

SIGNS OF THE TIMES





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

To Our Querists.—We wish to say very clearly and strongly, as it is said in the note above, that we answer no anonymous questions. We must have the name of the writer in evidence of good faith. We do not wish the name for publication. We do not publish the name unless it is desired. We use only the initials, or any other proper designation the questioner may desire, such as "X Y Z," "Reader," a number, etc. We do not make the names of our correspondents public; but all correspondence not signed finds the quickest way to the waste-basket. This we do not desire, and our correspondents can easily prevent it.

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3889—Tithe Paying

I am a canvasser. I occasionally have to make special orders by express. I order a book, and it costs me twenty-five cents to get it out of the express office. In the payment of tithes, what should I do? Should I pay tithes on my profit less the express, or pay tithes on the profit including the express—that is, paying on the twenty-five cents also?

U. M. C.

It seems clear to us that the twenty-five cents should be deducted. That is necessary expense in the carrying on of the business, just the same as the freight would be deducted if the book came by freight. The Lord does not ask us to pay a tithe on that which we do not use, and which does not belong to us. Twenty-five cents of the book belongs to the express company in the carriage of the book. It is the duty of the express people to pay tithe upon that. It was the duty of the canvasser to pay what he received less the necessary expense in the securing of the book.

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3890—The Genealogy of Jesus

I would like it if you could give me any light on the genealogy of Jesus, as there is a very great difference in the records of Matthew and Luke. L. P.

There are two objects in giving the genealogies. That of Matthew is to give the kingly side of the genealogy, and show that Jesus is the rightful King, the rightful Heir of Abraham. Some of the generations are omitted. The Spirit thought it wise to divide them into three groups of fourteen generations each. It may be said, however, that this is not an uncommon thing in the Bible, to omit a generation. Sometimes a grandfather is called a father, because he was the leading type, just the same as the Jews are called children of Abraham, tho many generations intervened between those so called and Abraham himself. The kingship came through the male line. Joseph was the legal father of Jesus, and he therefore is given as the ancestor of our Lord. Christ received legally the kingship through him. Luke, however, gives the mother's side, with a different object in view, to show that Jesus was of man, of the human family. But as it was not customary to trace the genealogy through women, the male members are mentioned instead of the female, the husband of Mary instead of Mary herself. And through this side of the family, the human side, the genealogy is traced back to Adam, the very first man, and yet still back of Adam,—the Son of God. So that the Son of God was truly the Son of Man. We believe that our inquirer, looking upon it this way, will find help.

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3891—Breaking of Bread

Please let me know if the words found in Acts 20:7 refer to the Lord's Supper. It says plainly, "On the first day of the week, when the disciples came together to break bread." It looks to me as tho that was their custom, as we never read of their breaking bread in the meetings on the Sabbath day in which Paul preached in the synagogue.

Bible Band Reader.

Granted that the expression "breaking of bread" refers to the Lord's Supper. Certainly the text does not show that it occurred at a customary time. It does show that that gathering was upon the first day of the week, and among the incidents which occurred was the breaking of bread at that time. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow," reads the American Revised Version. Luke simply declares that as we were met together on that evening, Paul

preached to them; but on that occasion we also broke bread, and it is when we were gathered to break the bread that Paul preached. That might have been a meal for the Sabbath day. If the expression refers to the Lord's Supper, Acts 2:46 clearly shows that it had no fixed time for observance, for "day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart." It clearly seems to refer to the common meals in this passage; but if it refers here to the Lord's Supper, it shows that the frequency or infrequency of the bread breaking was determined entirely by circumstances, and that it was not held upon any set day; and therefore the apostle Paul, in giving instructions upon this, declares, as we read in 1 Cor. 11:26, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." This meeting would probably not have been recorded at all, had it not been for the noted miracle which was wrought on the occasion. Paul seems to have been with them the entire week; and having closed his Sabbath service with them, they partook of the Lord's Supper before departing. And yet Paul, eager to instruct them in the way of truth, preached to them on this occasion also. While he was preaching, Eutychus fell down, and was taken up for dead. Paul brought him back to life, went up with the disciples and broke bread—partook with them of the Lord's Supper, then preached again, even until the break of day, and spent the rest of that Sunday in his journey to Assos. We can well believe—devout Christians can—that the daily breaking of bread in Acts 2:46, and in this passage also, was the communion service, was a bringing to remembrance the death and sufferings of our Lord Jesus Christ; and it was a preeminently fitting thing, as the apostle was departing, to solemnize the last meeting with an ordinance of this kind. But there is absolutely nothing whatever in the text or context which fixes the ordinance to the day, except on that one occasion. In the record given in Acts 2:46, it would seem that these celebrations would occur on the Sabbath as well as on the first day of the week. The Bible limits them to no day. There were doubtless a great many occasions of this kind that are not recorded at all.

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3892—Ten Men and a Jew

Please explain Zech. 8:23.

A Subscriber.

The verse reads, "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." The passage in general refers to the first coming of our Lord and Saviour, and the grace and blessing which He would pour out upon the world. So far as the Jews are concerned, God's blessings were confined to them. They could not see how God was going to work outside of themselves, but the prophet Zechariah tells them that there is coming a time when men of all nations—for we understand that the number ten is a representative number—would seek to the Jews for blessing. That would have been true throughout their entire history, if they had lived as God desired they should live. The nations surrounding them would have sought God in Judah. They would have seen God's wonderful law as Moses declares in Deut. 4:6-8. If God's children had been obedient to Him as they should, the nations all around them would have come and said, "What great nation is there, that hath statutes and ordinances so righteous as all this law?" And God would have brought many of them to salvation through the faithfulness of His people. That is what the prophet Zechariah predicts. So Jesus declares in John 4:22, that salvation is of the Jews. The prophet Zechariah simply predicts that while salvation is of the Jews, and is offered through the Jews to the world, there will be those of all nations who will accept of it.

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3893—Voice and Sound

Compare Acts 9:7 with Acts 22:9. Both passages relate to the same event, namely, to the conversion of Saul. In the latter, Saul is relating the events leading to his

conversion as mentioned in Acts 9:7, and says, "They heard not the voice," while the passage in Acts 22:9 reads, "hearing a voice." Would thank you for an explanation. F. J.

This is one of the apparently contradictory passages of the Bible which are not contradictory at all if we would but take into consideration the widely diversified use of words. "Voice" is used simply of the sound, and also of what it utters. In Acts 9:7 the men who journeyed with Paul heard the sound, but did not understand anything which the voice said. The margin of the Revised Version renders it "sound." In Acts 22:9 Paul is speaking of what the voice said. Those that were with him "beheld the light, but they heard not the voice;" that is, they did not understand it, they did not grasp the words. Paul heard not only the sound, but he heard what the voice said. This is well illustrated by John 12:28, 29: "There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to Him." Some of them heard only an indistinct sound like thunder, others knew that words were spoken. Jesus Himself heard the very words that were said. Looking upon it in this way, it is seen there is no contradiction between the two accounts. Rotherham also renders "sound" in the margin of Acts 9:7. Boothroyd renders Acts 9:7, "And the men who journeyed with him remained silent, hearing a sound, but seeing no man." And Acts 22:9, "And those that were with me saw indeed the light, and were afraid, but they heard not the words of Him that spoke to me."

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3894—After the Flesh

Will you kindly explain 2 Cor. 5:16, particularly the latter part, which reads, "Yea, tho we have known Christ after the flesh, yet now henceforth know we Him no more"? Are we never to see Christ again in the flesh as He was at His first advent? L. M. T.

The term "after the flesh" means after the carnal way, after the way of the unconverted man. The phrase does not refer to the flesh of Jesus, but to our flesh. It is not of Jesus, but of man. Paul did not purpose to look upon the Lord that way any longer. He looked upon Jesus after the flesh when he was persecuting His followers. So therefore it does not mean Jesus after His flesh, or in His flesh, but after Paul's flesh. He would not look upon Jesus in a carnal way, but in a spiritual way. This is indicated in the next verse: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." Jesus will not be seen again in mortal, human flesh. He bore that once for all. But 2 Cor. 5:16 does not refer to this. It may be said that those who profess the name of Christ, but know nothing of His power, simply know Christ after the flesh. To know Him truly, we must have His life, the new life in Christ Jesus which transforms character.



Schedule for the Week Ending November 2, 1912

Sunday	October 27	Acts 20
Monday	" 28	" 21
Tuesday	" 29	" 22
Wednesday	" 30	" 23
Thursday	" 31	" 24, 25
Friday	November 1	" 26
Sabbath	" 2	Acts 27; Psalm 111

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In chapter 20 we have the wonderfully instructive record of Paul's visits to Troas and Miletus. In verses 7 to 11 is recorded an evening meeting on the first day. But there is in it no foundation or support for first-day observance, and the farewell words of the apostle to the elders of Ephesus lend naught to the claim. See verses 20, 27. The remainder of our week's readings, with the exception of Psalm 111, has to do with Paul's journey to Rome. It is of interest in showing God's way of overruling the plans of men against His cause to His own glory. Satan thought to hinder and bind God's work by the imprisonment or destruction of the apostle, but God used it all to the furtherance of His work.

Sigms 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 Baptism of the Man

(See Matt. 3:13-17; Mark 1:9-11; Luke 3:21, 22;
John 1:26-34.)

JOHNS the baptizer, the messenger of God, was doing his Heaven-appointed work.

His clear, strong reproof pierced the hearts of adamant, even those of the wicked Herod and his wicked paramour, Herodias,

Jeremiah, or any of the prophets who had fallen in harness by the way. He was the mighty voice of Isaiah's prophecy, predicted more than six centuries before, and now vocal in Judea. That voice was preparing the way of the Lord in the moral desert of Israel. It was given to straighten their perverted theology, sift to the nothing the superstitious, soul-burdening traditions of the elders, bring low the mountains of self-righteousness, and exalt in the approval of God, humility, and humble trust. He

ness should ask to be baptized. John felt that the honor was above him. He would have hindered the Sinless One. "I have need to be baptized of Thee," faltered the prophet, "and comest Thou to me?" Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him."

THE divine-human Son of God needed not to be baptized for His own sins. Personally He had none to confess, none of which to re-



Photograph from a scene on the Jordan. Our Lord may have been baptized on the spot photographed; but no "holy place," no "holy water" from the Jordan, can save the soul. There is but one Fount of cleansing; but one great Example—our blessed Lord.

the latter of whom was planning black vengeance. But his word bore fruit in regenerated hearts and renewed lives. Publican and sinner, male and female, merchant and fisherman, soldier and civilian, priest and peasant, had bowed before the rough prophet in the wilderness, confessing their sins, and had been baptized of him in the Jordan.

