babe, aged 10 yrs." In the far right is a stone erected to "Petie." At present there are 451 tombs, some of the stones costing as high as \$500. Prices of burial are from \$15.00 to \$25.00, boxes from \$5.00 to \$6.00. Dogs or humans — which?

since the days of Empedocles." When in 1866, he says, "I showed Claude Bernard for the first time the marvelous mechanism of the cardiac nerves, especially the depressor, the nerve which transmits to the brain all the emotions of the heart, and at the same time watches over its well-being by regulating its action, and by warning at the first suggestion of danger the vasomotor centers of the brain, the first words of Claude Bernard were, 'I should like to know how the Darwinists would undertake to explain such wonderful mechanisms with the aid of adaptation or selection.'" He declares that Darwin "too often confused analogy with identity to be a safe guide;" and at Professor de Cyon's hand Professor Haeckel fares worse than does Darwin. He says: "I have read the world-riddle of Haeckel, and have reddened with shame at the thought of the general education of our people! That such a book should be possible, that it should be written, printed, bought, read, admired, and taken seriously by the nation of Kant, Goethe, and Schopenhauer, is a sad fact indeed." He points out how Haeckel pictured three different things — the fetuses of a dog, a chicken, a mole — "with a single plate labeled in three different ways." Yet "for decades this mountebank has imposed on the international public as a king in the world of thought." "Lamarckism and Darwinism," he declares, "mark but passing phases in the history of science. They offer but fragments of truth. Presented as dogmatic theories, they are but an obstacle to progress."

Hertwig, we are told by him, "insists that animals differ among themselves as much in their germ cells as in their full-formed organisms. This renders improbable, if not impossible, a common origin of different animals from the same cell." "The theory of an apish ancestry for man" de Cyon declares pure assumption. He quotes Fraas, who devoted his long life to the study of fossil animals, as saying: "The idea that mankind has descended from any simian species whatsoever, is certainly most foolish, put forth by a man writing on the history of man. It should be handed down to posterity in a new edition of 'The Memorial of Human Follies.'" "No proof of this baroque theory can ever be given from discovered fossils." And Virchow says, "I have never found a single ape skull which approaches at all the human one," and "if we compare fossil men with men of to-day, we can boldly affirm that individuals of a low development are much more numerous, relatively, among present-day men than among fossils." In other words, the race is degenerate rather than the fruit of an exquisite development, says the *Record of Christian Work*. And the *Literary Digest* says, "Where Darwinism sees but accident and matter, de Cyon is awestruck at the evidence of supernal wisdom." Thus much to our readers of what some scientists say. They need not be troubled about the old Book. Its record of creation still stands.

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The wholesale price of refined sugar was advanced September 12 to seven cents wholesale in the United States. That is the highest figure it has reached for twenty-two years. It is thus that the sugar trust pays the Government fine. There are seven billion pounds used annually in the United States. The raise of one fourth cent a pound means 175,000,000 dollars a year of extra profit to the sugar trust. This means that all manufacturers that use sugar to any extent, as in candies, will either advance prices, or diminish the amount sold, or substitute saccharin. The excuse is that there is a scarcity of sugar.

One of the aristocratic set of Massachusetts sought to bury her aristocratic pet dog in Lexington cemetery; but the local police, aroused by the patriot superintendent, protested and stopped the burial. The woman sought to have the dog buried in the family plot, directly beside her husband's body. She buried the dog temporarily at home. It is thought that she will contest the order.

Mount Etna, a despatch from Sicily, September 14, declares, is vomiting a perfect avalanche of fire at surrounding towns; 20,000 have fled from the vicinity, and the towns of Castiglione and Francavilla are threatened with destruction. The peasants are erecting before their vineyards and humble homes a cross of sticks, placing upon the top of it pictures of the Madonna and the saints; but these superstitious acts have not checked the flow of lava.

Riots still continue in numerous towns in the southern province of Italy, on account of the cholera epidemic. The ignorant people believe that the doctors and government officials sent to fight the disease are merely assassins in disguise, who poison wells and fountains, and scatter a mysterious little powder which is the real cause of the cholera. So much for the intelligence of a people that have been under Catholic instruction for centuries.

