

SIGNS OF THE TIMES

PROPHECY

2 Peter 1 : 16-21

WE did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His majesty.

“For He received from God the Father honor and glory, when there was borne such a voice to Him by the Majestic Glory, This is My beloved Son, in whom I am well pleased :

“And this voice we ourselves heard borne out of heaven, when we were with Him in the holy mount.

“And we have the word of prophecy made more sure ; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts :

“Knowing this first, that no prophecy of Scripture is of private interpretation.

“For no prophecy ever came by the will of man : but men spake from God, being moved by the Holy Spirit.”



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3841—The Beast That Was and Is Not

Please explain Rev. 17:8-11.
W. B. R.

The understanding of this chapter involves a study of chapter 12, and to some extent of chapter 13. For this study we have not space in the "Question Corner." We will say in brief, however, that the beast with its seven heads represents the dynasties through which Satan has wrought against God's work in the past. The beast itself stands for church-and-state government over the great, dominating kingdoms of the world. The different heads represent different phases of that government. The beast becomes the beast of the head, while that particular head exists, for these heads are not contemporaneous, but successive. That is, they do not all exist at one time. One follows the other. The first of these heads was the Babylonian, under which the people of God went into captivity. Following that was the Medo-Persian, then the Grecian, then pagan Rome, then papal Rome, the fifth head, the fullest and worst union of church and state which the world ever knew. This fifth head is shown in verses 3 to 6, the government itself represented by the scarlet colored beast, the apostate church by the corrupt woman who sits upon it. This beast passed away, or in other words, this phase of the beast came to an end, when the power of the Papacy, through the state, was taken away in 1793-1798. Since that time the Papacy has had no general jurisdiction over the governments of Europe. Following that, however, there was a condition of things akin to the Papacy in some respects, yet so different as to constitute another head. Instead of having one general union of church and state, the different countries themselves set up their own national churches, and each formed the union of church and state in itself, yet all of them generally after the same pattern; and this constituted the sixth head of the beast power, an utterly unsatisfactory condition both to government and to church. But the prophet sees beyond this. He sees a restoration of the fifth head. "The beast that thou sawest," that is, during the wilderness state (compare with chapter 12:6), when apostasy was riding in triumph, and the church of God was hunted and torn and persecuted, is restored, making "the beast which thou sawest and is not" during the time of the sixth head. During the closing days of that sixth head, the seventh is about to come out of the abyss and to go into perdition. There is where we stand at the present time. The whole tendency of the world is toward a union of church and state, and that will be consummated under the Papacy. Then will be restored the fifth head. Just beyond that lies perdition to everything connected with church-and-state government and identified with sin.

It has been predicted that the Papacy would never be restored. It has been predicted that we would never see a recrudescence of the Dark Ages, and therefore they that dwell on the earth shall wonder when they see the beast, how he "was, and is not, and shall come." It is only the wisdom of God which can interpret this, and the interpretation must come through the agreement with the Bible.

The seven heads are seven mountains, and these mountains represent seven kings. Not "there are seven kings," but "they are seven kings: five are fallen"—as beast powers—Babylon, Medo-Persia, Grecia, Rome pagan, Rome papal. "One is"—the mixed condition of Protestant and Catholic state governments in the old world; the other "is not yet come"—a restoration of the Papacy. "When he cometh, he must continue a little while." This same beast is also an eighth, that is, according to our understanding of the text. Just previous to the time when the Papacy shall be developed again, there will be a socialistic organization developed as a hope of saving the people from calamity in this old world; but the earth is waxed old, calamity continues, and to save themselves the socialistic governments of Europe, or "the united states of Europe," will restore the Papacy, the two counted singly making eight, but the two last together forming one, making up the number of the heads as in Revelation 12 and 13, so that the very last head combining with the seventh head is an eighth, and is also one of the seven, because it is a restoration of one of the seven. This will give our inquirer some suggestions for further study in the matter.

3842—Paying Tithe

Why do your people pay tithe, when Hebrews 7 teaches that it is not binding on the people of this day? Verse 12 says there was a change in the law; and was not tithing included in this?

A Reader.

The law of which Heb. 7:12 speaks is not the law of tithing, but the law of the priesthood, for it is the priesthood that is under discussion. The context clearly shows this. Note verse 11: "If there was perfection through the Levitical priesthood;" and then also verse 13, that Christ came of a different tribe. The law of the priesthood was that it was to come from the tribe of Levi, but Christ came from the tribe of Judah. The tithing antedated the law. Abraham paid tithes, and so also did Jacob. In fact, Hebrews 7 is confirmatory of the obligation of the tithe, for Christ is a priest after the order of Melchizedek, and in that sense we are living under the Melchizedek priesthood; but Abraham paid tithe to Melchizedek, and therefore the children of Abraham, or the children of faith, ought still to pay tithe. The simple fact is that tithing is an equitable arrangement which God has Himself given for the support of His gospel work. We know that there are those who object to it, and say that a Christian ought to pay all. And that is true, he ought to acknowledge that all he has belongs to God; but after he acknowledges that all he has belongs to God, certainly he would be willing to set aside a tenth, as the Lord has declared, for special support of the gospel ministry. We have the same objection regarding the Sabbath day. Some will tell us that they keep all days holy; but if they keep all days holy, they ought to be willing to keep one as God has Himself directed. But the man who contends that he keeps all days holy, generally keeps none sacred to the Lord. And he who contends that all that he has belongs to God, and consequently he doesn't need to pay tithe, usually pays very much less than a tithe for the support of the Lord's work. The whole history of the work of God shows, with hardly an exception, that those who have been faithful to God in paying tithe, by simple, glad faith, have always been blessed by it, and the church which has done this has ever prospered.

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3843—Baptism

Does God ever use the participle in giving a command? Is the word "baptizing" included in the commission? Please analyze or diagram this 19th verse of the 28th chapter of Matthew.

A. D. M.

The participle is often used in the Greek. The Interlinear New Testament, by Hinds & Noble, gives the following literal rendering of the passage: "Going therefore, disciple all the nations, baptizing them to the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." It is impossible to separate the participial clause from the main sentence. In the Revised Version there are two verbs, "go" and "make"—"Go ye therefore, and make disciples." The literal Greek implies that they are going, will go in the very nature of things, but "going, disciple all the nations," or make disciples of all the nations,—that is, from among all the nations,—and having made them, will baptize them into the name of the Father, and of the Son, and of the Holy Spirit. It is just as much a part of the command as teaching is. Baptizing them, teaching them, properly follow the making of disciples. Making disciples is the first thing, that is the essential thing, that is precedent to the baptizing; but having made disciples, baptize them. And the teaching is all-inclusive,—"teaching them to observe all things whatsoever I commanded you." We do not know that it needs more analysis than this. Mark 16:15 reads, in the Revised Version, "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation." But the Interlinear Greek reads, "And He said to them, Having gone into all the world, proclaim the glad tidings to all the creation." There we have the participle "having gone," instead of "go" in our common English version. There will be found many cases of this kind in the Scripture. We have the command to the believer, "Repent, and be baptized every one of you." This must imply a corresponding duty on the part of Christ's servants who baptize.

3844—Returning to God

Can an impure, unholy, and defiled soul return to God who gave it when the body dies?

J. R.

We nowhere read of the soul returning to God. We do read that the spirit returns to God. Eccl. 12:7. It might be said of the soul, in one sense, that it returns to God. It depends on the definition which we give "soul." If by soul we mean person, certainly the person does not return to God defiled and unclean. If we mean simply life, why, it came from God as life, and it goes back to God as life. It could not be spoken of as defiled, in the abstract. That life God will give back at the resurrection, but we are nowhere told that that life has form, or character, or personality apart from the body. The scripture in Eccl. 12:7 seems to have reference to the ordinary, common life which man loses at dissolution, tho there are some who hold that it has reference to the higher life, that which God gives to His believing children. God does not in any wise count a man a double being, or a triple being. The normal man has body and soul and spirit, but it takes the three to make the man. When these are separated, death ensues, and the dust returns to the earth as it was, and the spirit goes back to God. It came from God as life; it goes back to God as life. It did not come from God a living, conscious entity, nor does it go back to God in that way. A simple understanding of the fundamentals will meet all these objections.

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3845—Withdraw Their Shining

In what sense, and at what time, do you think that the stars shall withdraw their shining, as expressed in Joel 3:15?

D. W. C. M.

We do not know how this will be manifest. It seems clearly evident, however, that it is literal, that it comes at a time right in connection with the ushering in of the day of God. Clearly it seems to us that it does not refer to the dark day of May 19, 1780, foretold in Matthew 24 and Mark 13, or referred to in Joel 2:31. They are signs of His coming, but the darkening of the third chapter seems to have reference to the great cumulating events which usher in the day of God, which come right in connection with the close of probation. This seems taught in Isa. 13:9, 10: "Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger. . . . For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil," etc. The events predicted we understand are literal, the time right in connection with the ushering in of the day of God; but just how it will be brought about, or the manner of the manifestation, we do not know.

OUR BIBLE BAND

Schedule for the Week Ending September 14, 1912

Sunday	September 8	Matthew 22
Monday	" 9	" 23
Tuesday	" 10	" 24
Wednesday	" 11	" 25
Thursday	" 12	" 26
Friday	" 13	" 27
Sabbath	" 14	Psalms 93, 94, 95, 96

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Our readings extend from Matthew 22, the marvelous answers which Jesus gave to His captious critics who sought to cause Him in some way to stumble, to His death upon the cross, closing with Psalms 93 to 96. Of thrilling interest are these last days of our Lord's life on earth,—the woes upon the teachers and responsible men of the nation, which almost broke His heart; His prophecy of His coming and the end of the world; the lessons of warning; and the parables of the virgins and the talents. His last supper with His disciples, the farce of the trial through which He passed, the awful agony of Calvary, ought to impress upon the readers' hearts lessons which can never be forgotten. And the psalms for the Sabbath day ought to be joyful songs of praises in the hearts of the readers, for Christ died that we might see and enjoy and know all these blessings which the songs of Israel teach us.

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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EDITORIAL

"The Forerunner of Christ"

THE following is part of a story of a great reformer: "And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, Repent ye; for the kingdom of heaven is at hand. For this is he who was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight."

ONE of the most remarkable characters of the Scriptures is John the Baptist. He was not a great father, like Abraham; he was not a leader, a lawgiver and organizer, a learned author, like Moses; he was not a miracle worker, like Elijah or Elisha; he was neither warrior, nor poet, nor literary, like Joshua, or Isaiah, or David, or Ezekiel; he was not a maker of proverbs, like Solomon. He wrote no book, wrought no miracle; yet it is said of him by the Lord Jesus Christ, "Among them that are born of women there hath not arisen a greater than John the Baptist." In what did his greatness consist?