DEPRECIATIVE of himself, magnifying only his message and the One of whom he was the forerunner, his preaching swept through Judea like the early rain, until men began to think the roughly garbed preacher of the desert was himself the Messiah. But John knew to the contrary. He was not the Messiah, he was not Elijah, he was not Moses, or

pointed the way. The Coming One only could do the work. He would baptize the humble and faithful in the life-giving power of His Spirit, but immersed in the glory of whose presence the eternally identified with sin would perish.

ONE day He, the Predicted One, came. John knew, before He came, that He was manifest in their midst. "In the midst of you standeth One whom ye know not, even He that cometh after me, the latchet of whose shoe I am not worthy to unloose." John 1:26, 27. When John saw Him, he recognized His holiness. The prophet felt, in the very presence of the Holy One, the atmosphere of heaven. He was amazed that that Man whose very presence radiated holi-

pent; but He had identified Himself with the race. He was made one with humanity. He stood in their stead. He bore their sins. He was a partaker of flesh and blood, of the seed of Abraham, of the flesh of David. He stood there in our behalf, kin with all mortals, bearing our infirmities, our weakness, our iniquities. He was our Fellow in the flesh, as He was and is God's Fellow in eternity. He repented in our behalf, died to sin in our behalf, rose to life forever in our behalf, and His burial and rising from the river Jordan was a symbol of that death and life as it should be in every believer.

WHEN Jesus came up out of the Jordan, He prayed; and what a prayer it must have

been! That was the first step in the public life of His mission. It was the beginning of the time of that wonderfully pregnant three years' ministry which has changed the face of the world. Appreciating its meaning, its trials, its temptations, its fearful conflicts with baleful, malevolent powers of darkness, its heart-breaking burdens, its agony for souls, Jesus prayed; and in response to His mighty, simple faith, the portals of heaven opened. The Spirit in visible form, like a dove of peace, descended upon the Kneeling One, and from the blue above came the voice of the eternal God, "Thou art My beloved Son; in Thee I am well pleased." The simple, graphic narrative has its various lessons. Let us take home to our hearts two of them.

JOHN, and perhaps a few others, saw with Jesus the opening heavens, the descent of the Spirit's symbol. It was an assurance to the prophet that Jesus was the Christ. John said, "I knew Him not; but that He should be made manifest to Israel." "I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not: but He that sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God." John 1:31-34. So God reveals Himself to the pure in heart. Paul heard the voice of God speaking, and understood His words. His unspiritual companions heard but an incomprehensible sound. Jesus, in response to a prayer, heard the Father speak, and knew what He said. Others knew that some holy being was speaking to Him. Still others said, "It thundered." "The friendship of Jehovah is with them that fear Him; and He will show them His covenant," or, as the margin reads, "His covenant, to make them know it." O soul, keep within the current of His working, within the circle of His manifest presence! Sometimes there may be clouds to shut from your human heart His indescribable glory, and sometimes He will flood your soul with light, and you will hear for that Son's sake His voice speak to you, "Thou art My beloved son; in thee I am well pleased." It was for Christ; it is for you, if you are in Christ. Then you can say of Jesus, with John, "Behold, the Lamb of God, that taketh away the sin of the world!" All the divinely ordained Scriptures of the past met in Him. The sin Bearer, seen and embraced by faith in type, had come to save.

THE Spirit descended and abode upon Him. It was God's anointing for His work. For thirty years since His birth His mother had waited; His friends had waited; the world had waited; the devil had waited for His manifestation; and God had waited. Sometimes young men become impatient, and enter God's work, and run without an anointing, and without a message; but God's fitting is more than years. Jesus waited thirty years for the anointing of the Spirit, and then how God used Him! Have you not read of "how God anointed Him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with

Him"? Acts 10:38. The lesson is ours, and the experience may be, if we will yield to serve God as did our blessed Lord.

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The Lord's Day and the Lord of the Sabbath

WHEN the apostle John was imprisoned on the Isle of Patmos, in about A.D. 96, he says of himself, "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book and send it to the seven churches." Rev. 1:10, 11.

The foregoing text makes the clear statement that the Lord has a day, for John was in the Spirit on that day. It is further clear that it is the New Testament and new dispensation Lord's day that the apostle is talking about; for when he made the foregoing declaration, he was ninety-six years this side the beginning of the Christian era, and some sixty-five years this side the cross. The text, then, shows that we have a Lord's day in this dispensation, but it does not tell what day it is. The text simply speaks of the Lord's day in a matter-of-fact way, the same as we in America would speak of the Fourth of July, taking for granted that we were speaking of something so well known that any one would understand that to which we referred.

The foregoing text expressly says that it is addressed to the churches. Furthermore, the first verse of the book of Revelation reads, "The revelation of Jesus Christ, which God gave Him to show unto His servants, even the things which must shortly come to pass." And again and again in this book of Revelation it is stated that the book is particularly addressed to the church. And being thus addressed to the church, it is taken for granted that the church, above all people, would know God's Word, and would know, from that Word, which is the Lord's day. Hence the prophet-apostle speaks of being in the Spirit on the Lord's day, without giving any explanation of which day that is; for he is talking to a people who know God's Word, and who well know, from that Word, its teaching concerning the Lord's day.

This may bring us to inquire what that teaching is. There are many who claim that Sunday is the Lord's day. But such a claim is based wholly on assumption. There is absolutely no warrant in the Scriptures anywhere for calling Sunday the Lord's day. Sunday, or the first day of the week, is never spoken of as the Sabbath, and there is absolutely no hint that it was ever to become the Sabbath by divine appointment. The Lord foreknew the attempts that would be made to put the Sunday in the place of His divinely appointed Sabbath, and it would seem that He purposely almost ignored even the mention of the day in the Sacred Book. The first day of the week is mentioned but once in the Old Testament; and that where the statement is made, in the first chapter of Genesis, that "the evening and the morning were the first day" of our planet's existence. The first day of the week is mentioned but eight times in the New Testament, and six of those eight re-

fer to the same identical first day — the one on which Christ rose from the dead. And none of these eight texts even hint at the idea that Sunday is to be the Sabbath of the new dispensation.

Therefore we repeat that there is absolutely no warrant in the Word anywhere for calling the Sunday either the Lord's day or the Sabbath day.

But when we come to another day of the week, we find the Bible in numerous texts speaking in no uncertain way in regard to the day that the Lord claims as His. Note the following text:

"And He said unto them, The Sabbath was made for man, and not man for the Sabbath: so that the Son of Man is Lord even of the Sabbath." Mark 2:27, 28.

This text explicitly states that the Son of Man lays claim to being "Lord" of the "Sabbath." There is no text that makes the assertion that He is Lord of any other day besides the Sabbath day. But there are other texts upon the subject:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight," etc. Isa. 58:13.

This text calls the Sabbath "My holy day." Such an expression is equivalent to calling the Sabbath the "Lord's day." But read this statement from the commandment itself:

"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." Ex. 20:8-10.

"The seventh day is the Sabbath of the Lord thy God." Then the seventh day, commonly called Saturday, is the day the Lord lays claim to. It is the one day of the seven that He has reserved to Himself for an exclusive day of rest and worship.

Now in view of the fact that the Master calls Himself Lord of the Sabbath, and in view of the fact that Isaiah speaks of the Sabbath as Jehovah's holy day, and in view of the further fact that the commandment itself tells us that the seventh day is the Lord's own Sabbath,—in view of these things, and in further view of all that the Word says, from beginning to end, concerning the Sabbath, ought there to be any difficulty in determining which is the Lord's day? And ought it not to be plain which day of the week it was when John was taken into the holy visions of prophecy on the isle that is called Patmos?

If sentiment and prejudice are to control us, we can not vouch for the conclusions that may be reached; but if we are to be governed by the evidence from God's Word, we should not take very long to decide in favor of the truth in the matter. For the case stands thus: There is absolutely no evidence anywhere that Sunday is the Lord's day, but on the other hand there is clear Scripture statement in favor of the fact that the Lord's day is the one which the apostate customs of the world have led men to call Saturday.

It is well to stand with the law and the testimony. There is indescribable blessing and joy in observing the day that Jehovah has specifically blessed. It is the true Bible Sabbath. It is the true Lord's day. All the evidence is on the one side. There is none whatever on the other.

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On the Wing

BY request of our General Conference, the editor has been spending two months in the East in attendance upon camp-meetings and at the General Conference Council at Washington. We left Mountain View August 2, reaching Chicago August 5, and Kokomo, Indiana, where the first state conference and camp-meeting was held, that same night. The next morning we were heartily welcomed by Brother Montgomery, the president of the conference, and by Brethren Knox and Moon, vice-president of the General Conference and president of the Lake Union Conference, respectively, and by all the other ministers, so far as we know. As of this meeting, so of all we attended, our association with our ministering brethren in all lines of the work—with the representatives of our publishing houses, our schools, and our sanitariums—was most cordial, and our labors together were greatly blessed of God.

It rained in Indiana a good part of the time of our meeting, and this was also true of the other meetings that we attended; but it did not dampen the ardor and good spirits of the campers, which burned with a steadily increasing flame to the close. In Indiana all were united, all had a mind to work, and tho the camp-meeting was short (only a week), there was much of revival work done, many were converted, and many more were revived, enheartened, strengthened, and established.

We here met for the first time Brother M. V. Wood, who was a missionary for the Methodists many years in India, and who, in following the light, came to the truth of the great threefold message. He and his wife left for India shortly after this. In fact, he was hurried away from the midst of our next camp-meeting to get ready for sailing. We believe that our India force of workers will be greatly helped by Brother and Sister Wood.

We also met here Brethren Reavis and Mace of the *Review and Herald*; Blosser, the chief book man of the Lake Union Conference; MacGuire and Russell, engaged in the young people's work; Haysmer and Maxwell, representing the work in the South; Professor Graf, of the Emmanuel Missionary College; and others. And here, too, we enjoyed sweet counsel with Pastor W. P. Pearce (Baptist), author of "The Lover's Love, or John 3:16."

We do not recall all the officers of the conference that were elected. Pastor O. Montgomery was re-elected president. All these will appear in the *Review and Herald* in due time, and in "Our Work and Workers" column. We look for excellent success in the Indiana Conference in the year to come.

From Indiana we proceeded to Bay City, East Michigan Conference and camp-meeting, of which conference Pastor H. H. Burkholder was president. Here they had erected and completed their camp in the midst of most discouraging, rainy weather. It was on the fair ground outside of the city, and was in splendid shape, notwithstanding the rain. Here we had good meetings, despite difficulties and obstacles.