A ministers' club of Berkshire, Massachusetts, September 11 adopted a resolution scoring the Rev. Joseph Lambert, of Elmwood Temple Congregational Church, of Providence, for marrying John Jacob Astor and Madeleine Force. The resolution reads: "The members of the Berkshire Ministers' Club, and guests present at this meeting, desire to place themselves on record as disapproving of the marriage in another State of a man forbidden by the courts of a sister State to remarry. We express regret at the misuse of the ministerial office, and the stigma brought upon the denomination of Christians to which he belongs. If clergymen defy the just requirements of the civil courts, they set an example that is fatal to our well-being as a nation, and

destructive of good morals." All of which is probably true; but we would like to apply this same principle to ministers who are regardless of the "just requirements" of the Lord of heaven and earth, who declares: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." If ministers persist in ignoring God's command, do they not by so doing set a far more grievous example, fatal to "our well-being" and "destructive of good morals"?

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Poisoned Foods.—Rutledge Rutherford, food expert and editor of a food magazine, declares that 250,000 children were killed last year by poisoned foods, and that more are killed that way in one year than the number engaged in the Spanish-American War, and the babies alone number more, by 60,000, than the total number of all the soldiers that were killed in all the battles of the four years of the Civil War. In the mad race to increase profits through ehtapening the cost of production, recognized poisons are inserted in foods, in order to make use of poor grades of raw products. These poisons are especially numerous in candies, soda-fountain beverages, ice-cream products, bakery goods, and other cheap dainties devised to attract pennies from children. He declares that three million persons were ill in the United States last year, and charges the greatest responsibility to chemicals. Appendicitis, he declares, frequently results from consuming boracic acid, ptomain poisoning from partially decomposed foods, especially milk and milk products, fish, and meat. When the signs of decomposition appear, they have been concealed by benzoate of soda, formaldehyde, sulfites, and other chemicals. Dyspepsia and indigestion are caused by the consumption of saccharin, saccharin being 550 times sweeter than sugar, and therefore much cheaper. Typhoid fever, Bright's disease, headache, drowsiness, nausea, and other ailments, are charged to decomposed food, saccharin, salicylic acid, and benzoate of soda. The vilest, most malodorous factory refuse, we are told, may be made pleasant to the sight, taste, and smell, through magical effects of benzoate of soda, saccharin, and coal-tar dye. The coal-tar dye gives a clear, translucent appearance to the product, the saccharin sweetens it, and the benzoate of soda embalms it, so that it will keep for a decade without spoiling. These warnings are worthy of consideration.

Class Government Evil.—The San Francisco *News Letter* of September 16, referring to the probable election of Mr. Rolph as mayor, congratulates itself that class government is nearing its end. It declares that "class rule of the very sort and description that McCarthy vainly seeks to perpetuate has ruined some men, killed some, and put upon the city commercial, industrial, and in the civic sense the worst blight in all our history." It well declares that when "one class rules a city, it is bad for all classes. It is destructive to peace, ruinous to prosperity." Class government is always bad; class legislation is bad; class privileges, class prerogatives, are bad, granted by any government on the face of the earth. It matters not what the class is, or of whom it is composed. Every civil government on the face of the earth ought to be equally for all. Jefferson well expressed it in "Equal and exact justice to all, of every State and persuasion, religious and political."

M. Marcel Roland, member of the French Institute of Science, has written a startling book of prediction concerning the future of this earth, beginning that awful future with the autumn of 1911, in which there will come a second deluge upon the earth. A little more faith in the divine revelation would have saved him the effort, and would have taken from thousands of people a fear which his book will arouse that there may come just such a thing as that. The promise of God is that the earth shall never be covered again with water. It is reserved unto fire and perdition of ungodly men.

An air-ship capable of lifting 26,000 pounds of air, having four huge motors, named the "Akron," is built to cross the Atlantic.