His greatness was not in his birth or education, humanly speaking. His father, Zacharias, of the course of Abijah, was a humble priest, with a humble wife, Elisabeth. Both were faithful, righteous, devoted, doing their simple duty, and becoming aged in the service of God. John was a child of their old age, foretold by God's angel, and a subject of prophecy at his birth. He was doubtless carefully reared, and taught by his parents in his early childhood, but in the later days of his youth his time was spent apart from man, in the solitudes. This one sentence tells the whole story of his early life: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Is-

rael." Surely, according to modern ideas, an inadequate education for his work, whatever it might be.

BUT, first, like Elijah of old, he was trained of God. His early training, largely by his mother, like that of Jesus, was from the Scriptures, until he was saturated with their story and spirit. In the deserts of Judea, in mountain and plain, by river and sea, in storm and tempest, in sunshine and calm, under the open starry heavens, he had learned to know God, had communed with Him, had come to appreciate His unsearchable greatness and power.

HERE, too, he learned his mission. Might-

ier, man never knew. He was to be the herald, precursor, immediate messenger, of the Son of God to this world. "A prophet?" said Jesus. "Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send My messenger before Thy face, who shall prepare Thy way before Thee." Some great men have small missions, and grow little; some little men have great missions, and grow great. John the Baptist had greater mission than prophet had ever before known.

MIGHTIER mission than to be the immediate messenger of the Son of God, mortal never had; but the man was worthy. He

had the marvelous power to sink himself out of sight, and rejoice in the success of One whose glory utterly eclipsed his own. Power greater there could not be. It is the acme of Christian experience. The prophecy which went before called him Elijah. Jesus declared him to be Elijah; but when the committee from the Sanhedrin went out to interview him by the Jordan, and demanded who he was, "he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet."

JOHN did not do as did one priest of his day—the historian Josephus—give a long list of honorable ancestors. He might have done this, but he eliminates all reference to himself, all that would in the world's eyes bring distinction, or elevate him. "I am the voice of one crying in the wilderness,"—only a voice. More than six centuries had passed since Isaiah had uttered the prophecy. During all that time, it had been silent, unful-



Titian

"The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight"

filled. But when God's time came, the message found the man. The message was great; it was of God, eternal in its import, omnipotent in its effective operation. And the man, giving himself undividedly to the service of God, was made great in the mightiness of the message. So it ever is. All the power, all the authority, all the infallibility of the servant, lies in the message of God that he bears. All the power to forgive, or absolve, or curse, or cleanse, lies in the Word, not in the workman, only as the workman is the voice of the Word.

THIS means self-surrender; and John met this — met it so thoroly that he could rejoice in the sense of his own diminishment, because it redounded to the glory of the Master. His disciples were jealous for him; they wished to arouse his jealousy. They said, "Rabbi, He that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him." What was the reply? "John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease." Only those baptized of the Spirit of God could give true utterance to such sentiment. Knowing that he must decrease, knowing that all the power and influence that he had in Judea should fade out before the influence of Christ, even as the stars fade before the sun, yet in that very loss his joy was made full, made full because it exalted the Master whom he came to serve.

JESUS declared that "if ye will receive it, this is Elijah, which was for to come." The angel who foretold John's birth declared that he should have the spirit and power of Elijah. He fulfilled in part that prophecy found in the last verses of the Old Testament: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah was a type of the herald of the first advent, John the Baptist; he was also a type of those who should give God's last message to the world. How the characters of Elijah and John, and the messages which they bore, harmonize in spirit with the prophecies which the Lord has spoken concerning the days in which we live! Take, for instance, the great, positive part of the threefold message of Rev. 14: 6-14: "And I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, *Fear God, and give Him glory*; for the hour of His judgment is come: and *worship Him* that made the heaven and the earth and sea and fountains of waters." And other prophecies which speak of that message, and the context of that which we have quoted, show that God's last great message is to close with all earthly glory in the dust, and the Lord alone exalted in that day. And therefore those who give that message to the world, heralding the second advent of our Lord, must, as did John the Baptist, so fully yield

themselves to Christ that His glory shall be first in everything, that they will rejoice in whatever may come to them, only so that His own cause may be advanced. The messenger is not greater than his message, in God's plan. God's message now is pregnant with all the mightiness and power and meaning of all past messages. He who will let it possess his soul, recognizing, appreciating his own utter insignificance and God's greatness, may not be counted great in the sight of man, but he will be great in the sight of God, and his reward may be safely left to the wisdom and love of his Master. W.

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The Infinitude of Space

IT is impossible for the human mind to put any limit to space. We run out into the unfathomable abyss as far as imagination will carry us; and when we have reached the utmost limit and imagination carries us no farther, we can not say to ourselves, "Here is the end;" for immediately the only barrier we can conceive is something like to a huge wall, and beyond this exists still untraced and immeasurable space. We can imagine as much beyond our limit as exists this side of that limit; and we can call this distance a unit, and multiply it by any factor that we are pleased to choose,—a thousand, a million, or a billion times, any number of times,—and still we can think of as much space beyond as that which we have covered by our multiplication.

Mathematically the human mind can find no limit to space. From this fact of mind, many argue that there can be no limit to space—that it extends out beyond forever, like eternity. But when we come to this decision, the mind is struck with the awful disclosure,—space without any limitation whatever! The mind grows dizzy with the thought; the heart is dumb with awe. Can it be so? Is there no limit to space?

We will suppose it is evening. Look yonder at the Milky Way. "A band, or irregular stream, of soft light is perceived, with stars at intervals dotting its surface. We get an opera-glass, and look through it. Behold, many more stars are visible, with the band of light still beyond. We get a small telescope, and look through that. Very many stars may be counted; and still the band of soft light shines beyond. We go to an observatory, where a large telescope may be found; and through its great tube countless stars gleam forth, hundreds and thousands of them, where first, with the naked eye, we saw only a few twinkling specks; yet still the band of light shines on behind, unchanged. Lastly, we go to America, and observe the Milky Way with the most powerful telescope yet made. A wondrous company of innumerable stars glitter; yet, still, beyond and behind, we have, as ever, the dim, soft light, not even now done away, not even now resolved wholly into stars."—*Agnes Giberne*.

Can we ever get to the end of it—this vast universe? Can we ever be able, no matter what our powers, to say, "This is the limit; we have seen everything in this direction"? Is there *no* limit to space? Have we no *certain* answer to this question?

"Suppose that one of the highest order of intelligences is endowed with a power of rapid motion superior to that of light (186,-

000 miles a second), and with a corresponding degree of intellectual energy; that he has been flying without intermission for six thousand years, and will continue the same rapid course for a thousand million years to come. It is highly probable, if not absolutely certain, that at the end of his vast tour, he would have advanced no farther than the 'suburbs of creation;' and that all the magnificent systems of material and intellectual beings he had surveyed during his rapid flight, and for such a length of ages, bear no more proportion to the whole empire of Omnipotence than the smallest grain of sand does to all the particles of matter contained in the ten thousand worlds."

"Were a seraph, in prosecuting the tour of creation in the manner now stated, ever to arrive at a limit beyond which no further displays of divinity could be perceived, the thought would overwhelm his faculties with unutterable emotions; he would feel that he had now, in some measure, comprehended all the plans and operations of Omnipotence, and that no further manifestations of the divine glory remained to be explored. But we may rest assured that this can never happen in the case of any created intelligence."

And now the brain, lost in the frightful sweep of its thought, fairly swims in its efforts to comprehend the infinite. But is this all true?—It seems true; it seems reasonable, and almost certain. But in answer to this question, have we naught but speculations, and reasonings, and *almost* certain probabilities? Is there no word from God?—Yes. Wondering and questioning, I turn to His Word, and read: "Thus saith the Lord; *If heaven above can be measured, . . . I will also cast off all the seed of Israel for all that they have done, saith the Lord.*" Jer. 31:37. Ah, my soul, that Word must be sure. "Saith the Lord" comes as the introduction, and "saith the Lord" follows as the close. "Thus saith the Lord; *If heaven above can be measured, . . . I will also cast off all the seed of Israel for all that they have done, saith the Lord.*" "Saith the Lord," and "saith the Lord,"—surely this must be true!

And what is it that the Lord says?—He says that if heaven above can be measured,—not if you or somebody else can measure it; but if it can be measured, no matter how,—He will give Israel up, and thereby acknowledge that He has failed. If even His works can be measured by His creatures, then He acknowledges that He will no longer appear before them as God. He will give it all up. It will go on record that God has failed. But blessed be His name, He can not fail. He "never faileth." 1 Cor. 13:8. "*He shall not fail* nor be discouraged." Isa. 42:4. "Thus saith God the Lord, He that created the heavens, and stretched them out; . . . I the Lord have called thee in righteousness, and will hold thine hand, and *will keep thee.* . . . I am the Lord: that is My name: and *My glory will I not give to another.*" Isa. 42:5-8. Israel will not be cast off, and therefore the heavens can not be measured. One is as sure as the other, and each is as sure as God is true.

Space is immeasurable, and God has taken this fact as the everlasting foundation of one of His promises. Thus does He link His

Word and His works. And when you think of the awful infinitude of space, will it help you to realize the surety of His covenant? As you look out yonder into the abyss that reaches onward to the stars, yea, that stretches into an expanse as measureless as eternity, will your soul rise to the thought that thus there is no limit to all that He will do for your soul? God help us all to realize that forever and ever we shall be unable to see all that there is to see of His goodness, and of the "exceeding riches of His grace in His kindness toward us through Christ Jesus," even as we see, and ever as we see, that there is no limit to the infinite fulness of His works.

May God's promises be to us all this. And filled with thoughts of the majestic and stupendous power that upholds the soul who trusts in God, like Jeremiah when the truth was first revealed to him, may we say, "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jer. 32:17. R.

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An Infallible Standard

IT would seem that every reasonable man must recognize that God must have some immutable, infallible standard by which to try beliefs and acts, and that this standard must be of such purity as to be acknowledged by all, so unambiguous as to be readily understood, and given in such a way that its divine authority could not be questioned.

The necessity for such a standard is found in the fallibility, mutability, and inconsistency of man's mind and nature. Many men imagine as real that which does not really exist. Many elevate conscience as a guide, when conscience simply means an early education, warped, twisted, and perverted. Conscience is one of the most elastic, ductile, and pliable of the elements which make up man's moral nature. Of itself alone it is not to be depended upon. It would be like regulating a clock or chronometer by itself.