The same general workers were present as were at the meeting at Kokomo. Pastor Burkholder has done excellent work here in the little time he has been able to spend in the conference; but as he could not be in the conference the whole time, on account of the sickness of the beloved mother in Ohio, Pastor William Guthrie of Canada was elected as president. In East Michigan there are some young men of ability who, if devoted and humble and teachable, will make strong, able workers for God. Souls sought and obtained victory, and hearts were helped and strengthened. Both of these conferences, Indiana and East Michigan, voted for a longer meeting—ten days—next year. A week is too short for both spiritual and business meetings, and the spiritual uplift of the first Sabbath can not well be dispensed with.

From East Michigan we visited the original Chautauqua grounds in Western New York, on Chautauqua Lake, to look over the grounds with the view to securing them, if everything seemed best, for our next General Conference. The grounds were excellent,

having plenty of room in auditoriums and in cottages; but the time of year would interfere with the work of the Chautauqua, and hence it was found impossible to consider this beautiful site further. It was, however, freely offered if we could take it at the close of the regular season. The next evening, we held a meeting with the church at Burt, Niagara County, New York.

Leaving there, we arrived at the West Pennsylvania meeting, at Washington, about thirty miles southwest of Pittsburgh, before the first meeting was held. The president of this conference is Brother B. F. Kneeland. He had been unable to put his camp in condition, on account of a severe cloudburst that had occurred two or three days before. In fact, the town itself had been flooded, and one man drowned in the streets of the town. It was almost impossible to get either freight or express. But all were good-natured; and by working hard, in a short time the ground was ready for meeting. In God's good providence, the clouds cleared, and bright, sunny weather was given during the time of our stay. The opening meetings were most excellent. The camp as a whole sought God earnestly, and the Lord greatly blessed. Here we met with Brother B. G. Wilkinson, president of the Columbia Union Conference; Dr. Menkel, from Washington; Brother W. A. Westworth, now located in Pittsburgh; and other old and new laborers.

Leaving there Sunday, we have not heard of the outcome of the meeting; but if it continued as it began, it was indeed a most excellent meeting. After the meeting was over, we learned by the newspapers that very severe storms had again occurred in Western Pennsylvania. Hundreds of sheep were drowned, two million dollars damage done to crops in Washington County, and the lives of fifty persons lost.

Leaving the West Pennsylvania meeting September 29, we arrived in Utica, New York, at the Central New York Conference meeting, September 30, and were with this meeting until its close. Here also the same earnest seeking of God was manifest, and blessed victories were obtained. In our conferences in the Atlantic Union, Pastor W. B. White, president of the union, was present. The president of the New York Conference is Pastor W. H. Holden, who was reelected. We had the privilege of meeting many old laborers and acquaintances, it being the conference where we first began our own labors for the Lord; and we rejoiced greatly in finding those who were older in the work, still pressing on, and those who were but children a few years ago, engaged heartily in the work of God. There were many faces missing, however, having fallen asleep in the Master's service. Here we met Brethren Palmer, Jayne, Longacre, and Tolf, representing respectively the *Review and Herald* publishing house, the religious liberty work, and educational and book work. There was a rain at this camp-meeting also. In fact, it was extremely cold for the time of year. Passing through New York, we saw thousands of bushels of grain in shock, some of which was rotting upon the ground, the rains being so continuous that it was impossible to gather it in proper condition. Grain crops were generally good, but much will be lost by the late, continuous rains.

On our way north we stopped for one night at the Black River Sanitarium, Watertown, New York, at the head of which is Dr. Isadore L. Green. Dr. Green has built up a good sanitarium by sheer force of hard work, and upon the real merit of medical skill and devotion. The sanitarium deserves to succeed, and should be well patronized. September 7 and 8 we attended a general meeting at South Russell, New York. Representatives from other churches were in attendance. Five meetings were held, at which we spoke four times. Two of these meetings were held, by the courtesy of the Presbyterian pastor, in the Presbyterian church at De Grasse. September 11 we met with the new church in Ogdensburg, gathered by the labors of Pastor Garton; and next morning proceeded on our way to Vermont, and held a meeting in Felecheville, September 14, with the Sabbath-keepers in that section. Here also we enjoyed a blessed season.

September 15 we left for Washington, to attend

the General Conference Council in that city. All the various lines of work with which the General Conference Committee has to do were considered. Chief among these were strong actions taken and counsels given against involving the denomination, in any of its departments, in debt. The reorganization of the great general work, necessitated by the fact that the foreign membership is so large now that it is not considered wise or expedient to send representative delegations to any distance to attend meetings of the General Conference, was considered, and it was suggested that the world be divided into divisions of the general work, such as the European division of the General Conference, the Asiatic, South American, etc. This was placed in the hands of a committee who were to consider the various phases of the question, and report at the next General Conference. One of the important things for consideration was the appropriation of funds to the various mission fields, not simply according to need, but according to ability, and \$500,000 was thus appropriated for 1913. The time has just arrived when there are more laborers in mission work than in the regular organized work in America. In fact, our home field has been constantly drained of the best and most earnest laborers, in order to meet the calls in foreign fields. This also demands earnestness and consecration on the part of the young who are fitting themselves for work in the cause of God. It was also voted that the next General Conference should be held in Washington, May 15 to June 8. All things considered, it was thought best to hold it here again, on account of our foreign brethren who perhaps would see our institutions here for the first, and perhaps the last, opportunity which would be offered. Here is situated one of our great publishing houses, the Foreign Mission Seminary, now connected with the sanitarium as a training school, and here too is a quiet grove.

Here also we met Dr. Margaret Evans, whom our readers know as a contributor, connected with the Branch Sanitarium in Washington city. The sanitarium now conducts a dispensary down on 4½ Street, which we visited one day, where the poor and the maimed and the halt and the blind of Washington come for medical counsel, relief, and such treatment as can be rendered by those who are fitting themselves for foreign work. Very much work is done free in this way. There were thirty-seven in the day that we called. On other days, we are told, it runs up to nearly a hundred. Doctors and nurses are doing noble work.

We left Washington September 26 for the West, stopped at Salt Lake City overnight, met with the workers there, and reached home October 2,

Going East, wishing to reach there as soon as possible, we took the Overland Limited from San Francisco on the Southern Pacific. It is one of the best trains in the world; and if one wishes to reach the East from San Francisco, or vice versa, there is no better train than this. From Omaha one can take one of a half dozen roads, but we know of none better than the Chicago & Northwestern. Running into Chicago in the beautiful new station is something of a privilege. We had the pleasure of looking over the new station, which is all, it seems to us, that could be desired. Here are not only waiting-rooms, but writing-rooms for both men and women; not only writing-rooms, but rest rooms for tired women, and a special room for mothers with children. But the Northwestern people have done more than this. They have a hospital in connection with the station; and if any of the passengers are taken sick, or arrive there sick, they are taken to the hospital, and free nursing is given them. If a physician is desired, of course that must be at the expense of the patient. But here they are cared for in the best and most scientific way until preparations can be made to move them. Here, also, one can secure a bath, with all other accessories in the way of toilet, at a merely nominal price.

Returning, we came by the Rock Island and the Denver & Rio Grande,—the D. & R. G., which some have stated stands for "Dangerous and Rough Going," and it certainly merits the apt designation. It

(Concluded on page 8)

Consider the Moral Code

By Mrs. E. G. White



WILL walk at liberty: for I seek Thy precepts. I will speak of Thy testimonies also before kings, and will not be ashamed.

And I will delight myself in Thy commandments, which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes." The commandments of God are not a yoke of bondage, and in obedience to them we have nothing of which to be ashamed. We should not feel that we are severely restricted in being required to keep God's law. The Lord withholds from us nothing which is for our good. We should be ashamed of disobedience to His precepts.

There are men who profess to open the Scriptures to others, and who claim to be ministers of the gospel, who yet place stumbling-blocks in the way of those who are seeking for safe paths. But let the sincere seeker for truth look to the Author of truth, and not to the would-be instructor who knows not the way of light. Go to the Fountain of knowledge, and become acquainted with what saith the Scriptures, and take no mortal man's inferences and assertions. The fallacies of men have in them no power to sanctify the soul; and the Word of God is not to be adulterated with the customs and traditions of the world. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight. And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."

The Old Commandment from the Beginning

The next verse opens with this warning: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Let us consider the moral law, which was specified by the loved disciple as the "old commandment which ye had from the beginning," which was spoken from Mount Sinai amid smoke and flame, thunder and earthquake. The commandments are:

"I. Thou shalt have no other gods before Me.

"II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"III. Thou shalt not take the name of the Lord

thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"IV. 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.

"V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"VI. Thou shalt not kill.

"VII. Thou shalt not commit adultery.

"VIII. Thou shalt not steal.

"IX. Thou shalt not bear false witness against thy neighbor.

"X. Thou shalt not covet thy neighbor's house,

With Vision of the Holy

Suggested by Dan. 10:7, "I Daniel alone saw the vision."

By Worthie Harris Holden

God wants His people to be men of vision,
E'en as the prophet saw his glorious Lord,
While fear and trembling seized upon his comrades,

And drove them from the presence of the Word;

Men delving deeply, not to hoard their treasure,

But to lay up their wealth in store on high;

Men who acknowledge all the rights of Caesar,

And for the truth of God would dare to die;

Men who, amid the rivalry for homage,
Are God's own noblemen by birth and grace;

Who, tho' in reach of fame and worldly honor,

Behold their plaudits in His smiling face.
When in the noise and din of earthly combat,

His stalwart soldiers—loyal, steadfast, true—

Still persevere in quest of heavenly laurels,
Alert fore'er to do as Christ would do.

These are the souls who never swerve from duty,

Who joy the Master's mandates to fulfil,
And living thus, with vision of the Holy,

Will soon enraptured stand on Zion's hill.

thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

If this code of morals had been respected and obeyed, the world would not now be in the state in which it is,—corrupted under the inhabitants thereof. If human agents had coöperated with God, and had obeyed the laws which lie at the foundation of His government, we should not see and hear so much concerning iniquity and crime, suffering and death. Christ magnified the law, and made it honorable. He saw the necessity of expounding the law which He Himself had spoken amid flame and thunder and tempest. The rabbis had heaped the rubbish of their traditions upon the law, and made of no effect the commandments of God, because they taught as doctrines the commandments of men. He showed the people that the law of God penetrated to the motives of the heart, and the lover of self was a transgressor of the law. He rescued the commandments from their companion-

ship with error, and placed them in the framework of the gospel, and presented them to men in their true significance and importance; and to those who listened, the law seemed a new revelation. Far from taking anything from the sacredness of a single precept, He revealed to men the exalted character of the whole law. But because He cleansed from the law the rubbish of tradition, and freed it from the exactions of men, and from the multitude of minute requirements of men, that confused the people, and hindered them from seeing the real significance of the requirements of Jehovah, the Pharisees were saying in their hearts that Christ had come to do away with the law. But while they were musing in their hearts, He spoke words that revealed to them the fact that He read their thoughts as an open book:

Not Destroyed

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Christ then proceeds to show that the commandments are exceeding broad, and penetrate to the very motives that control the heart.