Oklahoma will not build up her reputation for a law-abiding State if many more such exhibitions as have been recently witnessed there are allowed. Within two weeks, recently, two persons have been burned at the stake by mobs. Granting that both of these victims were criminals, still there is no excuse for the mob violence. If both of them had been innocent and the mob thought them criminals, they would have been burned just the same. Mob law is unreasoning madness. Whatever the color of a man's skin, he ought to have a fair trial; and we believe that to be the sentiment of the best people in the South, as well as in the North.

A strange crime has been committed by the Shakers in Kissimmee, Florida. One of their community was a great sufferer, dying from tuberculosis; and to ease her final agonies, she pleaded that they should put her to death, and she was consequently chloroformed. Two of the community are under arrest, but have been admitted to bail. They admit that they did it, and tell the reasons why. It is a matter of curiosity now as to what will be the decision of the court. Suicide is not unlawful in Florida, and this has been called "assisted suicide." It will be dangerous, however, if the court terms it that.



Samuel Gompers, president of the American Federation of Labor, now making a tour of the West in the interest of labor unions

The governor of Oklahoma has adopted a strange attitude. The prohibition law is in force in that State; and now, utterly regardless of civil officers, he has placed the enforcement of that law upon the Prohibitionists, who must act without salary and without cost to the State. This brings them, to some extent, in conflict with the regular civil officers, and works hardship on many of them, who can not take their time for such purposes as that. It would naturally seem that a law placed on the statute-books of the State should be enforced by the regular officers of the State.

Reports from Portugal indicate that political matters are far from stable. Royalists are still working to put King Manuel back on his throne. Constantly there are evidences of great activity just without the republic. Recently a large quantity of guns and ammunition was seized by the Republican forces on the frontier. Portugal's experience of the last half millennium has not been favorable to self-government now.

At the present writing, the great labor troubles of America are seemingly as far from settlement as ever. There is hope, of course, on both sides that settlement may be accomplished to the satisfaction of both parties involved. And surely the public, which in case of an extended strike would suffer more than either of the other parties, confidently hopes that this may be the case.

Secretary of Agriculture Wilson has been invited to preside at the International Brewers' Congress in Chicago, and Secretary Knox has invited foreign nations to participate in the exhibit. Ministers of various denominations are strongly protesting against both.

The strike situation in the Old World is not over yet, while there is a prospect of settlement in England favorable to the workers. The results which English working men have secured have stirred up the labor element in Germany, and the authorities fear a general labor uprising all over the country—an uprising very difficult to deal with there, because they feel that the workers will not resort to any kind of violence, giving the government no opportunity to step in; and secondly, it is feared that the German troops, strong as they might be in facing a foreign foe, are greatly affected by Socialistic doctrines, and could not be relied upon to fire on their own countrymen and brothers. Already in the metal trades in Saxony, Bavaria, and Württemberg, thousands of men are on strike or locked out. There is difficulty with the employees of the Berlin street-car system.

It is marvelous what men are doing nowadays in the great iron structures of the country. Just recently an immense bridge has been opened across the Connecticut River, connecting the towns of Saybrook and Old Lynn in the State of Connecticut—1,800 feet long, and the draw span is 282 feet. The draw is opened by what is called the "Scherzer rolling lift," which operates very quickly. 2,200 tons of steel were used in its construction. It is estimated that 2,500 to 3,000 automobiles will pass over the bridge in a year.

September 19 all Spain was declared by King Alfonso to be under martial law, the result of the general railroad strike. The government believes that this railway strike is part of a plot to dethrone the king and to declare a republic, and it will meet it sharp and short. The country teems with revolt and disorder. In the alleged plot several officials were marked for death, among whom is General Weyler. The situation is critical. And that is the condition in many countries.

A writer in the San Francisco "Examiner" declares that the Royal Arch, a liquor organization, is not fighting the suffragist cause, and it has no funds for that purpose. He says, "We long ago made a thoro investigation in the States where woman suffrage has been tried, and we learn that the liquor business has not been hurt the least by the woman's vote."

Germany has her Jingoos, as well as other countries. The organ of a German society of inactive officers of the German army declares that now is the time for Germany to strike, to draw the sword to punish French and English impudence. The Christian has one hope regarding this,—that the war spirit will be controlled until God has done His work.