Many follow what they have come to believe to be the voice of God, but which in reality is the voice of the devil, or of a corrupted imagination controlled by the devil. They not only follow such a course themselves, but are determined that others also shall follow it. All along the ages are the marks of those who were a law unto themselves. No two of them agreed, and no one of them was consistent with himself. There is no way of testing such individuals in themselves; therefore there must be an immutable, infallible rule.

God has given just such an infallible, immutable rule in the Decalogue. Its purity is acknowledged by all. Its language is simple, straightforward, and unambiguous. It was spoken by the voice of the Creator of the heavens and the earth in the presence of marshaled thousands, and engraved by His own finger in the tables of enduring rock, thereby showing its importance, unchangeableness, and divine authorship. To that law—to its integrity, purity, all-comprehensiveness, and immutability—every Bible writer who has spoken upon it has borne faithful witness. It has been reserved to latter-day Christians and prophets to depart from the testimony and examples of

Holy Writ, and from the testimony and example of our Lord Jesus Christ. By them conscience is placed above the Word of God; feeling and "experience" are above faith in the Word; numbers count more than the testimony of the Bible; tradition is above the law of God. With one the church is the standard, with another conscience is the guide, with another it is something else. Certainly the infallible rule of God's law is demanded.

Take two examples of the law as the one and only standard of belief. In speaking of the manifestations of the work of the enemy, and of those who will seek information from familiar spirits, or the spirits of the dead, the prophet Isaiah (8:20) says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Says our Lord (Matt. 7:20-23): "Wherefore by their fruits ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

Twice the law is presented here as the standard; once as "the will of My Father" (see Ps. 40:8), and once in a negative sense, namely, God will not know those who work iniquity, or lawlessness, or lawbreaking. That prophet whose teaching would draw a soul away from God's law or Word is either woefully misunderstood or else is a false prophet. "Blessed are the undefiled in the way, who walk in the law of the Lord."

W.

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And Yet They Do

THE *Deliverer*, published in Lincoln, Nebraska, by the Rev. Walter K. Williams, referring to the position of Seventh-day Adventists on the meaning of "Mystery, Babylon the Great," etc., of Rev. 17:5, says they believe that the Roman Catholic Church is the mother and "that we of other denominations are her daughters, because the Roman Catholic Church observes the first day of the week, which we also do," and then the editor states:

"We do not keep this day as our Lord's day because the Roman Catholics do it nor because Constantine made Sunday legally the Christian's sabbath. We observe it because we are taught in the Scriptures to do so. Besides we know that the disciples of Jesus began to do this immediately or very soon after the resurrection of our Lord, and that it has continued to this day. Acts 20:7; 1 Cor. 16:1 and 2."

Now we do not question the motive or belief of those who thus aver. We grant that they are honest, intelligent, conscientious. But it is true, nevertheless, that Protestants to-day are observing Sunday because they received it from the traditions of the past and not from the Word of God. Proof: (1) The texts cited above—the best, evidently, the writer could bring—make no reference to the holiness of Sunday, give no command for its observance, save in commanding a secular task on that day, refer to no law or

commandment of God declaring the day holy. Acts 20:7 records a remarkable night meeting on what would be our Saturday night, and the next day was spent in travel. 1 Cor. 16:1, 2 refers to a private reckoning at home of one's income after the week is over—a purely secular duty. If in these cases the second day of the week were mentioned, no one would take it as authority for second-day sacredness. Why not admit the fact, which many do, that there is not a scintilla of evidence that Sunday was or is designed to take the place of the Sabbath; that it is not in any sense a sacred day; that there is neither command nor example for it which would be considered of any worth if another day were mentioned; that it was many years, nay, centuries, before it was called a sabbath or considered sacred; that all the sacredness which attaches to it is in the application of scriptures to the Sunday which belong to the Sabbath alone; that it was preserved and passed on into Protestantism by the Roman Catholic Church; that every argument used by Protestants, with perhaps the exception of the unlearned one on the Greek, to support Sunday sacredness, is received from Catholics, even to the last, coercion?

Now, our friendly critic the *Deliverer* evidently believes he is observing Sunday as a Bible day, but unconsciously he is passing on the well-worn counterfeit coin of apostasy, which will not ring true to the government requirement. Let the *Deliverer* labor to deliver its readers from this child of apostasy also. The genuine is infinitely better. W.

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The Importance of the Sabbath Question

SOME years ago a prominent advocate of Sunday laws said: "Approached on any side, a discussion of sabbath [Sunday] desecration opens up every living topic agitating the public mind." "In the Sunday question centers the problem of law enforcement and civic reform."

These words are quoted as the expression of a sentiment growingly prevalent among a religio-political class, which "will not down." We have again and again said, during a period of years, that one of the absorbing questions in religious and political life would be the Sunday question, and people laughed at the idea. We now see the beginning of the end. All the so-called civic, municipal, Christian citizenship, and temperance reforms are more or less tied up with the Sunday-law question. Pressure is brought to bear on politicians, or men seeking political preferment everywhere; and many of them who see its injustice, yield to pressure. Political parties make all sorts of promises to catch the Sunday-law vote, and the Sunday-law man pledges his candidate. How long will it be before such methods force upon statute-books a general Sunday law, hated by the very men who place it there, or under the Initiative placed there by men who are deceived, but who hope that the law will prove harmless? But, reader, place it there, and union of church and state is accomplished. Jesus Christ and His gospel are forsaken for the gospel of force, and the state assumes the place of God over conscience, and in doing that very thing, becomes antichrist. W.

A Spiritual Autobiography—III

By J. A. L. Derby

The Immutability of the Law

NOTWITHSTANDING I had found abundant Biblical evidence—much more than I gave in my last article—to convince me of the perfection of the Decalogue, the same question remained concerning the whole ceremonial law. Did God ever give an imperfect law of any sort?

When a person begins to study the subject of the law in the Bible, he is very soon impressed with the fact that the time of technical definitions and distinctions had not arrived when the Bible was written. The term “ceremonial law” does not appear in Scripture. Neither does the term “moral law.”

The word “law” is found with almost every shade of meaning, in the Bible; but the meaning has to be determined by the context. In no place does a Bible author designate whether he is speaking of moral law, ceremonial law, or of law in general. Paul uses the word in still other senses than these. For lack of space, the various uses of the word can not be here illustrated.

It is of course clear that the Old Testament contains a ceremonial law. But was not that law moral? The answer to this question depends on our definition of “moral.” If we define it as “pertaining to duty or obligation,” the law of ceremonies was certainly moral. If it was not, then God was guilty of the inconsistency of giving a law to which no obligation was attached. Further, to say that the whole Mosaic code, exclusive of the Decalogue, was ceremonial, would be to include many laws quite as “moral” as anything in the Ten Commandment code, as the law of tithes, of marriage, of slavery, etc. And again, in a theocracy, where God Himself is king, does not even the civil law become moral? After much thought and study, I concluded that to attempt to convince a prospective convert that only the law of the two tables is moral, and that the ceremonial law was non-moral or unmoral, would be difficult to do with an array of texts. Neither is it possible to give to the former law exclusively the title “law of the Lord,” or “law of God.” Such texts

as Luke 2:21-24, 39; Neh. 10:29; 8:8, 18; Ezra 7:21 (compare verse 6), 10, 26; 2 Kings 18:6, make this distinction of the two laws Scripturally impossible. Better to attempt to diminish nothing of the moral obligation attached to any command or law of God. If God commands baptism, or the Lord’s Supper, or foot-washing, it can not be neglected without sin.

What, then, are the facts with reference to the two laws?

mainder of the law was given through Moses, written by him in a book, which book never attained the dignity of a place beside the tables of stone inside the golden chest. There were other things about the chest—called in the Bible the “ark of His testimony”—such as the “mercy-seat” and the cherubim, of a highly figurative character, but easy of interpretation.

(b) Much of the Mosaic law was typical. This fact is so well understood by every Bible reader that it need not be explained here.

(c) The typical law, tho immutable while it lasted, was TEMPORAL, limited to a certain time. The Decalogue is eternal. This last distinction is the one I desire to make clear in the present article.

Unchangeable but Not Eternal

A law expirable by limitation is not necessarily a changeable law. That God made many laws which were to cease to be in force when, being types, they met their anti-type, was no indication whatever that, while they were in force, He would either change them Himself or permit any one else to change them. That no such power was delegated to kings or prophets after the time of Moses, will become evident by a mere reading of the Old Testament. The kings of Israel were executives; they were not legislators. In any way to alter the laws given by God and Moses was wholly beyond their authority. Even as late as the time of Stephen, death was considered to be the only fit punishment for one who should think to “change the customs which Moses delivered us.” Acts 6:11-14. Stephen himself was martyred on this charge.

It would seem that if any conditions would warrant alteration of the ancient law, such were afforded by the chaotic state of affairs after the return under Ezra from the Babylonian captivity. Yet no hint is given that he imagined such a thing possible. On the other hand, let us listen: “They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God’s law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes.” Neh. 10:29.



“LET US”

Building the modern Tower of Babel. “And they said, . . . Let us build us . . . a tower, whose top may reach unto heaven.” Gen. 11:4.

1. On the side of similarity:

(a) They are both the law of God, both moral;

(b) They were both unchangeable.

2. On the side of dissimilarity:

(a) God Himself made a clear and evident distinction between them by such facts as, that His own voice proclaimed the Decalogue from Horeb with a display of His glory most sublime and awful; that He wrote it with His own hand on tables of rock; and that He commanded a golden chest to be made for its preservation, invested this chest with the utmost sacredness, requiring for it reverence on pain of death; but the re-

Not to Be Altered

We might quote here Ps. 89:34: "My covenant will I not break, nor alter the thing that is gone out of My lips." The third and fourth verses of this psalm read thus: "I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up Thy throne to all generations." This makes clear what covenant is here referred to, as do also verses 35-37. It is not the one made with Abraham, or the one made with Israel at Sinai, or the Ten Commandments. The text can be available for our purpose only as it reveals the fact that what God does is never tentative, never a mere experiment. All His acts are final, conclusive. Which, we must remember, is a very different thing from saying they are unconditional, or absolute. It is precisely the failure to distinguish between "final" and "absolute" that has made the confusion in the matter of predestination. God has one unalterable, final plan of salvation. He has never had any other from the creation. But salvation is conditional. It is conditioned on faith.

All the words, statutes, commands, of God are final. He utters all with full knowledge of every relation, obstruction, and contingency that may arise through time or eternity. He does not have to try methods, plans, or schemes, to see how they will turn out. He has never made an experiment. Therefore every law He has ever given was a perfect law.