The great adversary, the first rebel and apostate, makes war on the commandments of God, for "by the law is the knowledge of sin." This is the reason that he would have the world believe that the law of God is not binding, for then he can keep men in ignorance of the fact that they are sinners and in need of a Saviour. In this way he can lead them to reject the great salvation, that has been purchased for them at infinite cost.

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Loving Service

A LADY was walking homeward from a shopping excursion, carrying two or three packages in her hand, while by her side walked a little boy. The child was weary. The little feet began to lag, and soon a wailing cry arose:

"I'm too tired! I want somebody to let me wide home!"

The mother looked about her, but there was no street-car going in her direction. She took one of her parcels and gave it to the child, saying:

"Mama is tired, too, and Willie must help her to get home. She is glad she has such a brave little man to take care of her, and help her to carry the bundles."

Instantly the little fellow straightened, his step quickened, and he reached for the offered parcel, saying stoutly:

"I'll tarry 'em all, mama."

It was only the old, old lesson, that our Father is always teaching us: "Is the homeward way weary? Try to lighten another's burden, and the loving service will smooth thine own path."—*Lutheran Observer*.

The Punishment of the Impenitent

By Mrs. L. D. Avery-Stuttie



WHAT is to be the final punishment of the impenitent?

There are so many millions of human beings to whom this question comes with fearful import, that were it not for the fact that the Word of God is very conclusive upon the subject, I might well approach it with hesitancy. It is a question which is only equaled in importance by that one which we have already considered, "Shall the dead live again?"

Husbands have asked it over the graves of their wives; and wives have uttered the compelling question above the sealed sepulchers of their dead. Mothers have mournfully repeated it over the graves of their sons and daughters; and countless multitudes whose unwilling feet are about to enter the dark valley of the shadow, Christless and godless, are facing the dim unknown with the same question trembling upon their pallid lips—even as I write.

And hence it is with a swift prayer to Heaven for help that my pen may be laden with words of wisdom and truth, that I undertake to bring you God's answer from His Book. Can we wonder that this question propounds itself to a dying world with an insistency which refuses to be satisfied with anything less than truth?

The Commonly Accepted Idea

We all know the commonly accepted idea concerning this subject,—an idea which is so at variance with the teachings of the blessed Bible, so defaming to the loving character of our merciful Redeemer, and withal so repugnant to our own ideas of justice, that it is verily astonishing that the error has become so wide-spread and general.

This weird, unscriptural, and unreasonable idea that the unrepentant must enter, at death, a seething, roaring maelstrom of fire, and never, *never* be consumed or released through the eternal ages, has its foundation in that hoary falsehood first whispered by the insidious tongue of the serpent. Indeed, it is part and parcel of the first lie glibly muttered by the wily foe: "Thou shalt not surely die."

And there are not a few who are gullible enough to believe, with honest hearts, that the human soul can not possibly die, even after spending an eternity in the horrible fires of hell.

God's Word on the Subject

Well, what does God say about it?—He says plainly that "the soul that sinneth, *it shall die*." And He repeats it in the same chapter, and then adds, as if He knew our proneness to impute injustice to Him, "Yet ye say, The way of the Lord is not equal."

When the Almighty speaks *once*, it ought to be sufficient; but He has been kind enough to give us line upon line, precept upon precept, "here a little, and there a little," upon this most thrilling subject.

King David, the sweet singer of Israel, had some sad experiences. His enemies were numerous. Idol-worship was on every hand. Treacherous and cruel foes sprang from many an ambush. Wicked men appeared to triumph in his day—as well as in ours.

Besides this, with prophetic vision, the seer looked far down the stream of time, and saw the coming generations of wicked men rising in rebellion against God. Therefore he makes wicked men a subject of prayer; and under the inspiration of the Holy Spirit, he prays concerning their death, "Let the wicked be ashamed, and let them be *silent in the grave*."

But, David, why do you pray so vain a prayer as this? Do you not understand that at death, the wicked *can not* be silent in the grave, because they are shrieking amid the torments of the fires of hell, where they must forever exist in awful agony?

Hark! The voice of the inspired prophet is raised in earnest protest: "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

Solomon, the son of David, seems to have entertained the same ideas as his inspired father. King Solomon had become acquainted with wicked men. He knew them

Jacob's Great Grief

When Falsely Informed by His Sons that Joseph Had Been Slain by a Wild Beast

By Delwin Rees Buckner

What? Joseph slain? And not a soul to save

My darling? Dead?—Yes; lo, his coat, all red

With bloody froth, left where the lion fed Before he dragged his fang-scarred bones to pave

The paw-pressed trail, tracked to his twilight cave.

With Joseph gone, Lord, let me make my bed

Within the dark, damp earth; let my hoar head

Descend in sorrow to the gaping grave. O, might I kiss once more that boyish face, Snatched from beneath the flesh-fiend's clinching claws!

But that can never be—this side the tomb.

Would God I'd perished in my Joseph's place,

Had choked between the cruel beast's tightening jaws,

My nostrils sucking in his scarlet spume.

alive, and he had seen them die; and under the guidance of the Holy Spirit, he speaks of their condition in death: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after *that* they go to the dead. . . . For the living know that they shall die: but the dead know not anything. . . . Also their love, and their *hatred*, and their *envy*, is now *perished*."

Now could it be possible for the hatred to perish from a man's heart, if he were enduring the awful pains of hell, with no prospect of relief to all eternity?—Nay, verily.

But let us have another testimony to the point from David. Tell us, O man "after God's own heart," must the wicked man who dies in his sins, be condemned to everlasting torture and never-ending anguish?

Listen: "But the wicked *shall PERISH*, and the enemies of the Lord shall be as the *fat of lambs*: they *shall consume*; into *smoke* shall they consume away."

Neither Root nor Branch Left

This language is as plain as it is possible for language to be. But we will give one more testimony from the last prophet of the Old Testament: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be *stubble*: and the day that cometh shall burn *them up*, saith the Lord of Hosts—"

"But surely," somebody protests, "there must be *something left* to suffer on to all eternity, is there not?"

Let the Lord of Hosts Himself give the answer: "The day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them *neither root nor branch*. . . . For they shall be ashes under the soles of your feet in the day that I shall do this."

O my friends, do we not rejoice to know, then, that there is no such thing as *eternal* suffering? A God of love can not and will not permit it.

Satan Himself Destroyed

Not long ago, a man said to me, "Why, I do believe that you actually think Satan himself will be utterly destroyed."

No, I do not "think" anything of the kind. I *know* it. How?—Because God says so: "Thou art the anointed cherub that covereth; and I have set thee so. . . . Thou wast perfect in thy ways, . . . TILL iniquity was found in thee. . . . Therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub. . . . Therefore will I bring forth a fire from the midst of thee, it shall *devour* thee, and I will *bring thee to ashes* upon the earth in the sight of all them that behold thee. . . . The people shall be astonished at thee: thou shalt be a terror, and *NEVER shalt thou be any more*."

A Clean Universe

O, let us thank God that it is true. When the Almighty speaks, let the cunning fables of men and devils be silenced. The universe of God will be *clean* some day. There will be left no creature to moan and to shriek in anguish unutterable. Else the divine Revelator could not have said, "There shall be no more death, neither sorrow, nor crying, neither *shall there be any more pain*." Could this be true if, in some dark corner howsoever remote, there were millions upon millions of screaming, groaning, shrieking, blaspheming creatures—creatures made in the image of God Himself?—Nay, verily. The brain reels, and the heart turns sick, at thought of it.

"But," you say, "does not Christ declare of the wicked, that 'these shall go away into everlasting punishment'?" Surely He does, and it is true. But there is vast difference between "punish-*ing*" and "punish-*ment*." Christ does not say that the punish-*ing* will be everlasting. But the *effects* of that punishing must be eternal. Those who suffer the pangs of the second death, can never hope for life again. They must share the fate of Satan—of whom God says, "Never shalt thou be any more."

From the Standpoint of Justice

But now let us consider this question a moment from the side of justice. "Come now, and let us reason together, saith the Lord." If it is true that the wicked go to a place of eternal torment at death, then Cain, the first murderer, must have been

forced to suffer unspeakable torture for about six thousand years longer than the murderer who dies to-day. Again, if this is true, then the comparatively innocent man must suffer side by side, eternally, with the most hardened and vile criminal—when God has said that men shall be punished according to the deeds *done in the body*.

Reader, our heavenly Father delights in mercy. He says, "*I will not contend forever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made.*"

Aye, He is infinite in mercy. Shall we impute to Him a vindictiveness and a cruelty which shocks our own sense of mercy or justice? "Shall not the Judge of all the earth do right?"

We speak of Nero, the emperor of Rome, with a shudder. His very memory is hateful to the world. Why?—Because of his fiendish cruelty. But Nero put men to death *quickly*. He burned them—but the fires have *gone out* centuries ago.

We would not torture the vilest worm with a lingering death. The state condemns the fiercest murderer to death by lightning. He sits in the electric chair. The current is turned on. That is the end.

O, away, I say, with that God-dishonoring theory which paints our loving heavenly Father in character blacker than that of a Nero or a Caligula!

Well, what then?

God gave man life conditionally. If we obey Him, He makes that life eternal. If we disobey, He takes from us the life He gave; because we have virtually refused to accept it, when He has freely offered it.

Let us take comfort in the thought that sin and suffering must not be eternal—can not be; for "neither shall there be any more pain." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Thank God, the time is at hand when the entire universe will be clean and pure and beautiful forevermore. Amen.

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Separation from the World

GENUINE Christians will not conform to the fashions and customs of the world, that they may receive its recognition and favor; but with sincerity of heart and purpose in all these matters, they will conform to the mind and will of God, that they may be in harmony and favor with Him.

In this age of extravagant fashions in the matter of dress, and outward adorning in general, Christians ought to be so distinct and separate from the world at large, that they would be known, whenever and wherever seen, by their simplicity in dress and manners.

Extravagance in the matter of adorning one's person almost invariably proceeds from the wrong motive, in that its indulgence is usually for the purpose of calling attention to self. Christians will never make an effort to call attention to self, but will constantly be pointing others to Christ. The special adorning of every true Christian will be the inward adorning of the heart.

True Christians will not spend their money

in needlessly adorning their persons, or in extravagantly adorning their homes; but will use their surplus means in assisting the worthy poor, and sending the gospel to the world. The one object of a real, genuine Christian is to carry forward the work of God.