A despatch from Washington, D. C., of September 16, says that official returns sent from China declare that the floods of the great Yang-tse River extend 1,000 miles, from Hankow to Shanghai, and the area devastated is much larger than that of the year before, affecting between three million and four million people. Because of the awful devastation famine is again threatened.

It is not a hopeful sign in Spain when ladies of the nobility are acting as judges at bull-fights, and actually fighting bulls in the arena themselves, and are asking on such occasions as that, if the contest is not fierce enough, "Is this the ancient sport of Spain, or an American parlor game?"

The second oldest firm of stock-brokers in the country, members of the Wall Street Exchange, failed recently for \$3,500,000. It is said that enough is owing the firm, if it can be collected, to pay dollar for dollar and resume business.

A despatch from South Norwalk, Connecticut, dated September 12, declares that there were a score of toadstool poisonings in that vicinity during the week past. One woman died as the result, and several others are in a critical condition.

Judge Harvey M. Trimble, of Illinois, was elected to the post of commander-in-chief of the Grand Army of the Republic at the recent meeting in Rochester.

BOOK NOTICES

"The Evolution of Christianity, or Origin, Nature, and Development of the Religion of the Bible." By F. G. Smith. Price, cloth, \$1.00. Gospel Trumpet Co., Anderson, Indiana.

This book is a good, sound, wholesome presentation of what Christianity is and what it has done in the world. It presents in a strong, courageous way the hopes and joys of Christianity in this life, and the glorious and desirable reward it holds before us for the future. The work shows an immense amount of well-selected reading and research in its preparation. Heathen poets, statesmen, historians, and philosophers, as well as the wealth of Christian literature, are all made to contribute to the purposes of the author in the presentation of his subject. It is written in a very readable way, interspersed with frequent word illustrations and narrative that lend themselves to the emphasis of the points presented. It is a book that will be both enjoyable and helpful to the layman; and the minister will find it full of suggestions, facts, and illustrations to aid him in setting home to the hearts of his hearers the great truths of the Word of God.

"Ingersoll. A Biographical Appreciation." By Herman E. Kittredge, The Dresden Publishing Co., New York.

The book shows Mr. Kittredge to be a worshipful admirer of Colonel Ingersoll. His "Appreciation" amounts practically to an apotheosis. Infidelity or skepticism is made to be the halo of Ingersoll's genius. Ingersoll's powerful invective, as with all the other great doubters, has been hurled at what they know about Christianity. Personally, they do not know the real Christ of the Bible, and hence what they dwell upon is the misrepresentations of Christ that may be found among any sect of believers that has ever arisen. Ingersoll was brilliant and witty, and hence could hold up to public ridicule in a very "taking" and entertaining way such unscriptural doctrines as the eternal, burning hell that so many Christian sects have insisted on trailing along with them—a doctrine that was never taught in the Bible, that was never successfully used for anything except to aid mercenary priests and "divines" in binding chains of superstition about their people in such a way that they would implicitly obey them instead of the Lord of glory. Mr. Kittredge makes a strong point in his book of the help he thinks Mr. Ingersoll was able to give to those who were in distress and even despair because of their belief in eternal torment in the fires of hell. But long years before Mr. Ingersoll was even heard of, individuals in many churches and at least one whole religious denomination, that has succeeded in pushing its work into every corner of the world, were teaching that the Bible gave no authority for the doctrine of an eternal, burning hell. This denomination has preached this all through the land, and has circulated multiplied millions of pages of literature bearing upon the subject.