The text we have just quoted from the 89th Psalm evidently refers primarily to words spoken either through David himself or to David by a prophet, possibly Nathan. Yet God calls them words "gone out of My lips." This principle therefore applies as clearly to the law spoken through Moses as to the law uttered from Sinai. What is the purpose of all the law Heaven ever gave?—To keep His created beings in the way of life, and if they left it, to restore them. To this testifies the Scripture: "The law of the Lord is perfect, restoring [margin] the soul." Ps. 19:7.

When I had traced these truths out in the Scriptures, I saw conclusively that so long as the Decalogue remains, it is unalterable. It is final. It is not an experiment. It was not a type. It was not intended for a symbol. It is the condition of eternal life. If God broke it, He would destroy Himself—die. It is as eternal as the Eternal.

Whose is the impious hand that shall attempt to tear from the Decalogue a single precept?

Free-Will Beings

Not only men, but angels, are free-will beings. It is perfectly obvious that God could get no glory, no honor, and could experience no pleasure, from the servile worship of machines. Neither would a system of reward be other, in that case, than a ridiculous dumb show and pretense.

Both men and angels will be free moral agents to eternity. From this arises the possibility of their refusing obedience to the King of the universe, as Lucifer and a third part of heaven's host did once in heaven. Eternally, therefore, must stand the "royal" law, as a warning of the dire results of such a course. Sin will be sin a billion years

from now, the same as it is to-day. God knows what is best for the universe, its peace and happiness. O that these six thousand years of wo, of the sad triumph of death, were enough to convince us of the results of disregarding the divine law! Brother, have we not seen and had enough of disease and strife, unhappiness and despair?

The law of God is a law of love, and liberty, and happiness, and life. Only obedience to this, by help of the Spirit from on high, can bring lasting peace and satisfaction. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came

into the world to save sinners." "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Yes, Jesus came and died—died to take your place and mine under the violated law of Heaven; died—the King of the universe died—because His law could not be changed; died as the propitiation for our sins—to bring us to obedience. Shall we not avail ourselves of the wondrous plan?

Our Help in Times of Apostasy

By Mrs. E. G. White

GOD has made provision in Jesus Christ that we shall keep the commandments of God. In this age of the world the powers of apostasy are seeking in every way to entice men into disobedience. The very work that Satan did in Eden he is doing to-day. He persuaded Adam and Eve that God had withheld some great good from them, and while insinuating that God had not their welfare at heart, he pretended to have a deep interest in their advancement. Satan's falsehood prevailed; he succeeded in winning their confidence through promising them a greater breadth of knowledge than they had yet attained, even declaring that they should be as gods. God had placed upon them a very slight test. They were simply prohibited from partaking of one tree in the midst of the garden. Yet a violation of this one slight prohibition resulted in the fall of the human race. Tho the action might be accounted small, yet it was disobedience and transgression; and when weighed in God's balances, it was seen to be a most heinous sin. Adam's disobedience to God was the result of unbelief and ingratitude, and led him to take his position on the side of the great apostate, in giving credence to Satan's statements rather than to the word of God.

The history of Adam's transgression is before the human family, and is written for our admonition and warning, that we may realize how terrible is the sin of violating the least commandment of God.

Adam's Transgression and Its Lesson

We have full light upon the fact of how the Lord regarded Adam's transgression, and yet men presume to violate the fourth commandment. After the Lord created the world in six days, He rested on the seventh day, and sanctified the day of His rest, and bade men observe the day of rest throughout all generations. And yet men are repeating Adam's transgression, and are entering into a confederacy with Satan to war against God, in trampling upon the Sabbath institution. The church and the world are choosing Satan for their god and sovereign, and setting aside the God that made heaven and earth and all things that are therein.

Man lost his righteousness through transgression, and "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish,

but have everlasting life." Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is made acceptable. Christ clothed His divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through His imputed righteousness. Through faith in Christ, a man becomes partaker of the divine nature, and is complete in Him, as long as he walks in the light. But when light has come to a soul that has been in darkness in regard to the binding claims of the law of God, and the transgressor refuses to walk in the light, he is guilty before God, and is charged with apostasy. He chooses that sin shall have dominion over him, and therefore the penalty of the law is upon him. By his continued transgression he reveals the fact that he is at enmity with God, that his heart is carnal, and not subject to the law of God. He repeats the transgression of Adam, accepts the insinuations of the fallen foe, takes his place on the side of the man of sin, and exalts Satan above God. In refusing the light, he becomes one with the ranks of apostasy, and chooses to act with the confederacy of Satan.

It was necessary that Christ should take upon Him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandments, which had been preordained in the counsels of heaven. Therefore Christ became man's representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through co-operation with divine agencies, humanity could be pure and holy. By partaking of the divine nature, they could meet the demand of a perfect and holy law. Of Christ it is written: "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

The Merit of Christ the Only Ground

The merit of the righteousness of Christ is the only ground upon which the sinner may hope for a title to eternal life; for Christ has given Himself for us, an offering and

sacrifice to God, as a sweet-smelling savor. An infinite price was paid for man's redemption, not that he might be saved in his sins, not to make void the law of God. Paul says: "Do we then make void the law through faith? God forbid: yea, we establish the law." For tho "by the deeds of the law there shall no flesh be justified in His sight," yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets.

How strange it is that the church and the world are joined together in a confederacy to do a work that God has especially prohibited! They disobey the commandments of God with impunity. The prohibition of God in the Garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family to-day, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that He made the world in six days, and rested — on the first day? — No, but on the seventh day. The same instruction comes to us to-day as when the Lord spoke to the children of Israel, saying, "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations."

The Lord sends messengers of truth to the people; but when He brings words of stern truth to bear upon their consciences, there are many who are in no way pleased or grateful. The message of truth disturbs them in their ease-loving service of God, and they do not like the rugged, thorny path that is pointed out to them. They do not wish to separate from the world, to practise self-denial and self-sacrifice, and to attain to the likeness of Christ. They desire to live at peace, and glorify self, and do not wish to identify their interest with that of Jesus Christ. They count that separation from the pleasures of the world, separation from the world's careless neglect of piety and devotion, is too heavy a cross for them to bear.

In rejection of light, the hearts of men are hardened, and they finally unite with the agencies of apostasy in a work of compelling the conscience of those who do not agree with them, in persecuting and putting to death those who love God and keep His commandments.

The Dragon and the Remnant

The remnant people of God are to endure persecution. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." They are to give the warning message against the power represented by "the beast." The prophet says of this power, which represents the Papacy: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship

him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world." The remnant church of God are to give the warning of the third angel to the world: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

The church of God, despised and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of afflictions. For Jesus' sake they endure opposition, hatred, calumny. They follow Christ through sore conflicts; they endure self-denial, and experience bitter

disappointments; but their painful experience teaches them the guilt and wo of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

Our Saviour and Lord

By George W. Reaser

Christ as Our Judge



CAREFUL Bible student can readily discover three general judgments brought to view in the Word of God. Two of these are investigative and decisive, and one executive. The first of these in point of time, mentioned in Dan. 7:9, 10, takes place before the close of probation, and has to do with the members of our race who, having once been converted, have had their names registered by their guardian angels in "the Book of Life." Luke 10:20; Phil. 4:3. The second, briefly described in 1 Cor. 6:1-3 and Rev. 20:4, immediately follows the close of probation, and deals with the cases of wicked men and fallen angels, its session lasting a thousand years. The third and last is prophetically mentioned in Jude 14, 15, and consists in the execution of "the judgment written" (Ps. 149:9), upon the finally unrepentant and incorrigible.

Cling to the Rock

By Clara Emogene Bowen

While passing through a deep ravine,
Only the railway space between
The rugged rocks on either side,
Stretching out both far and wide,
'Twas there — I knew not what the cause —
The engine made a sudden pause.

A little child cried out in pain,
So frightened at the coming train.
She stood beside her brother there,
In meek appeal, in lost despair.
'Cling to the rock! Hold firm and fast!
The danger then will soon be past."

"Cling to the rock!" the young voice craved;
"Cling to the rock, and you'll be saved."
The children passed, the train was gone;
But in my mind the scene went on.
So like to life I thought her word,
The childish voice that I had heard.

I drew a solemn picture, too;
It is again before my view.
'Tis when a life so fresh and fair,
Unknown to grief, unknown to care,
Is on the track of sin's dark train,
That awful harbinger of pain.

I rush upon the heedless sight,
And cry and shout with all my might:
'Cling to the Rock, my dying friend!
Cling to the Rock till life shall end —
The Rock of Ages, pure and free!
Cling to the Rock eternally."

The first two of these, or the *courts* of judgment, are held in heaven; the third — the execution of judgment — upon the earth. The latter really constitutes the work of gathering out of Christ's kingdom "all things that offend, and them which do iniquity," and casting them into a furnace of fire, to prepare for the setting up of His eternal kingdom in our world, when it is purified and cleansed from sin. The fact that *the earth* purified will be the eternally blissful home of the redeemed, and that the execution of judgment upon the wicked will take place *in the earth*, explains the statement recorded in Prov. 11:31, employed by some to prove the unscriptural doctrine of universal salvation. The text reads, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."

In speaking of the premillennial judgment upon the cases of those whose names have been registered in the Book of Life, Paul informs us that some men's sins *go beforehand* to judgment, while other men's sins *follow after* (1 Tim. 5:24); and Peter states "that judgment must *begin* at the house of God." 1 Peter 4:17.

A few moments' reflection will show the wisdom of holding this judgment session *before* probation closes and Christ comes the second time. When He appears, it is not to hold a session of judgment to determine who are worthy to be the happy subjects of His eternal kingdom. Consider what that would mean. Suppose, reader, that you and I, living near the close of time, as we undoubtedly are, should be called personally before the court of heaven, and there, for a period of years, or until all previous cases from the foundation of the world had been decided, were compelled to wait for our names to be called up in chronological order. Can you imagine anything that would produce more excruciating mental anxiety? Can you think for a moment that the Lord will cause His people to pass through such a painful and unnecessary ordeal? The rejection of many as candidates for eternal life would make the mental strain tremendously more tense upon those who would still be in waiting for the reading of their names. How each one would tremble when his name

should be called by the court crier, lest he should be weighed in the balance, and be found wanting!

Be assured that Heaven has a better, a wiser, a more humane way of conducting the court investigation upon judgment-bound mortals than the one just described. As a matter of fact, none whose cases are pending will be physically present to respond to their names, nor will they know when their individual cases are tried. The great majority, having passed off the stage of action, will be sleeping in their graves while the judgment is in session; and many of those who have been registered as children of God out of the very last generation before the coming of the King, will be living and going about their regular avocations while their lives are passing the final searching test during "court week" in heaven.

The Purpose of the Pre-Advent Judgment

What is Heaven's better way of conducting judgment? This question will be answered by a consideration of the purpose of the judgment in the cases of those whose names have once been recorded in "the Lamb's Book of Life."