J. W. LOWE.

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Hold-Ons

1. HOLD on to your hands when you are about to do an unkind act.
2. Hold on to your tongue when you are just ready to speak harshly.
3. Hold on to your heart when evil persons invite you to join their ranks.
4. Hold on to your virtue; it is above all price to you in all times and in all places.
5. Hold on to your feet when you are on the point of forsaking the path of right.
6. Hold on to the truth, for it will serve you well and do you good throughout eternity.
7. Hold on to your temper when you are excited or angry, or others are angry with you.—*Selected.*

Our Bible Reading

The Change of the Sabbath

1. What is the plain statement of the New Testament in regard to Christ's changing His Father's law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

2. Since the foregoing text shows that God has no design of changing His law, and since the world is observing a sabbath that is contrary to that law, is there no Scriptural evidence that such a change in the Sabbath was foreseen?

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 24, 25.

NOTE.—The power mentioned in the foregoing prophecy will not only speak great words against the Most High and wear out His saints, but this self-same power will even think to change the times and the laws. The only commandment in God's law that relates to time is the Sabbath commandment. Then we should see from this prophecy that this power would undertake to change God's Sabbath.

3. What does the apostle Paul say of that power that would attempt to change God's law?

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

NOTE.—The only way in which any power could seek to exalt itself above God would be for it to undertake to set aside God's authority. In what way could that be more effectually done than by attempting to change God's law, just as the prophet Daniel predicted a power would try to do?

4. Has any great world power arisen that has

On the Wing

(Concluded from page 5)

has scenery, lots of it, and in that respect is fine; but the road service is poor, and trains are almost invariably late. If there is a road in the country that ought to adopt the block system, it would seem that the D. & R. G. ought to do it, but it has nothing of the kind. If one wishes to cross the continent in comfort, in cleanliness, and with safety and speed, we commend the Southern Pacific, the Union Pacific, the Chicago-Northwestern, or the Burlington. It is a wonderful relief to change from the smoking, coal-burning trains of the East to the great oil burners on the Southern Pacific; and we wish to say it freely, that there are no better trains on the continent, so far as our experience goes.

We are glad again to get home, find lots of work to do, and hope to make this work, with our co-laborers here, a great blessing to our readers.

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NO MATTER how much you have to do, remember you can only do one thing at a time. You can get through it all by doing one thing at a time, and that's the only way you can get through. You are lost if you try any other way.—E. K. Warren.

made the claim to have actually changed God's law, in harmony with the foregoing prophetic scriptures?

Let the following from the catechism entitled, "The Catholic Christian Instructed," by Dr. Challoner, answer the question:

"Ques. What are the days which the church commands to be kept holy?"

"Ans. 1st, The Sundays, or the Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2dly, The feasts of our Lord's nativity, or Christmas Day; His circumcision, or New Year's Day;" etc.

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition.

"Ques. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"Ans. The Scripture commands us to hear the church, . . . and to hold fast the traditions of the apostles, . . . but the Scripture does not in particular mention this change of the Sabbath."

NOTE.—There are many utterances made by Catholic authorities that state, in language similar to the foregoing from Dr. Challoner, that the Catholic Church is responsible for the change of the Sabbath. And the Catholics have been making this claim for centuries. For instance, in his debates with Martin Luther, the much celebrated Dr. Eck said:

"The Scripture teaches: Remember that you keep the Saturday; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, etc. However, the church has transferred the observance from Saturday to Sunday by virtue of her own power, without Scripture, without doubt under the inspiration of the Holy Spirit."

NOTE 2.—We have, then, the clearest prophetic predictions that a great power would arise and think to change God's times and laws. And then we have one of the greatest ecclesiastical powers known to history coming forward and boldly and proudly making the claim that she has made the change. And then we find the world at large following her in that change, showing that she has actually accomplished it so far as the majority of men are concerned. The case is a very clear and a very conclusive one. We ought to be able to see where we should take our stand on the Sabbath question.

HOME AND FIRESIDE

There Is No End

By Llewellyn A. Morrison

Never a word is said
But it trembles in the air,
For the virgin voice hath sped
To vibrate everywhere.
Far away o'er unending years
The echo shall answer for our ears.

Never a deed is done
That dries the tearful eyes,
But, like signals of the sun,
It flashes to the skies.
Overhead the angels read
How we have loved our brother's need.

Never a life is lent
But love wins a higher throne,
For the royal spirit sent
Hath a vision all its own.
By myriad life is love unsealed,
And God, by the sum of it all, revealed.

Never a day is given
But it builds the after-years,
For it carries up to heaven
The promise and the tears.
The white to-morrows stand and wait,
Like dreaming mutes, at the outer gate.

There is no end. In the sky,
The stars are everywhere;
Time is eternity;
The here is the over there;
The common things of the common day
Are the minted walls of the far away.

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Idle Words

By William Nehring



SAY unto you," says our Lord, "that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Says an apostle, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:3, 4.

There is no greater evil in the world to-day than that of idle, pernicious talking, condemned in the above texts. It is a popular idea among young people that in order to enjoy life and the society of others, they must jest and joke and be witty, to produce laughter and merriment for others, and also to attract attention to themselves. These ideas obtain in many homes, and are encouraged in various ways. The judgment alone will reveal the terrible harvest of evil resulting from the idle and useless words that should never have been spoken.

Perhaps there is no subject concerning which there is so much jesting and joking as that of love and marriage. From bantering the little school children on up, in various degrees of foolishness and vulgarity, boys and girls, fathers and mothers, old and young, with few exceptions, seem to take more or less part in this great evil. To a great extent these are doing the same work in poisoning the pure hearts and minds of the young that is done by the vile and vulgar, out of whose perverse and wicked hearts evil is continually being brought forth in impure words and evil insinuations.

Let us try to see why there is so much harm in this jesting, which some think so harmless and "smart."

In wisdom and love, and in order to bind the human family in bonds of union, happiness, and love that could not easily be broken, God created the race male and female, and ordained the marriage relation. This is the most sacred and holy relation that human beings can enter into, if carried out as God intended. But if not so carried out, it becomes the greatest curse in the world; for, besides wrecking the homes and happiness of those who enter into this sacred covenant, and then break their solemn vows, the sins of the fathers, and mothers as well, are visited on future generations. For this reason, the world to-day is reaping an awful harvest of crime, insanity, immorality, and disease, and all these evils are terribly on the increase.

At no previous time in the history of our country has the marriage relation been so lightly regarded, and divorces so easily obtained, as at the present time, while licentiousness and gross immorality prevail to an alarming extent; and no doubt the same thing is true of all the world. One great reason of all this is that false and improper ideas are held in regard to the sacred covenant that a pure and holy God Himself ordained. Through jesting and joking, that which is pure and holy is brought down to a low, cheap, vulgar level.

Should we not think with reverence of the wonderful work of God, which we can never fully understand in this sinful world? Then let us no more dishonor Him by speaking lightly of any of His works. Love is a plant of heavenly origin; but the genuine article is scarce, because it has long been counterfeited and made a mock of by thoughtless tattlers. And many are willing to have it so.

While children in times past grew up together as friends, playmates, and schoolmates, to-day these happy relations seem out of date, and we often hear parents, friends, and others, teasing little children about their beaux, sweethearts, etc. O, that all who do this might realize the evil of it!

No wonder the children become indignant; for even in their childish ignorance, they seem to know that it is too sacred a subject to be treated in such a trifling manner, and that it is a matter in which they have no part until they reach later years. But, alas! the teasing and tormenting continue, until often children become bold, flippant, and immodest, losing respect for, and confidence in, parents, friends, and even the goodness and purity of God Himself.

A girl's best friend is her mother. This is true; but the father also should be included, and the boys, as well as the girls, should enjoy the sweet counsel and advice of loving parents. Then let fathers and mothers be careful how they jest with children; for if they are always met with jests and jokes concerning the nature God Himself has given, they certainly will not feel like confiding in them about their associates and the attachments they will form sooner or later.

Parents, do not permit your children to grow up in ignorance of the sacred nature of their bodies, which are fearfully and won-

derfully made, the temples of the living God. May God Himself give us heavenly wisdom and strength, and help us to lay aside false modesty and pride, and receive the truth, pure and genuine, from His own Word; for He is the Author of all truth and purity.

Sooner or later, all youth will gain, from some source, a knowledge of life, and of their special natures. Then let all lovers of purity awake to their responsibilities, and teach the truth, line upon line and precept upon precept; for this truth, when mixed with the vile error of Satan, is all the more dangerous to the young and inexperienced, because its evil nature is not recognized.

Are these things true?

Then let us all be more careful not to "offend one of these little ones;" "for of such is the kingdom of heaven."

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Not My Business

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home in the lightning express. In his grand carriage, with liveried attendants, he rode to the station, thinking of his splendid business, and planning for the morrow. Hark! did some one say "Accident"?

There are twenty-five railroads entering St. Louis. If there has been an accident, it is not likely it has happened on the — Mississippi Railroad. Yet it troubled him. It is his business now. The horses are stopped on the instant; and upon inquiring, he finds it has occurred twenty-five miles distant, on the — Mississippi. He telegraphed to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. That is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing away.

A quart of whisky, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is none of my business"? — *Selected.*

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"MANY a girl thinks she would like to go to Africa or the Fiji Islands, and die a Christian martyr; but she is not willing to wash the dishes for a tired mother, or play the rub-a-dub-dub on the wash-board without getting into a temper."



THE OUTLOOK

"Watchman,
what of
the night?"

Our India Letter

By Our Own Correspondent

A Promising Year

FOR India the year nineteen hundred twelve has been a very prosperous one. Altho Gujarat and Kathiawar in the Bombay Presidency, and some other portions of the empire in a lesser degree, have faced famine conditions for the first six months of the year, yet with the coming of the monsoon season hopes revived, and now, near the end of the rains, all India is rejoicing in the prospect of a normal crop and sufficient to keep starvation from every door. In India the poor expect nothing more than to continue their existence; and it is wonderful, the amount of contentment and happiness this lowly people find in the meager fare and most inhospitable surroundings in which they are compelled to live.

But when the rains fail! Ah, the heart-rending sadness of it all, as man and beast, under a cloudless, burning sky, and on a parched and burned earth, wearily drag out day after day with no hope of anything better till the next monsoon, looking constantly for the worst, and patiently waiting for the end! Is it any wonder that the survivors welcome the first signs of the coming monsoon when the yearly season for it arrives? The papers herald the first downpours in Ceylon and the Bay of Bengal, and with anxious eye and bated breath the multitudes watch its progress up the coast, and wonder if by any evil mischance they will be missed this year. Then comes the rain. And with thankfulness the Hindu repairs to his temple to worship his god, and the Mussulman to the mosque in praise of Allah, the all-powerful, for his mercy in sending the refreshing rain so necessary to life. And this year there is rain, and in the future there is food; hence there is hope on the plains of India.

One reason for suffering among man and beast in Gujarat, this year of shortage and famine, was that there was a lack of cars for the transportation of forage for the cattle. Thousands died before they could be supplied from the districts of plenty.