The devil that Mr. Ingersoll has so sarcastically denounced as a fiction, made a great master-stroke when he got the world to think it had to adopt and follow certain styles. Our clothing, our houses, and our eating and our thinking must be according to the prevailing style. And so most of the churches have adopted a style, and have tried to make this pass for the real Christianity of the Bible, which is the Christianity of the Christ of God. Ingersoll's mistake, like the mistakes of many another man, both in and out of the professed church of Christ, was in taking for granted that what passes as men's opinions of Christianity is the real article itself. Humanity at its best is loaded with mistakes, limitations, and inconsistencies; and any human interpretation of Christ and of His Word will have more or less of the imperfect in it. But Christ as He is revealed in His own Word and works is always perfect, and to that great fountain we may come and constantly drink with ever-increasing satisfaction. Mr. Ingersoll thought he studied the Bible until he was able to point out what he considered its inconsistencies. But he always studied it with the prevailing "styles" of Christianity in mind; therefore he never saw the beauty of that wonderful divine Life that is revealed in that divine Word. He never enjoyed the delights of tasting the real experiences of resting on the solid promises of God's Word. Mr. Kittredge makes a good showing, in his book, of the meteoric journey of Mr. Ingersoll through this life. It is evident, as you scan his book, that he mistook the "great agnostic," as

he continually and affectionately calls him, for a genuine star. But he brings us to the end of his life's journey only to tell us that he still had no real hope of a life beyond, and like all other meteors his light turned into the darkness of a hopeless night. Such a book may amuse and even entertain some people; but how awful it is to try to get people to lead a life that is absolutely walled in by birth and death, with never a shadow of definite knowledge concerning the great eternity that spreads without a horizon on either side! How awful it is to try to shut men away from the salvation of Jesus of Nazareth! How awful it is to try to shut men away from the mine of promises in God's Word, which alone can bring comfort and contentment into the heart! And how it passes description to think of turning the minds of men away from the great and clear prophecies of the Bible, which throw a blaze of glorious light into the future! If one is seeking for a guide that will charm him with the idea of spending his life in doubt, so that he may end the journey unsatisfied and in darkness, this book will doubtless meet the desire; it can never feed the soul.

"A Text-Book of True Temperance." Edited and Compiled by M. Monahan, New York, United States Brewers' Association.

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to sustain, and who would rather see hearts broken, homes ruined, and hopes blasted, by training boys for the gutter, than have their business interfered with. The book is filled with absurd statements in regard to the "food value" of beer and the like, but it is utterly silent in regard to the lives that have been ruined by drink. It tells nothing of the crimes committed by men under the influence of liquor, the women beaten by drunken husbands. It gives never a picture of the besotted father dozing beside his beer pot in the grog-shop while his pale and ragged children in the fireless hovel are shivering with cold and crying for bread. It is perfectly apparent that the only object of the book is to build up and strengthen a business, regardless of the continual price that has to be paid in human life and human wo. The book is a fosterer of intemperance.

The third biennial session of the North Pacific Union Conference will be held in College Place, Washington, October 10 to 17. The first meeting will convene at 9 A.M. Besides its president, each local conference is entitled to one delegate without regard to numbers, and one additional delegate to each two hundred of its membership. Each conference should forward immediately, to the secretary of the union, a list of the delegates who are expected to attend.

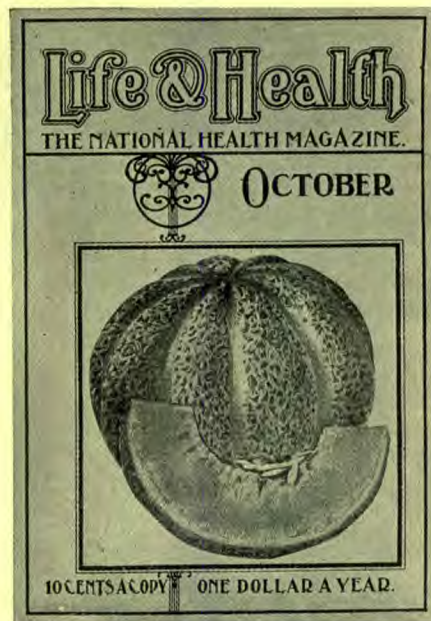
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Patient with the Living

Sweet friend, when thou and I are gone
Beyond earth's weary labor;
When small shall be our need of grace
From comrade and from neighbor;
Past all the strife, the toil, the care,
And done with all this sighing,
What tender truth shall we have gained,
Alas, by simply dying?