The fact that some "who were once enlightened," who had "tasted of the heavenly gift, and were made partakers of the Holy Ghost," and had "tasted the good Word of God, and the powers of the world to come," have fallen away beyond the possibility of being again renewed to repentance, is too patent to require proof. The names of such, altho once written by the recording angels in the Book of Life, will not be retained therein, but instead, will "be blotted out of the book of the living, and not be written with the righteous." Ps. 69:28. While, on the other hand, those who fight the good fight, finish their life course victorious over sin, and keep the faith till the end, will retain their places, the registration of their names in the Book of Life.

Luke informs us that some will "be accounted worthy to obtain" homes in the future sinless world. Luke 20:35. The judgment work is the accounting process by which the decision is reached concerning the righteous dead, that they are considered "worthy" of a part in "the first resurrection" (Rev. 20:6), which is the resurrection to "life," John 5:29. At the close of this investigative judgment, Christ will be escorted by the angels before the Father, to receive His kingdom. Dan. 7:13, 14. How inconsistent, unthinkable, it would be to deliver to Him "the Book of Life," the register of the subjects of His kingdom, and some names still be found therein who had not been "accounted worthy" to receive eternal life! Heaven will not engage in any such procedure as that. The subjects of His kingdom will all be made up while He still acts in the capacity of intercessor and advocate for His disciples. And when the register, "the Book of Life," is delivered to Him after the declaration of His kingship, there will be no more names to be effaced from it. Coincident with His taking His kingdom, human probation closes, and hence a time of trouble for the children of men; but "at that time thy people [the subjects of Christ's kingdom] shall be delivered, every one that shall be found written in the book," Dan. 12:1.

Jesus' Part in the Pre-Advent Judgment

In human courts, each person having a case pending secures an attorney, an advocate, to safeguard his interests. Frequently fabulous prices are paid to secure the best possible advocate. If the individual having a criminal case before the court is not financially able to employ an attorney, it is the duty of the state to provide a suitable counselor at law to plead the case of the accused.

Even so in the supreme court of the universe. Heaven provides the best, the wisest, the most sympathetic Advocate that it is possible to obtain. While the angels have faithfully performed their part in recording the thoughts, words, and deeds of each individual, which record witnesses either for or against the one on trial, angels could not consistently act as advocates for our race, for they were never members of our human family, having been created on a higher plane. There is but one in heaven who can consistently act as advocate for humanity. He is the member of the Godhead who was "made in the likeness of sinful flesh," who "was in all points tempted like as we are," who was in all things "made like unto His brethren," who is our elder Brother, and who paid the penalty for all pardonable sin. And so it is

written, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." 1 John 2:1, 2. He knows by experience the terrible pressure of temptation brought to bear upon us; and having paid for our redemption from the curse of sin—from the sentence of eternal death—He gladly acts as our advocate. And if He has witnessed in us a fixed purpose to overcome sin, to develop characters like His own, He will plead in our behalf, and by His merits present us "faultless" before the Father, "with exceeding joy." The gift of His life upon the cross was an expression of His ardent desire to act as our advocate. The righteousness of His character, and as our substitute the efficacy of His blood, give force to His pleading in our behalf.

But there must be on our part a laying hold of His strength to overcome sin, as it is written, "He that overcometh, the same shall be clothed in white raiment [the righteousness of Christ]; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels." Rev. 3:5.

There will be no person present when the court is in session, to condemn; for Satan, (Continued on page 13)

Our Bible Reading

The Sabbath the Seal of God

1. Is God's law spoken of as containing a seal?

"Bind up the testimony, seal the law among My disciples." Isa. 8:16.

2. What is the special use of a seal?

To show the authority of the lawmaking power.

3. What are some of the essentials to every seal of an official document?

The name of the individual executing the document, his official position, and the territory over which he presides.

4. Does the law of God, the Ten Commandments, contain such a seal right in the very wording of the law itself?

The last five commandments do not mention God at all. The first refers to Him; and the second, the third, and the fifth each contain the name of God. But none of these give any sign of His authority, or any clue to the territory over which He rules. Hence none of these nine commandments can be said to lay any claim to containing the seal that God has placed on His law.

5. Does the fourth commandment, in addition to the name of the Lawgiver, make mention of the territory over which He rules, as well as tell the office that He holds as lawmaker?

Read carefully the fourth commandment, which follows, and observe that it not only speaks of God, but tells us that He is the Creator of "heaven and earth, the sea, and all that in them is," and therefore He has authority to give the law. He has expressed the seal of His authority in the very law itself. The fourth commandment reads thus: "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, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the

seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

6. What two leading features mark the remnant of the seed of the woman, or the last part of the church that shall live just before Christ comes?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

7. What fearful warning is given against those who worship the beast and his image?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

8. What is peculiar about the people who give this message against the beast and his image?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

NOTE.—The remnant, or the last part, of the church keep the commandments of God, and they are Christians, and not Jews or any other sect of that kind, for they keep also the "faith of Jesus." And those who give this last great warning against the beast and his image are also commandment keepers, and they have the "faith of Jesus." God is the Author of these plain texts that combine the commandments of God and the faith of Jesus. To Him, and to Him alone, we will have to answer. Is it not wise to look carefully to see if we are really keeping God's commandments, as well as professing to have faith in His Son? The seal of His power and authority as Creator is in the fourth of His precepts.



THE OUTLOOK

"Watchman,
what of
the night?"

Prophecy That Is Now Being Fulfilled

PEOPLE are not apt to think of the prophecies as something that call for an absolutely definite fulfilment.

But we should call to mind that the God of the Bible, the Author of all true prophecy, is also the God of all nature. He is the mighty Creator of all things. And in all His created works there is absolute accuracy displayed. All nature shows that it is operating under definite law. The chemist or the astronomer, as well as any other man that is dealing with true science, knows that definite law pervades everything, so that he can count with infinite accuracy on the results that he is seeking to secure.

But nowhere is this infinite accuracy that is displayed in nature any more striking in its operations than in the field of Bible prophecy. God calls for definite things, in the prophecies of His Word; and marvelous accuracy is displayed in their fulfilment. Two weeks ago we commented on one of the prophecies that speak of the amassing of wealth in this time, and promised to give at a later date other prophecies that speak in the same definite way about the operations of the money power that would characterize the closing hours of earth's history. To keep the whole matter in mind, let us quote again the prophecy referred to in that issue:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5.

Let us observe that the text says that the last days are to be made grievous because men shall be lovers of self and lovers of money. And not only will they be loving self and money, but they will have a long list of other leading characteristics. We will not comment further upon this text, but will refer the reader to what was said two weeks ago. But in harmony with our promise, we present the text which follows, and invite the reader to give it careful attention:

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches

are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

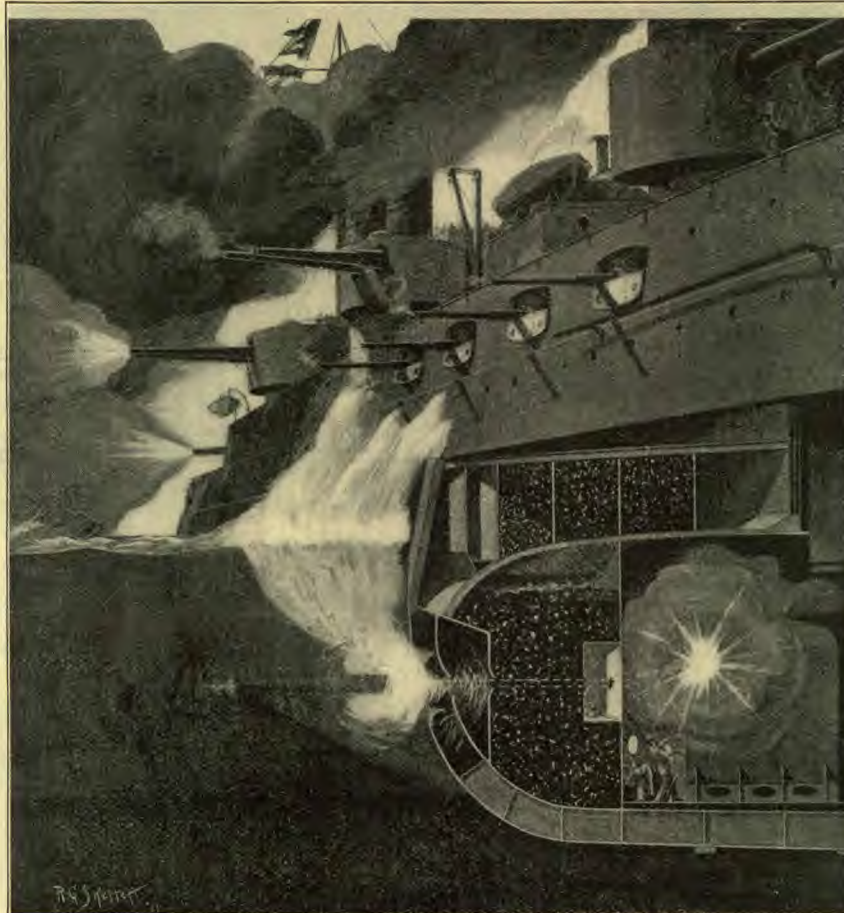
In the first place, the text draws attention to the weeping and howling that the rich will pass through because of the miseries that are coming upon them. Their riches are not honestly acquired, neither are they properly used; for attention is called to the hire of the laborer that is kept back by fraud. The laborer is not properly rewarded. And because the laborer is not getting his just reward, the wealth of the rich is "heaped" together, as expressed in the King James Version. Their riches are corrupted and their garments are moth-eaten. Their gold and silver have been hoarded so that their rust shall be a testimony against the wealthy, and shall finally eat their flesh as fire.

These wealthy people live delicately; they take their pleasure, and nourish their own hearts, even in this time when the slaughter of the great populace is going on. For while the wealthy are having every luxury, there is heard the cry of the laborer on every hand. Millions of people, taken the world around, do not know where they are to get their next meal. They may be ruthlessly thrown out of work in order to create panics; and the wealthy man, instead of showing tenderness toward the laborer who has reaped down his fields, places himself in a hostile camp to oppress him.

In saying the foregoing, let it be understood that we are not presenting some theory for you to think about; we are endeavoring to call attention to what the text actually says, and are depending on the general knowledge of the reader to enable him to see that current events are in direct harmony with what is said in the prophetic Word. Let us closely study the text; for it is what the text says, and not some theories about it, that counts.

Observe, furthermore, that the text says these wealthy men have laid up their treasure in the last days. The statement is very plain upon this point. And not only do we have this direct statement that the prophecy is for the last days, but we are exhorted to be patient when grinding under these conditions, for it is then that the "coming of the Lord is at hand," it is then that "the Judge standeth before the doors."