In spite of the fact that famine visits portions of India

nearly every year, the suffering is relieved in these days by the excellent system of government aid that is at once instituted. The moment it is found that there will be no rain in certain districts, the government arranges for famine relief, and in due course it comes into operation. Of course, in very severe years, even this fails of the needed efficacy.

Then, too, the irrigation schemes of the government in the dry belts are taking away the dangers incident to rainless years. With the extension of these schemes, whole sections have been relieved of all fear of famine in future years, as in the northern part of the United Provinces and the Punjab because of the Jamna and Ganges canals, parts of the northwest, and the country around the city of Puna. In each of these sections, large dams have been built, holding back the waters of the rivers for just such times of shortage.

Further schemes are either just about completed, as the immense dam and irrigation project between Igatpuri and Nasik on the west coast, or are in the preliminary stages, as the new irrigation scheme for the Southwest Deccan, which when finished will water the entire territory south of Puna to the city Sholapur. It is the government's intention to make the Deccan free from famine possibility in coming years.

Frontier Disturbances

Last year the China-Tibet border of India was disturbed for a time by the murder of government agents by one of the border tribes, and an expedition was sent against them; but this year, so far as India is concerned, has been a quiet one. However, on the other side of the line in Afghanistan, a small rebellion broke out among the Khost Valley people against the ameer. To some extent this affected the quiet of the border tribes in India for a little time; but the Khost people having come to a settlement with the ameer, this has died down.

Tibet has kept itself before the public eye on account of its close proximity to India, and the relations that have existed in past years between it and that



Hall of Private Audiences, Delhi, India

government. The dalai-lama, who when the Chinese troops entered Lhasa two years ago, fled with his court to this country, has resided near Calcutta up to the revolt of the Tibetans from Chinese authority at the time China was too effectually involved in her internal troubles to attend to her subject territories. At the time of the Lhasa outbreak he went to Darjiling, and at the opportune moment proceeded to Lhasa by way of Kalimpong to take the leadership of his people in the final battles with the Chinese and the subsequent negotiations. He is said to have imbibed many modern ideas while in India, and it is fondly hoped that he will open up his country to the world should he return to power. Tibet is rich in mineral wealth, and it might, with enlightened rulers, take a higher place in the world's affairs.

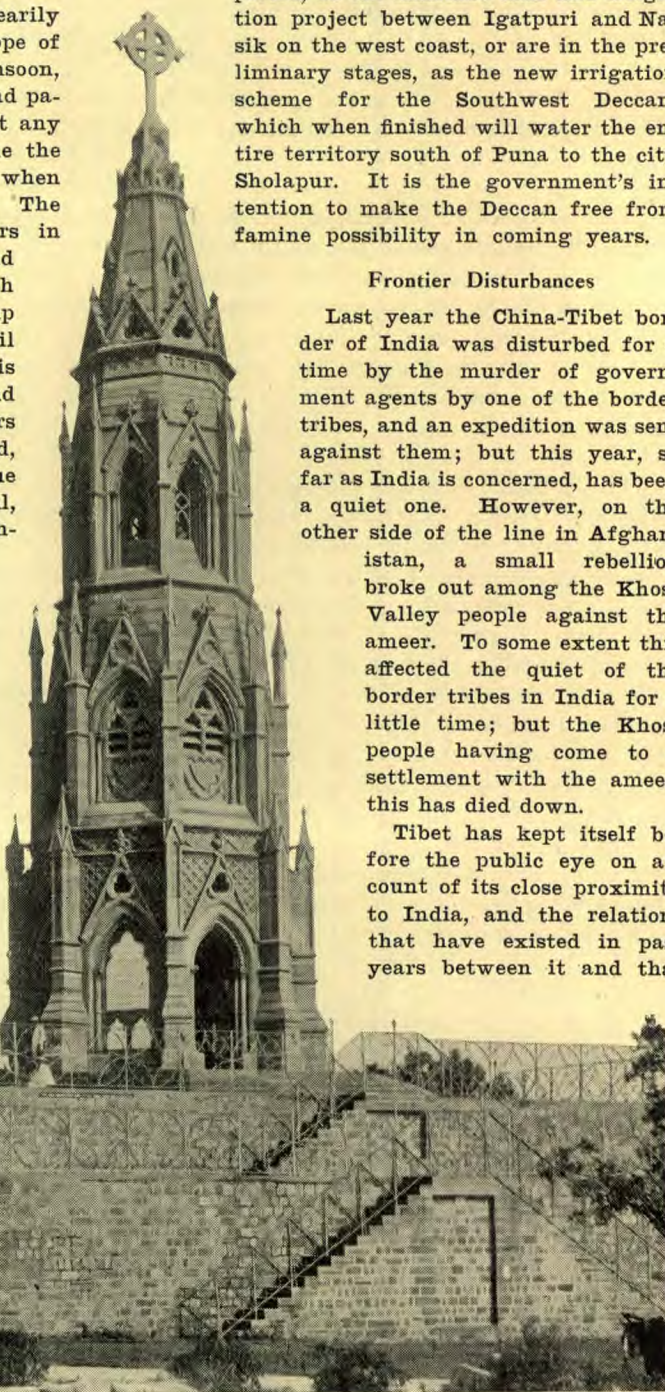
The New Capital

Work on the building of the new capital of the empire at Delhi has long been under way. The temporary quarters are nearing completion; and this fall, when the court comes down from Simla, Delhi will become in reality the capital of India. Experts from England have been over the ground, and the site for the new city is to be laid well outside the old city wall, to the southwest, and a ceremonial station near the Lothian bridge will be the starting-point of a broad avenue through the city by way of the Jamna Masjid and the Delhi gate of the old city walls to the new city.

The way in which the change of capital is coming to be viewed by many prominent thinkers is voiced by one authority, Mr. Harold Cox, in the Edinburgh "Review," as follows: "The day of the provincial government has now come." He says that the effect of the change will be decentralization of government, affecting now the imperial government itself, and later the provincial governments as well. More freedom of action to local governments, such as the presidencies of Bombay, Madras, and Bengal, and the provincial councils, as Bihar, and the United Provinces, and the Punjab, will result. A call is persistently made for a royal viceroy; and with the change in the methods of government expected from the new order of things, this is thought to be within the realm of possibility. One thing seems certain, and that is that as the result of the change of capital, India will see material changes in methods of administration.

Bengal and Bihar

Meanwhile the new provinces created at the durbar are getting harnessed into the traces and prepared for their responsibilities. Up to the time of the readjustment of the frontiers,



MUTINY TOWER AT DELHI, INDIA



Bengal had been under a lieutenant-governor; it now becomes a presidency with a governor in council. The capital of the presidency, Calcutta, has become reconciled to the loss of the imperial prerogative, and throughout the province the new order of things seems to be opening up smoothly and with little opposition. The train of the governor, Lord Carmichael, narrowly escaped wrecking on its way from Darjiling to Calcutta, soon after his taking office; but this was thought to be the work of some one with a personal grievance, rather than a political attempt. Bihar starts life with a new capital at Patna, and work on the new quarters is pushed as rapidly as possible.

The Persian Railways

The commercial community of India have been very much pleased with the promise of a new railway from the Russian line ending in Caucasia and connecting with the Indian line at Quetta. This would make possible an all rail route from Europe to India, and shorten

open the way to India, therefore, seems but to tempt to further aggression our great Russian neighbor.

The Fight Against Disease

Against ignorance, fanaticism, and filth, the government is seeking to educate the masses of India along sanitary lines, so as to be able to cope with the awful scourges, such as cholera, plague, smallpox, and leprosy, which yearly carry off millions of India's people. Malaria and consumption are also receiving their share of attention from the government. It is reported that more people in some provinces die of malarial poisoning than of all other diseases combined. Free quinin is now dispensed from nearly all government offices throughout India.

Plague, that terrible scourge which wrought havoc in Northern China a year or more ago, is ever with us; yet some express the hope that an immune population will eventually come out of the present troubles, as it has been found that rats which pass through one epi-

ship is now in building at Aldershot, and is to have a gas capacity of 350,000 cubic feet. The car underneath the huge gas-bag is to be fitted with rooms having every convenience.

A few days ago, the American Medical Association issued its tenth annual statistical report of the accidents and deaths due to the celebration of the Fourth of July. In 1903, the year the association began to compile these statistics, there were 466 deaths and 3,983 injuries in the United States due to the celebration of Independence Day. These casualties were so enormous that a strong agitation was started against the use of firearms, firecrackers, and the other noisy and dangerous things that had become so common, especially among small boys, in their Fourth of July celebrations. "A sane Fourth of July" became the watchword through the press and from the rostrum. As the result of this agitation, many of the dangerous things used in celebrating the national birthday have been put under the ban, and the lessening of death and accident is very remarkable. The year 1912 showed only 41 deaths and 947 injuries as against the much larger numbers



NEW CAPITAL GROUNDS JUST OUTSIDE THE OLD CITY WALLS AT DELHI, INDIA

the journey as well as the mail time. But there are opponents of the scheme in the person of some military officers, who feel that it will be a strategic blunder, and will open the way for the southward advance of the Russian. Already Russia has completed railways to the northern borders of Afghanistan, a short distance from the frontiers of India, but separated by mountains which form a difficult barrier; and the opening of a rail route across the plains of Persia opens an easier and safer route.

The fact of the disturbed conditions in Persia, with the not very remote probability that Russia and England will have to take over the administration of the country, emphasizes the fear that is felt by many Englishmen, that the touching of the frontiers may be the opening wedge for further aggressions when a likely opportunity presents itself. Since the return of the dalai-lama to Tibet, there have been persistent rumors that the Russian agent, who was mainly responsible for the difficulties that led to the British expedition under Colonel Younghusband, is again in Tibet, influencing the political situation. This is but a sample of what is taking place all along the border-lands; and in all the recent diplomatic relations between the two countries, the paw of the Russian bear, tho covering its claws, is seen reaching out after every tempting morsel available. To

demic are far less susceptible to a second. It is hoped that human beings are similarly affected, and that an immune population will in time develop. Yet at this writing, the slack time of the year for the ravages of the disease, the death-rate therefrom weekly is over five hundred, while in the winter season it reaches as high as eight or ten thousand. Cholera is equally fatal during the summer months.

In a number of sections, hospitals for the treatment of tuberculosis are established, and an effort has also been begun to reach the confined inmates of the purdah homes by means of female nurses. It has been found that the secluded inmates of the homes of India, especially among the poor, who rarely see anything but the bare walls of a small room, or perhaps at most an enclosed well-like compound, are among the heaviest contributors to this fell disease. It fact, when any of the great scourges visit India, it is the women, secluded and unable to fly from the terror, who fall easiest victims.