When lips too chary of their praise
Will tell our merit over,
And eyes too swift our faults to see
Shall no defect discover,
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow.
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames the clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.
—Margaret E. Sangster.

—★★—

The "Good Morning" Girl

THE various tenants of the big office building were sorry when Jack, the elevator man, left to take another position. Jack was so good-natured, so friendly, always ready with a cheery word, and willing to wait a moment at night for the belated stenographers who came hurrying down the corridors of the building.

His place was taken by a man of very different type. His face was dark and rather sullen, and he seemed to have no interest in his work or in the crowds who went up and down in his car.

"I don't like him!" said a pretty stenographer with a shrug. "Such a contrast to Jack!"

The girl's opinion seemed to be the general one among the office people of the different floors, and no one made any effort to be pleasant to the new man or give him a word of greeting, as they had always done with Jack.

This went on for a time, and then one of the girls on the eighth floor, who was a friendly little body, began to feel a trifle uncomfortable over it. "Suppose he does look sour and disagreeable," she said to herself. "Perhaps there is a good reason for it." The next day, as she stepped into the elevator, there was a pleasant "good morning" for the one at the cable. She was not sure that he heard, for apparently he paid no attention; but she was not easily discouraged, and each morning a fresh "good morning" entered the car with her.

"Eight," she said one morning as the elevator shot up the shaft. It was one of the complaints against the new man that he did not know where people belonged, and so

made it necessary for them to call their floors. Jack had been especially good about that. So this girl was surprised beyond measure when on this particular morning the new man said suddenly: "You don't need to call your floor. I remember you. You're the 'good morning' girl."

That was all; but a kindly look was on the speaker's face that made the one giving the greeting glad that she had taken pains to be friendly. Others in the elevator, overhearing the words, wondered what it was all about, anyway.—*Selected.*

—★★—

How Plants Climb

THE slender and apparently insignificant tendrils of the climbing plant exhibit movements that show the possession of instinct; at least, similar movements among the lower animals would be ascribed to instinct or to reason.

The general characteristics of tendril climbers may be best understood by citing the actions of one of the common climbers in the fields or the gardens—for example, the wild cucumber, known to botanists as *Echinocystis lobata*.

This climbing herb has large, three-lobed leaves, and opposite the leaves are slender, three-parted tendrils, seven to nine inches long. These tendrils are the arms by which the plant is to cling to its support. They begin to revolve before they are full-grown in search for a support on which to cling. Moreover, the upper two or three joints of the vine also revolve in little circles a few inches in diameter. This revolving of the stem causes the tendrils to sweep in a wider circle.

The circle swept by the tendrils is fifteen or sixteen inches in diameter, and it is completed in about an hour and a half. The tendril must, therefore, travel a little over an inch in two minutes. The tendrils revolve in such a manner that they must strike the main stem of the plant and be arrested were there not some provision for avoiding it. When the tendril in its revolution has nearly reached the stem it bends upward until the stem is passed, and then falls down to its original position.

This movement it repeats with accuracy in every revolution. The tendril revolves in a nearly horizontal plane. If the vine should be thrown to the ground, so that the tendrils should hang downward, they suddenly cease to revolve, and begin to bend themselves upward. When they have reached a horizontal position they begin to revolve again.

The tip of the tendril is slightly hooked, and the concave surface of the hook is highly sensitive to touch. As soon as this surface strikes a stick, the tendril begins to coil and to draw the plant up to the stick. This tendril may be readily deceived, for if we touch the concave surface ever so lightly with the finger it will begin to curve sensibly in one or two minutes. If the touch

is rough, the tendril will, after a time, coil up into a complete spiral, and its motion will cease. The tendril will eventually discover its mistake, however, and will uncoil and begin again to revolve.