Now we trust that the reader will see that the prophetic texts of Scripture call for definite things in a very definite way. These texts tell in advance the story of things as they are to be. And with all the agitation that is on in every part of this world over the question

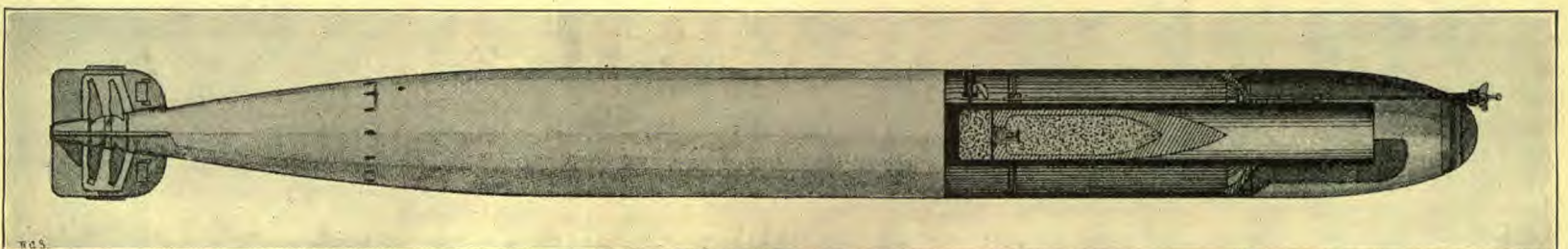


Courtesy "Scientific American"

Drawing to show how the Davis torpedo cannon would send its shell through five opposing bulkheads of steel, and one of the battle-ship's coal bunkers, to burst in the boiler room.

"Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the Judge standeth before the doors." James 5:1-9.

It is necessary only to observe carefully what the foregoing text from James says, in order to see how accurately and remarkably it is meeting its fulfilment right before our eyes in this very time. It is in perfect accord with the text from Paul, and gives some added particulars.



Courtesy "Scientific American"

The Davis automobile torpedo that carries within it an 8-inch cannon to discharge against the side of a battle-ship

of capital and labor, can you not see that we are even now coming into the very midst of the days when grievous times have come because the perils of strife and discontent are thickening on every hand? Not merely millions, but billions of dollars are gathered into the coffers of just a few men. They have become world powers because of their world control of the gold and silver. This monopoly of wealth is the menace of the age, and everybody knows it. But did you know that God's Word foretold it nearly two thousand years ago?

Another prophecy concerning the wealth of this time and its significance will be considered next week.

T.

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The Sunday-Law Movement in California

WE are informed by the "Weekly Rest Day League" that they secured a total of only 8,610 signatures to their petitions favoring the initiation of a weekly rest-day law here in California, to be voted on at the election in November. To many of our readers it may be interesting to get the report in detail, which is in the next paragraph:

"The following is the number of petitions certified to by the different county clerks and forwarded to the secretary of state: Kern County, 17; Colusa, 22; Amador, 24; Nevada, 42; Marin, 52; San Luis Obispo, 54; Sutter, 55; San Francisco, 59; Butte, 61; Napa, 73; Humboldt, 79; Yuba, 79; Solano, 80; Santa Cruz, 81; Orange, 84; Mendocino, 86; Lake, 89; Merced, 101; Sacramento, 107; Kings, 108; Sonoma, 113; San Benito, 125; Tulare, 149; Santa Barbara, 155; Stanislaus, 172; Imperial, 174; San Joaquin, 208; Contra Costa, 261; San Diego, 306; Fresno, 322; San Bernardino, 368; Riverside, 518; Santa Clara, 603; Alameda, 1,475; Los Angeles, 2,307. Total, 8,610."

On the face of it the showing is that there is not very much enthusiasm in California in favor of a general Sunday law. The charge has often been made that California would have had a strict Sunday law long ago had it not been for the opposition of the Seventh-day Adventists. The Seventh-day Adventists in this particular case had no definite information that an attempt was being made to initiate a Sunday law to be voted on at the next election. They heard many persistent rumors to that effect, but it was only when just a few days were left for securing petitions that they learned that efforts were being made to get a Sunday law on the ballot. We noticed the proposed law quite fully a few weeks ago. Here was a case in which we had scarcely any opportunity to oppose the proposed measure, and still it has very signally failed. This failure can not be laid at our doors, unless it should be said that our educative work in the past in regard to the meaning of Sunday laws in general may be responsible for it.

But it might be well to take this occasion to affirm again that the Sunday-law movement will ultimately become successful in so far as securing a general law is concerned. For more than fifty years the people who are back of this paper have been affirming this fact from the prophecy. The conditions into which the world is ripening will bring on one of the greatest religious controversies that has ever arisen. It will be sharp and strong, but it will be very short, because the second coming of Christ will prevent it from being prolonged.

The conditions of the time are freighted with social and political problems that are making the best of men tremble. One legislative expedient after another is being tried. But the last and culminating effort will be to unite all the religious world to correct the evils by sheer force of numbers. And where the multitude of professedly religious men, instead of the power of God, is depended upon to work moral reforms, the end is religious despotism. The very intensity and excitability of this time will make that struggle the most bitter of anything that has ever yet appeared. The time of trouble such as never was since there was a nation, spoken of by the prophet Daniel, is still before this world.

These are times when men should be close and honest thinkers, and reverent students and teachers of God's Word, rather than determined agitators in any line. The days are ominously freighted with mighty and dangerous issues. God has taken a hand in the controversy. There is safety only on His side, and we can not tell when we are on His side except by a prayerful and unprejudiced study of His divine Book.

T.

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The Davis Torpedo Gun

SOME years ago we mentioned the Davis torpedo gun that was being developed. Commander Davis has been conducting a long line of experiments to perfect a gun that could be carried through the water like an ordinary torpedo and then its charge fired right against the side of the battle-ship. His first experiments were with the older kinds of steel, and his gun was thus made so heavy that it was not workable. But since vanadium steel has come into such general use he has been enabled to perfect a gun that is in reality a combination of the modern cannon and the automobile torpedo.

The automobile torpedo has displaced the older forms of torpedoes, which had a range of only about two miles. The automobile torpedo is equipped with a little motor that is driven by an explosive called motorite, invented by Mr. Hudson Maxim. This motor-driven torpedo has a very wide range of action, and is constantly being improved. And now Mr. Davis comes with his invention that builds a high-power cannon in this improved torpedo. Concerning this new weapon the *Scientific American* says:

"The Davis torpedo, recently tested in the waters of the Lower Chesapeake, carried an 8-inch gun capable of expelling an 8-inch projectile with a muzzle velocity of something like a thousand feet per second. Ordinarily, an 8-inch gun strong enough to fire a shell with this velocity would be far too big and too heavy to be placed within the permissible limits of a torpedo. We are speaking of a piece of ordnance to be fired in the open air. Now the Davis gun, when fired, is surrounded by the sea, which, so to speak, reinforces the walls of the gun. But this is not all. The weapon is made of vanadium steel, which has a very high elastic limit, and this great strength on the part of the metal makes it possible to construct a gun of seemingly ridiculous lightness. This fact has made the new torpedo practicable."

The illustration at the bottom of the opposite page gives a view of the completed torpedo gun. The large propeller at the rear is what drives it through the water, following the initial discharge that it gets when aimed from the vessel that discharges it. The small propeller in front begins to whirl as soon as the torpedo starts and releases a pin that sticks out in front. When this pin strikes the target, it is driven backward into a device that fires the percussion-cap, and a shell is then thrown from the gun with its muzzle against the very side of the hostile ship. As this shell strikes the side of the vessel, it ignites a fuse that is timed to set off a bursting charge of high explosive right inside the ship. It can be imagined what the results would be to have a shell of this kind exploded in the boiler room or the ammunition magazine of a war-ship.

The experiments with torpedoes and mines show that very frequently the greater part of the force of the explosion is exerted on the water, which is not so resistant as the solid walls of the ship, and about all the result obtained is to make a fine, high waterspout. But the Davis gun drives the shell with its destructive bursting charge of high explosive right into the vitals of the vessel.

It has been only within the last year or so that architects have been giving any attention to putting armor on the battle-ship below the water-line. They have had to contend only against the shell that came crashing through the air. But now, with the submarine torpedo-boat that has been so fully perfected during the last fifteen years, and with the automobile torpedo gun that Mr. Davis has made an assured success, and with the further prospect that we are right on the threshold of the time when the air-ship will be dropping deadly bombs from the

skies, the battle-ship architects are put to their wits' ends to know what to do next.

The intensity of the struggle in preparations for war is awful. And despite all the efforts of the good men and women who are working to hold it in check, it goes right on increasing in its destructive madness. There should be no doubt in the mind of any thoughtful person that we are in the very time foretold in the sixteenth chapter of Revelation, when the spirits of demons are going to the kings of the whole world to incite them to the great Armageddon war of the day of the Lord.

T.

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The Patient Must Surely Be Very Sick

ALL the papers and magazines of the country are telling us of the social ills of this time. Some of these papers are dwelling on one class of ills, and other papers are telling of a different class, and so on. But all are agreed that something is very wrong. Murders and suicides are on the increase; insanity is on the increase, some affirming that it is increasing five times as fast as the population; the consumption of wines, beers, and liquors is on the increase; the white slave traffic is assuming appalling proportions; corrupt officials in many of the large cities have formed an alliance with the criminal and the prostitute, and have so commercialized vice and crime that the honest officer who would do his duty is borne down by the host of other officers who are affiliated with the base and lawless ones; the wealth of the world has been gathered into the hands of a few men, while the rest of humanity are facing the problem of the "high cost of living," to say nothing of the actual starvation that is staring millions of people in the face. And the list might be greatly increased if necessary.

Now there is no denying the fact that the whole press of the world is given up to the discussion of the problems that are confronting us to-day. Bitter denunciations are hurled in every direction. Each one has his peculiar theory as to the cause of all the trouble, and he is also sure that he has a remedy that would cure the whole thing if he could only get men to listen to him and apply his cure-all. Old established papers are discussing the situation, and old societies and organizations are working to check the tide of evil. And new societies are organized, and new papers are launched, each one with the specific purpose in mind of combating some one or more of the ills and dangers that threaten to disrupt society.