S. A. WELLMAN.

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The English navy has undertaken to build the largest air-ship that has so far been designed. England set the pace of building Dreadnought battle-ships for the sea in 1906, and now it seems that she is starting in the same direction in building Dreadnought battle-ships of the air. The immense

of ten years ago. The table prepared by the association shows a gradual decrease in accidents year by year, as the sentiment against the barbarous methods of celebrating the Fourth became stronger and more pronounced.

Lord Tweedmouth, Lord Herbert, Lord Innes-Ker, and Viscount Gower are titled Englishmen who have represented their country in winter polo tournaments in California for the last two years. They have cabled that they will not be able to be present this year, owing to the threatened trouble in the Balkans. Things of this character show that the leading powers regard the situation as very serious. Every available man is held for what may possibly develop during the next few weeks.

Despatches from Messina state that the volcano Stromboli is in eruption again. There has been more or less activity to this volcano for centuries, but for the present its activity is beyond the usual. At the same time, the despatches and other reports are also telling of threatened volcanic action in Mexico. Violent earthquakes in the latter place, according to what many think is good evidence, are more than probably to be followed by the outburst of the active volcano.

A despatch from London dated October 9 states that 10,000 Mongols have recently been killed by the troops of Yuan Shi Kai in Eastern Mongolia.

MISSIONS

Our Work and Workers

AT Chamberlain, South Dakota, four have received baptism.

ON a recent Sabbath four were baptized at New Orleans, Louisiana.

NINE in Orange, New South Wales, have been led to obedience to the truth.

THE erection of a church has recently been completed at Faleloa, Tonga.

FIVE souls at Elizabethtown, Kentucky, have yielded their hearts to God.

THE ordinance of baptism has been administered to four at Ferdinand, Idaho.

AT two general meetings recently held in Fiji seven believers were baptized.

AT Wismar, British Guiana, three persons have been baptized; and at Bootooba, two.

FOUR at Butte, Montana, have requested baptism, and it is hoped others will be ready soon.

PASTOR W. A. YOUNG baptized four persons at Indianapolis, Indiana, the last day in August.

A CHURCH of eight members has been organized in Little Rock, Arkansas, for the colored people.

MISS P. TUNHEIM tells of a baptism in Batavia, Java, in which nine participated in this ordinance.

A SERIES of meetings held at Fort Fairfield, Maine, resulted in the conversion of twelve individuals.

AT the Central American camp-meeting, held at Bonacca, Bay Islands, fourteen candidates received baptism.

THE brethren at Westerly, Rhode Island, have erected a new chapel, which was dedicated Sabbath, September 14.

A REPORT from Pastor J. S. James tells of an institute held in South India, at which five persons were baptized.

AT the Mississippi camp-meeting, held at Jackson, six were baptized. Twenty converts are reported at Jackson during the year.

TWELVE were baptized at the camp-meeting for colored believers in Virginia, six of whom united with the Richmond church.

DESPITE the opposition encountered at Lisbon, Portugal, the message is progressing, and five have been baptized there recently.

FOUR persons were baptized in the sea as the result of meetings held at Charlotte Amalie, St. Thomas, Danish West Indies.

PASTOR L. V. FINSTER reports from Manila a baptismal service where twenty-four or twenty-five candidates received this ordinance.

FOURTEEN new converts have been added to the church at Spartanburg, South Carolina, and at their camp-meeting eleven were baptized.

ON the last day of the Georgia camp-meeting fifteen individuals were baptized, and several others returned to their homes to be baptized.

A REPORT from Norfolk Island states that thirteen persons have received baptism, and it is expected that a number more will receive this ordinance later.

PASTOR E. A. CURTIS reports the baptism of six young persons at Grand Junction, Colorado. Thirty-four were baptized at the camp-meeting held in Denver, and others will be baptized in their churches upon their return home.

PASTOR CARL LEER reports from Williston, North Dakota, that since May 26 115 persons have been baptized, and fifteen more received on profession of their faith, making a total of 130 that have been added to the German churches.

UNDER the labors of Brother H. E. Reeder at Sheridan, Wyoming, three have accepted the truths presented from the Word, and six others are quite fully convinced.

UNDER the labors of Brother E. W. Thurber, six persons at Vernon, Vermont, have accepted the truths presented from the Word, and a church organization has been effected.

SUNDAY morning, September 15, fifteen persons were baptized in Long Island Sound, at Bridgeport, Connecticut. Five others are obeying the truth who it is hoped will soon unite with us.

A SUCCESSFUL series of meetings has been held at Somerville, Massachusetts, and about twenty persons have stepped out into the light. Three at Taunton have taken this same stand.

AT the close of the North Texas camp-meeting, held at Cleburne, fifty were baptized, and thirteen at the Northeast Texas meeting, held at Avinger. Thirteen were baptized at Dallas, and three more are awaiting baptism.



Our New Kansas City Branch Office

Dedicatory Services, Kansas City Branch

WE have just received notice, under date of October 9, 1912, of the dedication of our branch office at 1224 Euclid Avenue, Kansas City, Missouri. Among the leading workers in attendance were: Elder E. T. Russell, president Central Union Conference; C. H. Jones, general manager Pacific Press; C. G. Bellah and F. E. Painter, union agents of Central and Northern Union conferences; S. N. Curtiss and James Cochran, of the branch office; and Elder W. A. Hennig.

For nineteen years our work there has been carried on in rented quarters, under more or less inconvenience and constantly increasing expense. We are sure our patrons in the Middle West will rejoice with us in this new permanent home. The building is of brick, 35 x 70 feet, with sufficiently heavy walls to permit an additional story if it should be required. We appreciate the coöperation on the part of our friends in that section, which has made this headquarters possible.

PROF. G. W. CAVINESS reports that fifteen or more at Monterey, Mexico, have covenanted to obey the truth, and quite a number are awaiting baptism.

EXCAVATIONS have been commenced for a mission printing-office in the suburbs of Seoul, Korea. Three dwelling-houses for missionaries are also in process of construction.

CONCERNING the work at Camden, New Jersey, we note that eight persons have received baptism, as fruits of a tent effort there. Eighteen were baptized at their camp-meeting, and others will receive this rite at their home churches.

TWENTY-FIVE persons at Seattle have given themselves to the service of the Lord, as the result of the revival effort conducted by Pastor Luther Warren.

PASTOR P. A. HANSON gives an interesting account of a trip to Douglas Mountain, Washington, where he organized a church of fifteen members, and baptized three.

A CHURCH of eleven members has been organized at Lebanon, Oregon, where six persons were baptized early in August. Five Scandinavians in Portland, Oregon, have yielded to the message.

THE good news comes from Southern Italy that nine persons have been baptized recently, and fourteen others were to be baptized. The work in other parts of Italy is showing good progress.

FOUR persons at Dayton, Ohio, six at Barberton, and ten at Columbus, have recently been baptized. Thirteen were baptized at the camp-meeting, and a large number went to their home churches to be baptized.

THE cheering news comes from England of the baptism of about twelve or fifteen at Wood Green, eleven at Darlington, while fifteen at Acton are ready for baptism, and at an effort at Bristol sixteen have decided to stand for the truth.

AT Sayre, Pennsylvania, twelve persons have decided to obey God. Nineteen were baptized on the last Sunday of the camp-meeting at Washington. Eight at Butler have been baptized, and the believers organized into a company of thirteen.

THREE souls at Grand Rapids, Michigan, have been baptized, and five at Detroit. Ten or twelve persons at Flint, and four at Sault Ste. Marie, have yielded to the truth. At the close of the East Michigan camp-meeting, seventeen persons were baptized.

SEVEN at Brookpark, Minnesota, have been baptized, and a church of eleven members has been organized. Seven at Bruno and four at Duluth have received this ordinance. Twenty-five at Minneapolis and fifteen at Pine Island have promised to obey the commandments.

A CHURCH of sixteen members has been organized at Cedar Falls, Iowa. At Lansing five were buried in baptism early in September, six at Center Point have received this ordinance, and twelve at Creston have decided to obey. Thirty-eight were baptized at camp-meeting.

NINE at Blythedale, Missouri, have stepped out into the light, and five at Poplar Bluff, and a Sabbath-school has been organized at the latter place. The last Sabbath of the South Missouri camp-meeting, twenty-six persons were baptized, and at the North Missouri meeting, six.

SUBSEQUENT to the annual meeting of the Norwegian Conference, twenty persons were baptized. Ninety others have embraced the truth during the past year. At this session the Norwegian field was divided into two conferences, called the East and West Norwegian conferences.

SIXTEEN persons among the Scandinavians of Trempealeau and Dunn counties, Wisconsin, have begun the observance of the commandments, and four have been baptized. The German work in Sheboygan is progressing well, five having embraced the message, and others are "almost persuaded."

THE membership in the West German Union shows a net gain of 1,400 for the past two years. At a session of this union convened from July 19 to 28 at Friedensau, a new union was formed, comprising the southern portion of Germany, German Switzerland, and Austria, under the name of Central European Union. This union has a population of 35,000,000, quite a per cent of which is Catholic, which indicates that it is a difficult field to work. At this meeting about fifty persons were baptized.

TWENTY-FIVE persons are awaiting baptism at the Tsungwesi Mission, South Africa. Five at our Zululand station, fourteen at Solusi, and three at Somabula have received this rite, and fourteen at Parys, Orange Free State, have given their hearts to God.

A REPORT from Placerville, California, tells of a good revival in progress there, and ten have received baptism. Three at Buckeye, nine at Santa Ana, four at Fresno, three at New Monterey, three at Lodi, and twelve at Turlock, have been baptized, and four at Oceano are awaiting baptism. A Sabbath-school has been organized at Reedley.

AS THE result of an evangelistic campaign at Aurora, Illinois, eleven individuals have been baptized, and six or seven more have taken their stand to keep the commandments of God. In the face of much opposition at Maestown, the work is still going forward, and five adults were recently baptized, one of whom is a leading business man of the place.

THIRTEEN individuals were baptized at the Yinshan general meeting, China, thirteen in Hupeh, six at Shanghai; and at the conclusion of a Bible school in Hunan, Brother R. F. Cottrell expected to baptize about twelve more. The six at Shanghai are the fruits of an active evangelistic campaign carried on by Brother F. E. Stafford, with whom many of our friends are acquainted, and Sister B. Miller.

BROTHER H. L. SHAFFER writes of the success that is attending the work at Wichita, Kansas. Seven have already been baptized, and many others are interested. At the Wellington church three persons have received this rite, and at Arkansas City, eight. Five more at the latter place have yielded to the truth, six at Sharon Springs, eight at Salina, and five more at Wichita. At the Emporia camp-meeting forty-four souls were baptized.