One of the peculiarities to be noticed in connection with the twining of plants is the fact that with very few exceptions all the individuals of one species always twine in the same direction. Most plants twine in an opposite course to the movement of the sun or the hands of a watch. Such twiners are the morning-glory, wistaria, wax-plant, trumpet-creeper, and many others. Among those which twine in the opposite direction the hop and wild bindweed, or climbing polygonum, are familiar examples.—*Harper's Weekly.*

—★★—

"It Takes Two"

A LAD of seventeen was telling an older friend, recently, of an experience he had had that day. As the apprentice of a carpenter, he had been sent to a saloon to take the measure for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down, and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," replied the lad, frankly, "I'd rather have had it than some other kinds. You see, it takes two to make temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side—the personal side—we must answer for, and no excuses will save us. "It takes two," and one of the two is always our own responsible self.—*Michigan Christian Advocate.*

—★★—

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 3, 1911

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

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Are you looking for a better future? — Read the study on Rev. 21:1-8 on page 6.

It is not politics which the world needs, not even “Christian politics.” It needs the living principles of righteousness found only in Jesus Christ.

Stable and just government is what the world needs, what the true, the honest, are longing for. Its basis is found only in God; and yet men reject His law. Why?—The answer is found in Rom. 7:8.

We do not wonder that the Humane Press Bureau utters emphatic protest against the training of schoolboys “to shoot at targets on the school premises, under the instruction of military men. They are there trained to use army rifles, wear cadet uniforms, and to look upon themselves as possible recruits for the army.” These are parts of the plan which is called “military drill” in the public schools. It is designed to include all boys from twelve years old upward; and we agree with the bureau that such drills present wrong ideas, ideas opposed to ethical principles, false ideas of patriotism, and absurd and silly in public schools, unless we are to confess ourselves a war nation, rather than a peace nation. It is expensive, too; nor does it result in the physical and moral good claimed for it by its advocates; it emphasizes the false principle that might makes right, and behind it all is just what is predicted in Rev. 16:13—the demons that go out into all the world to prepare them for the great day of battle of God Almighty.

The city of Pasadena has set a preacher to watch the police department. We are not criticizing the city; but a minister of the Gospel of Jesus Christ who accepts such a position steps down from his high and holy calling. Think of the Master doing such work!

The National Reform Association is planning to hold a “World’s Christian Citizenship Conference on the Pacific Coast in the midsummer of 1913.” Portland has offered \$15,000 for the conference, at which it is estimated there will be in attendance 20,000 persons. So the Rev. J. S. Martin, general superintendent, informs us. Portland’s offer has been accepted for June 29, 1913.

We note Great Britain has now seventy-five submarines—more under-water war-ships than any other navy, and she has more Dreadnoughts. Her latest submarines are what are called the “E” type, which displace about 800 tons, and are in fact, tho not in name, small cruisers, able to travel beneath the surface or on the surface. Upon the surface the rate is about 15 knots an hour, while beneath the surface it will be considerably higher than has hitherto been obtained. Their length is about 176 feet, with a breadth of 23, driven by the most powerful engines ever yet put into submarines, using heavy oil, under condition of absolute safety.

Only a short time ago it was concluded, even in military circles, that as an argument for peace the aeroplane exceeded all other armaments, that the tremendous danger of aeroplanes dropping bombs was so great that men would fear to go to war, that all great and expensive armor and guns would be rendered useless; but in a despatch from Washington dated August 24, we are told that a one-pounder gun, designed by Rear Admiral Nathan C. Twining, chief of the Naval Bureau of Ordnance, is capable of putting the aeroplane out of service. Its first test proved successful, but its subsequent trial demonstrated that it would be more effective still. The new gun sends a shell 18,000 feet into the air, at an angle of eighty-five degrees. The shot flashed accurately for 10,000 feet. The military men felt that it had certainly demonstrated that the aeroplanes could be met by guns, and a great deal of their terror removed.

Superficial Study.—It is worth while to meditate a little upon a text. One who has a theory to uphold regarding our Lord’s forbearance, says:

Satan had only tempted Judas before the last supper. Luke 22:3. After the supper Satan entered into him. John 13:27. Before the supper he could have repented; after he ate and drank unworthily, and Satan had entered, his sin was greater than could be forgiven.