Some are sounding quite a cheery note, in spite of the conditions that all recognize to be appalling. They think that somehow things will suddenly become better. There will be a revolution, or something of the kind, that will cure the social malady. But in view of the fact that the disease has become so deep-seated and so thoroly chronic, where is the revolution to come from that will relieve it? Is it not far wiser for sane men to acknowledge that God knew what He was talking about when He declared centuries ago that "evil men and seducers shall wax worse and worse, deceiving, and being deceived"? And again we have the statement "that in the last days perilous times shall come." And still again we have this word—that there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

Are not the perils of the last days even now upon us? Are we not in the time when men's hearts are failing them for fear as they look after those things that are coming upon the earth? God's Word does not descend to project theories; it assumes to speak with authority, and proclaims fact. To stand with that Word is to stand on the foundations of security, and safety, and power; to do otherwise is to plunge into the conflicting mass of theories that mere men have invented, flounder for a while in the despair of uncertainty, and finally go down to utter ruin.

T.



Where'er His Hand May Lead

By Flora E. Warren

Where'er God's hand may lead, go thou,
my soul,
And be content.
Tho it be where the stormy billows roll,
Give glad consent.

He may lead where the daisies glory in
His peaceful life;
Perhaps—the gloomy wilderness of sin,
And toil, and strife.

Where'er His hand may lead, know thou,
my heart,
It is the way
To endless joy—there is no better part—
And perfect day.

—★—

More than Raiment

By Clara Edna Rosencrans



OW often we meet people who are extremely unprepossessing! The features seem thrown together without any regard to each other.

The nose does violence to every canon of beauty. The mouth is wide, the teeth are uneven, and the ears are out of all proportion.

It would seem at the first glance that to love such a person would be impossible. Gradually, however, as we come to know that person better,—as the barriers are broken down, and friendship and confidence are established,—we begin to see below the homely exterior, and to discern the beautiful spirit that dwells within this humble temple. The gentle graces of the Spirit have so transformed it that soon we find ourselves looking at that face with new eyes, and discovering things both admirable and beautiful.

It is then that we have a faint glimpse of what our Lord meant when He said, "Is not the life more than meat, and the body than raiment?"

How is it that we judge our friends? By the gowns they wear? By the irreproachable evening suit, or the very latest creation in head-gear? I greatly fear that if we do this we shall never get below the surface. To be sure, dress is an indication of character, and as such, is valuable as far as it goes; but like the homely face, it often hides inward beauties of which we little dream.

If we have the spirit of the Master, we shall look beneath the outward seeming; beneath the awkward, ill-fitting garments, the plain, irresponsive features; will catch the winning smile that curves the wide mouth into lines of beauty, and note how the dull eyes kindle at some noble thought. These things show us the person—show what spirit has its dwelling-place in the inner chambers of the soul, where the altar-fires are kept burning with constant care, fed by an inspiration not gathered from outward things. Could we but see these lives as God can see them—see all the secret springs of action laid bare—and know that beneath the plain face and homely, ill-clad form dwells a spirit noble even to sublimity—see how the fires of genius, the love of beauty, the joy of attainment, have all been quenched by poverty and lonely, unremitting toil, we should feel like covering our faces

in awe, that our Father could make something so beautiful and sweet out of a thing seemingly spoiled and blighted.

How glad we should be, then, that God can see each one of us as we really are; that "all things are naked and opened unto the eyes of Him with whom we have to do;" that tho we may be misunderstood, persecuted, traduced—nay, even killed—the Lord looks not at the record of one day, one month, or one year, but sees the end from the beginning, and that before Him the entire life is read as an open book. But in this thought, beautiful and comforting tho it is, there is an element of terror as well as joy. That God knows the nakedness, the vileness, the evil, of our hearts, is a fearful thought sometimes; and yet His knowing us so utterly, enables Him to clothe us with garments that are entirely fitted to our need, and that will shine with all the purity of heaven.

No one should ever despair, no matter how ugly his face may be. There is power in the love of God to transform the life and to change the expression of the countenance, until that which bore the impress of Satan will wear at last the image of the divine.

Reader, did you ever hear the story of the prisoner whose life had been so black with sin that his face had become ugly and repulsive? Even little children shrank from him, and those who looked into his eyes shuddered as if they had seen a devil. By and by the Lord found him, as He did that other man who came forth from the tombs of Gadara, and the sin was cast out of his life. But his face! how could he meet the world with a face like that? He wanted to work for his Lord; but who would believe that God had changed him, while he carried about with him that terrible hall-mark of his sin? In utter self-abandonment and despair, he threw himself down before God, and cried to Him to give him a new face. He said, "Thou hast given me a new heart, and I know Thou canst give me a new face to mirror forth the change within."

As the years passed, with the years came resignation to labor and to endure. Love, joy, peace came in to dwell with him. Pity for the suffering made his big hands gentle as a woman's, and tenderness for children filled his eyes with warmth and light. Gradually the change for which he had prayed came. As the years passed, the inward life was mirrored in that face, and a strange spiritual beauty took the place of the terrible deformity that had made it the dread of all beholders; and one day, glancing into his mirror, he beheld the answer to his almost forgotten prayer. Falling on his knees, this time in thanksgiving, he poured out his soul to God for the miracle.

Such is the transforming power of love. Such a change, dear reader, will be wrought in your life and mine, if we will but let God have His way with us. He who has Jesus in his heart has a well-spring—a never-failing fountain of tranquil joy. No matter how hard the way may be—no matter how long; no matter what sorrows are his lot, he knows whither the path is leading him, and

he can sing amid the trials, "Praise God, I've found the way—Jesus is mine!" Sweetness and light will irradiate every feature, and his face will shine with the beauty of heaven, even while he treads the mazes of the enemy's country.

Life Boat Mission, Springfield, Mo.

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A Little Talk at Dinner

THE girl had been married five or six years, and in the main was happy and still "the Girl." Her intelligence and charm, together with her husband's sincerity and kindness, had made for the couple a circle of friends and acquaintances that included many of the "best" people in town—which, of course, is too often taken to mean merely the people of most wealth and highest social position. The only flaw in the Girl's happiness was the modest size of her husband's income.

To-day she had been one of the guests at a little reception. "The Davises are charming people," she remarked that night at dinner. "I wish we could see more of them."

"Well, I don't know why we can't," her husband answered, cheerfully. "Joe Davis was a close friend of mine in our school-days. We'll have them down here."

"I don't know what they would think of our house after their elegant place," the Girl replied, doubtfully. "Everything about their home is so beautiful—so nice!"

"Why should we care what they think?"

"But don't you care?"

"Not in the least. This is our home, not any one else's. It is in keeping with our circumstances, and therefore it is honest, and represents us. My income is twenty-five hundred dollars a year. Joe Davis's is eight or ten thousand. Joe likes and respects me now—at least, I believe he does; but would he continue to if I tried to cheat people into thinking we were richer than we are?"

"You are not getting the happiness out of life that you should, my dear. There is too much 'Wait till we get the new dining-room furniture,' or 'Yes, as soon as the floors are done over,' or 'Well, after my new dress is finished.' Aren't we cheapening our friends by assuming that they care more for these material things than for us? If not, aren't we cheapening ourselves by continuing to call them friends?"

"The Davises' house is better than ours, but the Mortons' is just as much ahead of the Davises', and I know Morton quite as well as I know Davis. If we try the Davis standard of living now, can we avoid the Morton standard by and by?"

"There is too much of this in our American life. I want to keep clear of it. Let us live our own lives, honestly and openly, enjoying the things we can afford and the friends who like us for what we are, and letting the others go their way."

The Girl thought at the time that the lecture was somewhat severe, but she could find no flaw in the argument, nor has she found any since.—*Selected.*

Our Saviour and Lord

(Continued from page 9)

"the accuser of the brethren," was cast out of heaven after the triumph of Calvary, "and his angels were cast out with him." None of these will therefore appear in the investigative judgment. There is only one thing that will condemn; that is the unbiased record of our lives, kept by angels who were anxious for our salvation.

"What shall we then say to these things? If God be for us, who can be against us?" "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:31, 33, 34. Thus it is seen that Christ acts a special part in that judgment which we have reason to believe is *even now* in session, at the conclusion of which the subjects of His kingdom will be made up, the door closed which no man can open, with no possibility of admittance into the redeemed family thereafter. Those who will not permit Him to reign over them, and who have not by confessing Him secured His services as advocate, will be identified with the "things that offend, and them which do iniquity," to be gathered out of His kingdom, and "cast into a furnace of fire," that there may be nothing offensive, nothing impure, nothing to perpetuate sin and misery and thus mar the happiness of His eternal kingdom.

The Post-Advent Judgment

In the millennial judgment, which deals with the cases of wicked men and fallen angels, in which the redeemed members of our human family will all sit as jurors, there will be no advocate to plead. Why then this judgment?—In order that intelligent beings may be supremely happy in the worship

of Jehovah, they must *know* that He is absolute perfection of character. Hence this second session of judgment. When "the books are opened," and all hidden things are brought to light, it will be perfectly clear, to all survivors of the ravages of sin, that God has dealt in absolute justice with all His creatures; and when the judgment closes, this universal acclaim will burst forth from the hearts and lips of all the saints: "*Just and true are Thy ways, Thou King of saints.*" If there were a lingering suspicion in the hearts of any that He was not "just and true," He could not be crowned in their hearts "King of saints." But no such suspicion will survive the millennial judgment.

The Final Execution of Judgment

There is but one Being in the universe that, in the wisdom of Heaven, is perfectly prepared by experience and knowledge to execute judgment upon the finally lost.

That one is Jesus Christ. Hear Him saying that the Father "hath given Him authority to execute judgment also, *because He is the Son of Man.*" John 5:27. Question: Why was not authority to execute judgment given to Him because He was the Son of God?—If Jehovah Himself should execute judgment, visit the death penalty upon lost men, there would be occasion for some rebellious voice to raise the cry of "injustice," because Jehovah has not condescended to take upon Himself human nature, and endure all of the temptations to which humanity is heir. Hence Jesus, *as the Son of God*, could not, in the wisdom of Heaven, execute judgment. But the charge of injustice can not be raised when Jesus executes judgment, for He partook of our nature in the fullest sense. He was made in all things "like unto His brethren," and yet He never was overcome by temptation, never yielded to sin. He maintained perfect, absolute righteousness of character while

dwelling in sinful flesh and while meeting the fiercest possible temptations from the prince of devils. He is the one member of our race who can condemn sin in the flesh. And being Himself sinless, He paid the full penalty for the sins of the entire human family, so that every one might escape condemnation in the judgment and go free. Surely He is the one best qualified, by experience, to execute judgment upon those who have spurned eternal life, offered at the price which He paid to take away our sins on the cross of Calvary.