ON a recent Sabbath a newly finished church in Shepparton, Victoria, Australia, was dedicated, free of debt. A church was organized in Richmond, Melbourne, with a membership of forty-one. Four at Kelvin Grove, Brisbane, have taken their stand for the message, and others are in the balance. Seven new converts have been added to the church as the result of an effort in Sydenham and Tempe, suburbs of Sydney, and nine in Sydney have identified themselves with us.

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General Books for the Home

In the two preceding numbers of the "Signs of the Times" we have listed books suitable for the children and young people. The following is a list of some choice selections from our stock that appeal to fathers and mothers, as well as to other of the older members of the home. These make beautiful books for gifts.

The Acts of the Apostles

The apostle Paul is one of the leading persons whose life and work is presented in this excellent volume. In a most interesting way a large amount of information and history concerning the experiences of the early church is given. Many lessons are drawn from those experiences to assist in the Christian's life and work to-day. The book contains fifty-eight chapters, some of which are:

God's Purpose for His Church
Pentecost
The Gift of the Spirit
From Persecutor to Disciple
Preaching Among the Heathen
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"The Beautiful"

A snow scene for the cover of the December *Signs Magazine*. An appreciative scene to many, and attractive and interesting to the unacquainted. The sun hangs low in the sky, and the clouds are so heavy that the orb shines yellow and red through the heavy bank that will soon precipitate the frozen flakes. The beech-trees and the firs cast their bluish purple shadows, and one almost feels the cold. It is a very pleasing cover for this month of the year, and will prove a strong selling feature to the magazine.

The Contents

"A New Phase of Spiritualism" takes up the announcement of Miss Stead that she has had a communication from her dead father, who was lost with the wreck of the Titanic. She makes some very startling statements; and the editor, in writing the article, draws some very contrasting statements on the authority of the Word of God. This article should have a wide circulation.

"The Heaven-Opposing Powers of Earth" is another article in the series presented in the magazine from a well-known writer, Mr. Charles L. Taylor. Altho embracing history nearly three thousand years old, some important applications are drawn bearing directly upon momentous questions of the present day.

"The Second Coming of Jesus," by George W. Rine, receives continued prominence in the magazine. This is a very important series of articles, and we can recommend them to our readers.

"The Government and the Trusts," an article showing how ineffectual the famous lawsuit of the government dissolving the Standard Oil Company has turned out to be. Since this gigantic trust has been dissolved by the United States government, it has increased in value about five times. Not much of a dissolution! You will want to read the whole article, and the prophetic application that is made at the close.

Mrs. E. G. White contributes an article on the times of William Miller. It explains the work of this great man so much misunderstood by the people of to-day.

"The Freedom of the Will," an illustrated article which shows the real trend of religious laws, or laws uniting church and state, or any measures that tend toward religious persecution.

"Increase of Metals as a Sign of the Times," by Frank S. Weston. It is something new, and will be of considerable interest to a large number of our readers, on account of its statistics.

The Bible reading is also an interesting feature of the magazine, and as usual will have a very comprehensive study on some phase of Bible doctrine.

The Home Department has a very excellent contribution from the pen of Mrs. L. D. Avery-Stuttle, the author of "Making Home Happy" and "Making Home Peaceful." She is a well-known writer, and this is an added attraction to our magazine.

Among many important "Current Topics," those dealing with the revelations of Thomas Lawson are of more than usual interest. He gives, in most graphic language, conditions of to-day, and points out the remedy. Some consideration is given this work, in the light of the Bible.

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SIGNS OF THE TIMES

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A small work which you will appreciate as a help in the study of the prophetic Word is "The Sure Word of Prophecy," by Pastor M. H. Brown. Primarily it deals with the prophecies of the book of Daniel and their fulfillment, shedding forth the light that this book contains upon present-day movements and conditions. Price, 10 cents. This office.

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

Contained in This Issue

Question Corner	PAGE
3889 — Tithe Paying; 3890 — The Genealogy of Jesus; 3891 — Breaking of Bread; 3892 — Ten Men and a Jew; 3893 — Voice and Sound; 3894 — After the Flesh	2
Our Bible Band	2
Editorial	
The Baptism of the Man	3
The Lord's Day and the Lord of the Sabbath	4
On the Wing	5
Notes	11, 16
General	
Consider the Moral Code	6
The Punishment of the Impenitent	7
Our Bible Reading	
The Change of the Sabbath	8
Home and Fireside	
Idle Words	9
Not My Business	9
The Outlook	
Our India Letter	10
Missions	
Our Work and Workers	12
Poetry	
With Vision of the Holy	6
Jacob's Great Grief	7
There Is No End	9

We would call attention to the cut of our new Kansas City Branch Office and the descriptive paragraphs connected with it, found on page 12. We have lived in rented quarters there for all the years that we have had a branch in that place, and are now glad to have such a good property of our own. This makes the third branch office we have dedicated during recent months, and it now places all our branches in quarters of our own.

The despatches have announced that Dr. David Starr Jordan, president of Leland Stanford University, will soon retire from his position, and devote the remainder of his life to working in the interest of international peace. God proclaims through His prophetic Word that He has commissioned four angels to stand on the four quarters of the earth, to hold the winds of strife and war until His sealing message is completed. This sealing message is to prepare a people to stand before God at the second coming of His Son. God always uses individuals in His work in the earth, and in all probability many of these strong and influential men will be instruments in the hands of the angels of God in holding back the strife and war that is so rampant everywhere. But the war spirit will not be held in check indefinitely. Armageddon lies just beyond; and when the divine Father bids the angels that are holding these strifes to step aside, the pent up furies of war will break forth in ways that are beyond description. The Armageddon war will be the first one that has ever occurred on the earth in which God has not exercised a restraining hand. But when the time for that war is reached, all divine restraints of mercy will be withdrawn, and the universe will be permitted to witness the spectacle of what Satan will do when he has nothing to hinder him. It is to be earnestly hoped that every true messenger of peace in this time will be found standing with God in that great and awful day.

An Apostle's View of Evolution

In his second letter, the apostle Peter says:

"Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God." 2 Peter 3:3-5.

The above text not only tells us that men will scoff, in the last days, when the doctrine of the second coming of Christ is preached, but it also tells us that the ones who will do this scoffing have willingly forgotten that the heavens and earth were from of old created "by the word of God." God's Word plainly tells how creation was accomplished. The record is, "In the beginning God created the heavens and the earth." And it tells how He created them, in these words: "God said, Let there be light: and there was light." And again, "Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so." And still again it is stated: "And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so." Thus plainly does God affirm that He created this earth by the mighty power of His word.

The psalmist has, in the beautiful rhythm of Hebrew poetry, expressed the matter thus:

"Let all the earth fear Jehovah:
Let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done;
He commanded, and it stood fast." Ps. 33:8, 9.
And after the same tenor the author of the Hebrew letter says,

"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Heb. 11:3.

The foregoing texts make it clear that the Bible teaches that the mighty God has created all things by His intelligent power, through His word. It is clear that space, and time, and many other things that might be mentioned, are absolutely infinite. There is no end to these things anywhere. The orderly arrangement of the universe shows that there is a God who is just as infinite in His power and all the rest of His attributes as the space He inhabits. In the inspired and inspiring words of the psalmist, "The heavens declare the glory of God; and the firmament sheweth His handiwork." And it is far easier for the mind that has not been blinded by "science falsely so called" to grasp the fact that this majestically infinite Being has created these worlds by His power, than to go through the unnatural process of trying to persuade one's self that they evolved into their orderly relations to each other from some unaccountable whirling cloud of dust — this dust having been found drifting in space from nobody knows where or how.

But observe that Peter, in the first text quoted, specifies that the scoffers in the last days will be willingly ignorant of the fact that the worlds were created by the word of God. In other words, these last-day scoffers will be evolutionists; they will say that the worlds made themselves by evolution; they will affirm that no Creator is needed.

Now since Peter boldly affirmed, over 1,800 years ago, that the last days would produce those who would scoff at the doctrine of the second coming of Christ; and since he further shows that they will be evolutionists, because they refuse to be informed that God created the worlds by His word; and since the times in which we live are fulfilling all these predictions, ought we not to be led to have faith in the prophetic utterances of the divine Book?

On October 8 the west-bound Rock Island train was held up and robbed near Howe, Oklahoma. Train hold-ups have been quite numerous during recent months, and it shows that we are cursed with a class of criminals that are not only perpetuating but increasing themselves.

Memory Text for the Week

John 10:28-30

"And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one."

Until recently life-insurance was confined almost exclusively to the men, but at the present there are about six million women in America who are wage-earners. Many of these have families dependent upon them, the same as men, and hence the life-insurance companies are writing policies for a great many of these women. In their investigations, the insurance companies consider these working women really better risks than men, while the same companies are very wary of the so-called society women, with their high life, and their continual rounds of feasting, in which a great many indigestible foods and drinks are consumed. The life-insurance companies are in no sense sentimental. They deal in cold facts from a business standpoint; and incidentally, this shows that it isn't hard work and faithful labor that shortens life so much as dissipation and debauchery.

The Balkan-Turkish War.—War has actually broken out between the Balkan States and Turkey. On October 12, the Montenegrin forces had already been fighting along the frontiers for four days, and all the rest of the Balkan countries are rushing their troops to the front as rapidly as they can. The subjects of the several Balkan States who are residing in this country are rushing home by the thousands to join the armies.

Within the last few days, Austria has been taking a leading hand in the affair. She is hastily preparing her forces, because she fears that there will be a general war throughout Eastern Europe. What the outcome of the whole matter will be, it is impossible to predict at this writing. But it is perfectly evident that there are great smoldering embers of war all through Europe, and only the slightest breath from the war-gods will cause them to break forth into flame. There are jealousies among the leading nations, and they are watching each other with critical and vengeful eyes. Valuable territory, from the military and naval standpoint, is in the hands of the Turk, and no one of the nations is willing that the other shall seize it. But let a war get under way, and then there is no telling what will come out of it, with the conditions as they exist.

At first we were assured, by the despatches, that the "powers" had the matter in hand. They had several devices that they were working, that would keep the Balkan peoples from making war on the Turk. But all of a sudden the war actually broke out, and now the despatches say that the Balkan powers had fully determined on war, and are going ahead, no matter what the larger and more powerful nations of Europe may say. The Turk has become so insufferable that they can no longer endure him.

But looking at the subject from the standpoint of an advancing message that is to warn all the world of the soon coming of Christ, the subject becomes intensely interesting. For all the wars of any consequence in recent years have been of very short duration, compared with the wars of former years; and then when the recent wars were over, there has been invariably a greater freedom for the advancement of the gospel work in the nations involved. Now there is no territory in the world where there has been greater despotism manifested against the gospel than in the countries involved in this Balkan conflict. It will be interesting to watch for the outcome, in case the war is not snuffed out quickly, as so many others have been.