It was before the Lord’s Supper that Judas criticized the anointing of Jesus, because he coveted the money expended. It is expressly said, “He was a thief.” John 12:3-6. It was before the supper, hoping to make up what he had lost in failing to get the price of the nard, that he bargained with the priests for the betrayal of his Lord. Mark 14:10; Matt. 26:14-16. It would rather seem that Judas had not only been tempted, but had yielded to the devil’s temptations. At the supper he utterly rejected the proffers of mercy, and rejected the warning.

Eating and drinking “unworthily” has reference to manner, not to character. Of course character is behind it; but the injunction in 1 Cor. 11:27 pertains to “unworthy manner.” See A.R.V. This is the meaning of the adverb “unworthily.”

No sin is so great that God will not forgive; the trouble lies with man. Judas had yielded to sin till he could not repent, had no desire to repent; no godly sorrow; and the willingly unrepentable sin is the unforgivable sin.

If the mishaps of the journey equal the mishaps of the starting, none of the men who are competing for the \$50,000 prize for flying across the continent will win. All of them seem to have had some very hard times.

The Middle East.—The *Weekly London Times* of August 25 states that there are negotiations now in progress between Great Britain and Turkey concerning the Bagdad railway question. These are not progressing wholly favorably; that is, there are proposals and counter-proposals. Great Britain wishes to participate in that Bagdad railway, and desires economic equality with other powers, because she fears that some other power may have control and affect British interests on the Persian Gulf, and it is felt that to sacrifice any of her interests on the gulf would be a serious mistake. The power which Great Britain seems to fear above all others is that of Germany. She feels that there is great danger of Germany’s having a controlling influence not only in Turkey, but upon the Persian Gulf. There has also recently been an agreement arrived at between Russia and Germany on Middle-Eastern questions. But the *London Times* thinks that this will not affect Russia’s alliance with France, or her friendship with England. It solaces itself with the thought that in this agreement between Germany and Russia there is nothing that can be productive of misunderstanding between Russia and her friends; that it is simply and solely a trade agreement, or what might be designated by a broader term, economic agreement. But in this agreement there is a promise given by Russia not to oppose the Bagdad railway scheme, but rather to further the connection of the line, when connected with the Persian capital by means of a railway from Teheran to Khanekin on the Turkish Persian border; and if this line is not completed within four years, Germany becomes free to apply herself to the Persian government for the concession. On the other hand, Germany pledges herself not to support the construction of any railways between the Bagdad line and the Russian and Persian frontiers; but this aroused such a storm of indignation in Constantinople that the existence of the agreement was denied. The *Times*, however, declares that altho it is not included in the public agreement, “it would be rash to assume that no understanding has been reached on a point to which Russia is believed to attach considerable importance.” All of which things go to show that the Middle-Eastern question is far from settled, but that in all the agreements and questions which arise, and in all the progress that is made, Germany seems not only to hold her own, but to make certain gains.

A Greater Principle.—Walter McArthur, a labor leader in San Francisco, editor of the *Coast Seaman’s Journal*, uttered a worthy sentiment in a speech delivered September 7 in San Francisco: “I would die for the principle of unionism; but there is a bigger principle than unionism. That is the principle of free speech, free thought, and a free ballot.” He also defines what a “scab” is: “The ‘scab,’ rightly understood, is one who violates the solemn pledge of his organization, which provides that any man shall vote as he pleases.” Mr. McArthur therefore would not call any one who has not joined a union a “scab.”

Since August 2 there have been eight assassinations, or attempts at assassinations, of public officials in Russia, the last of which was the killing of Premier Stolypin, who has been called “the iron man of Russia.” His repressive measures upon revolutionists have been very severe. It is feared by officials throughout Russia that another reign of “red terror” is beginning. We have no defense for the revolution; but the recurrence of conditions of a few years ago may bring Russia to her senses, and lead her to give a little more liberty to her people. The Jews, fearing a new massacre worse than any yet recorded, are fleeing from the country in great numbers. The assassin of Stolypin has admitted that other high officials are marked for death.

Says the “Western Watchman” (Roman Catholic), “New Mexico is a State at last—the first thoroly Catholic State in the Union. It will give a good account of itself.” It will be worth while to watch it.