Inasmuch as there is no true happiness apart from righteousness, no real joy divorced from the worship of Jehovah, in whose "presence is fulness of joy," at whose "right hand there are pleasures forevermore," so in the terminating of misery, rebellion, sin, the Son of Man will be the same personification of love as when, just before He expired upon the cross, He breathed the prayer for His tormentors, "Father, forgive them; for they know not what they do." It is the wisest, the best, the most merciful plan in the end, to have a clean universe, no sin, no rebellion, no cursing God, no temptation, no death, no weeping.

Our Work and Workers

SEVEN were baptized on a recent Sabbath at Memphis, Tennessee.

NINE have connected with the company at Spartanburg, South Carolina.

AT Natalbany, Louisiana, five have been baptized, and twelve at New Orleans.

FIVE pupils of the mission school at Punta Gorda, Florida, have been baptized.

(Continued on page 15)

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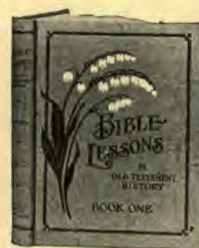
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Our Work and Workers

(Continued from page 13)

FIFTEEN have been added to the church at Newbern, North Carolina.

TWENTY-FIVE were baptized at the close of the North Dakota camp-meeting.

At the Wyoming camp-meeting, eleven souls were buried in the ordinance of baptism.

TWENTY-ONE souls at Wolflake, Indiana, have been baptized, five at Boggstown, and five at Marion.

SIX at Cement, Oklahoma, and six in the vicinity near Cement, have taken their stand for the truth.

NINE souls have united with the church at Baltimore, Maryland, four having recently been baptized.

FOUR persons at Washington Court-house, Ohio, were baptized on a recent Sabbath, and eleven at Akron.

SIX at Dubuque, Iowa, have been baptized, ten at Mt. Etna, six at Cedar Rapids, six at Cedar Falls, three at Fort Dodge, and thirteen at Decorah.

TWENTY-TWO have been added to the church at Clinton, Missouri, and a new church building has been dedicated and a church organized at Mendota.

TEN at Rileyville, Virginia, have been buried in baptism, and eight more at Richmond, making thirty-seven at this place who have recently been baptized.

SOME over fifty were baptized at the South Dakota camp-meeting; twelve Germans have recently received baptism; four persons have been received into church-membership at Aberdeen, and four at Elk Point.

FIFTY-TWO followed their Lord in the ordinance of baptism at the Wisconsin camp-meeting; four at Tomahawk have received this rite, two at Orange, and four at Spooner. A church has been dedicated at Marshfield.

THREE at Bartley, Nebraska, have gone forward in baptism; three families of Germans at Lincoln, Nebraska, have stepped out into the light of this truth; and four persons at North Platte, two of whom have been baptized.

THE last day of the Minnesota camp-meeting, forty candidates were baptized. Four have been baptized at St. Paul, five at Hewitt, three at Lake Eunice, and five joined the church, and seven have been received into the Owatonna church.

A SABBATH-SCHOOL of sixteen members was organized at Sharon Springs, Kansas, on Sabbath, July 13. A church has been organized at Troy, where six young persons have recently been baptized; and eight at Arkansas City have received this ordinance.

A CHURCH with a membership of forty-four has been organized at Savannah, Georgia, where sixty-five adults and thirty children are obeying the message. Twenty-eight have already been baptized, and sixteen others have united with the church subject to baptism.

SEVEN earnest souls at Pueblo, Colorado, have received the rite of baptism. Ten at Canon City, five at Montrose, and five at Fort Lupton have expressed their intention to obey the commandments of God. A new church has been dedicated at Niwot, and a church organization effected at Grand Valley.

At Ford, Kentucky, four have been baptized; at Yamacraw a Sabbath-school of eighteen members has been organized, and eight adults are walking in the light of present truth; a company of fifteen has been organized at Hartford, and eight have been baptized; and twenty at Louisville have taken a decided stand for the truth.

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If any one knows the whereabouts of F. B. Richey, will he please appraise A. F. Mascher, Box 628, North Yakima, Washington, in regard to same? The last he was heard of he was in California somewhere. Mr. Mascher will be very grateful to any one furnishing this information.

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SIGNS OF THE TIMES

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MOUNTAIN VIEW, CAL., SEPTEMBER 3, 1912

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

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The despatches say that Williams, Arizona, was severely rocked by an earthquake on August 18.

Messages from Cetinje, Montenegro, state that the massacre of Christians in the Berana district of Albania continues. A number of Christian villages were set on fire and destroyed by Turkish artillery.

In his speech of acceptance, Governor Marshall, vice-presidential candidate, declared that Socialists are being bred day by day by special privilege in the republic, like rabbits in a warren. He further said that it is no part of the government to boost one and boot another. All the leading political parties seem to be agreed in regard to the evils that are being wrought by "special privilege," and upon the abundance of the testimony that is given it ought to be easy for any one to see that the times in which we live are becoming more and more perilous.

The Women's Christian Temperance Union, from its headquarters in Chicago, is launching a crusade against "modern tendencies." Among the "modern tendencies" to be warred against is that of women's smoking circles; afternoon drinking of intoxicants by women in shady restaurant retreats; mixed bathing at the beaches, which they denominate a "nasty French habit;" flirting on the streets; the wearing of tight dresses, which they say are injurious and disgraceful; peek-a-boo waists, which they denominate "a brazen disregard of common decency." Every one knows that such things as are mentioned above are indeed among the "modern tendencies." And we get so used to them that they fail to give the shock of indecency that would have been felt fifteen or twenty years ago. The whole thing serves to show how the standard of morals is being lowered. And yet with this manifest lower-

ing of the standard of morality, there is still the most vociferous claim that the race is advancing onto higher planes. But the old Book keeps on telling the story of how things will be as we near the end of time, and it is well for men to study it to see the meaning of these "modern tendencies."

There has been unusual activity of late, and many complications as well, in the rebellion that is going on in Mexico. But at this writing the rebel leader, Orozco, with only about 600 men, is surrounded by the federal forces 10,000 strong. It is believed that it is only a question of a few days until they will capture him. Some hope that this will end the revolution. But the revolution down there seems to have become chronic. It has been in operation now for more than a year, and we may hope that the end is now in sight; but there is ground for fears to the contrary.

Congress has granted authority to the secretary of the interior to patent twelve sections of the semiarid lands of the West to Luther Burbank for the purpose of demonstrating that the spineless cactus can be grown there successfully. He is to have the use of the land for these experiments for five years; and if at the end of that time he is successful, the privilege is granted him of buying the land at the regular price at which the government sells such lands to settlers. The land is useless now; and if Mr. Burbank can demonstrate that it is valuable for cactus growing, he will be regarded as having done a great and valuable work.

Congressman Kinkead, of New Jersey, has been giving Congress some very interesting facts in regard to the manner in which certain unprincipled butchers have contrived to evade both the federal and the state meat inspectors and thus place enough diseased meats on the markets in certain sections of New York and New Jersey to constitute a public menace to health. To sell such meat for food is nothing short of murder. And the best preventive for the consumer is to learn that he does not require meat for food. Indeed, he can be better nourished without it than with it. We have seen this fact demonstrated in hundreds of cases, and know what we are talking about.

The political campaign that is on in this country can hardly be said to have advanced far enough to be in the heat of it; but if the sharp censures, not to mention charges of criminality and general crookedness, continue to grow worse as the battle warms up, what will it finally be just before election? Many will say that the charges that are made are merely for political effect. But even if such were really the case, what does it show of the conditions of the country when men will resort to such "muck raking" with no higher object than to win in politics? Times were never more uncertain, and anywhere that you meet men they are affirming and deploring it. It is well to study into what is the real meaning of it and what the outcome will be.

Sir Hiram Maxim, the great inventor of modern guns, a leader in the field of aviation, and a brother of Hudson Maxim, the great developer of high explosives, thinks that a sixth sense can be developed in the human family. He believes this sense is necessary to the aviator, so that he may be able to detect his approach to adverse air currents; and to the pilot of the submarine vessel, so that he may have a sense of obstacles he is approaching; and then he thinks it would be handy for the automobilist. If his suggestions were not put forth in all seriousness, they would not be worthy of mention. But it must not be lost sight of, in all such notions and theories, that we are in a world of sin. This earth is in quarantine from the rest of the universe; and while man is capable of great improvement when connected with his Creator, there are many of his dreams that he can not realize till the plague of sin has been banished.

Memory Text for the Week

John 6:63

"It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

As soon as the new naval wireless station at Arlington, Virginia, is completed, scientists in this country and in England expect to unite in getting the exact time that it takes the messages to travel through the air, and then they will give the ships at sea their time. In this way the timepieces of the ships will be directed by the astronomer the same as is now done on land. The developments of the wireless conveying of electric forces have already passed beyond all expectations, and it would seem that we are just on the eve of greater discoveries still. Would that men could see as they should the mighty hand of God in all this. He has a warning message to give to every creature in all the world concerning the second coming of His Son in glory. And it seems clear now that it is His infinite plan that every individual, whether on sea or on land, shall be so situated that he can keep in touch every single day with the advancing work of God, and also that he may see and know the evidences at all times that prophecy is rapidly and marvelously being fulfilled.

Police Lieutenant Charles Becker was charged, in an indictment returned by the grand jury in New York City on August 20, with murder in the first degree. Becker is the man who has made himself infamous during the last few weeks by having his name connected with the murder of Rosenthal, and further by the charges that he is at the head of the gamblers, thugs, and the underworld in general in New York City. There are many honest and honorable officials in our large cities. Otherwise society would have no protection at all from the criminal element that is increasing constantly. But the official of the Becker type is becoming altogether too common everywhere.

It is reported that war has again broken out in China. General Chang Chen Wu was put to death by the Chinese officials, and President Yuan Shi Kai refused any details concerning it. He also refused certain demands of the cabinet concerning the national assembly, and hence fighting is reported to have started afresh. It is hoped that his fears of meeting the populace will cause Yuan Shi Kai quickly to make concessions that will lead immediately to the restoration of peace. He seems to be making desperate efforts to that end.

Patrolman Perry, of the police force of Los Angeles, arrested a dangerous Mexican agitator and criminal on August 11. A mob of 400 infuriated Mexicans charged the officer, to take the prisoner from him. The leader of the mob placed the muzzle of a revolver in Mr. Perry's face and demanded the surrender of his charge; but the officer was too quick for the Mexican, and shot first, killing him instantly.

John Laws, 90 years of age, was elected a few days ago for the thirty-first time as register of deeds in Orange County, North Carolina. He has held office continuously for sixty-three years, and is said to be the oldest office-holder in the world. He is remarkably well preserved, and works without glasses.

On August 22 the President signed the naval appropriation bill, which calls for the expenditure of \$123,220,707. The bill plans for one large battleship, eight submarines, and a fleet of torpedo-boats, colliers, and machine ships.