

Signs of the Times



Unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 1 Cor. 1: 24, 25.



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For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Titus 2: 11, 12.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3316.—Why Be Made Perfect without Us?

Please give some thoughts of Heb. 11: 39, 40, where, referring to those that are dead, it seems to indicate that they lack perfection without us. How and why?
H. H. W.

The word "perfect" is the rendering of a Greek word which means the end, limit, or conclusion of an act or state, the ultimate. Of course it may apply to the individual character, and it may include also all that the perfection of character means in the glorious inheritance as well. The promise of verse 39 includes the eternal inheritance. Verse 10 declares, "He looked for a city which hath foundations, whose Builder and Maker is God;" verse 16, "Now they desire a better country, that is, an heavenly." But the city and country will not be obtained until God finishes His work and is ready to take His children home to Himself, to that glorious inheritance which begins in the New Jerusalem, which is above, and which will be made the capital of the whole earth. God does not gather home His people by halves. He does not come to those who have been faithful to Him in the past when they die, but all His children will be gathered home to Him together. That advent will not be until probation closes, and the work of our Lord as High Priest is over; and then all will be made perfect together. Not simply in character, as that has been developed under test before death or the coming of the Lord; but the perfect character in Christ will be given the perfect immortal body when the end will be accomplished. So God does not reward those of the past in part. He waits until the "better thing" is at hand, and then brings them all home to their reward. Taking the expression "some better thing for us," and connecting it with verse 37 of chapter 10, we can see that it applies to the second coming of our Lord: "For yet a little while, and He that shall come will come, and will not tarry." That is the better thing than death; and when that better thing shall take place, then those who sleep in faith will be called back from the dead, and God will reward all His children together.

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3317.—Repentance Impossible

The explanation given in the Question Corner in No. 3281 is very good. I should like to know how you explain that familiar text in Heb. 6:4-6 where it says it is impossible to renew.
R. H. M.

In this scripture, as in the other, we should read the context, especially that which follows. In verses 4 to 6 we are told, "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." First, let it be noted that the class spoken of here had possessed genuine Christian experience,—experience of real depth, not mere superficial profession,—they had been partakers with Christ; yet, notwithstanding all these blessings, they turned from them. Second, this turning away is a progressive process. It is not that they have crucified Christ sometime in the past, and come to repentance; but that they crucify, they continue to do it. The only means of salvation there is, is the Lord Jesus Christ and the power of the Spirit of Life. When men, however much they may have partaken of these powers, continue to set them aside, of course it is impossible for them to be renewed to repentance. Note the illustration which enforces this. Here is a piece of ground which is bringing forth good products. It produces fruit for those who till it; the rain descends upon it not in vain; it receives a blessing

from God, and is a blessing. But if it bears thorns and thistles—not if it has borne sometime, but if it continues to bear thorns and thistles—while the rain continues to fall upon it and the sun to shine, it is rejected, and its end is to be burned. All forgivable sins are repentable sins; but sin which is continued under light, blessings which are used in a selfish way contrary to the appeals of the Spirit of God, only harden the heart all the more, and render it more and more unresponsive to every true appeal. This is true in the case of the wicked. How much more does it become true of one who has truly known God and yet turns away from Him and indulges in the things that are wrong! There is always hope for every soul, always repentance for every soul, who stands where the Spirit of God can convict him of his sin. There is never repentance when one identifies himself with the sin and continues on in it despite the appeals of the Spirit.

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3318.—Those Raised from the Dead

What became of those who came out of their graves at Christ's resurrection? Were they made immortal?
J. D. B.

The record is found in Matt. 27:52, 53; that is, the record of their resurrection. They came out of their graves after the resurrection of Christ. The next time they are seemingly referred to is Eph. 4:8: "When He ascended up on high, He led captivity captive, and gave gifts unto men." This refers to our Lord Jesus Christ. When He ascended up on high He took some captives made by Satan, in honor of His eternal victory over sin and death. The margin reads "a multitude of captives." This very advent had been predicted in the 24th Psalm, verses 7 to 10, where is described Christ's ascension after His victory over death, when those angels who escorted Him sang, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in;" while the angels within the gates ask, "Who is this King of Glory?" The response is: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in." He had shown His power and might by raising from the sleep of death those referred to in the 27th chapter of Matthew. These may also be referred to as composing the four and twenty elders noted in Rev. 4:4. In all probability they were made immortal, the pledges of immortality to all who were faithful to Christ thereafter.

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3319.—What is the Loss. 1 Cor. 3:14, 15?

Will you please explain the above scripture, and what the loss will be to the one spoken of?
J. D. B.

The text very clearly tells us that the loss is occasioned by the burning of the man's work. There is one foundation, Christ (verse 11); there can be no other. Some Gospel workmen build unwisely, gather very much material that is worthless, sometimes through emotionalism, failure to do thoro work. These are likened to wood, hay, and stubble. Other laborers, and perhaps the same ones, gather in their work some who are solid, genuine, in whom Christ is formed. These are likened to gold, silver, and precious stones. In the last day the devouring fire of God's presence will test all characters, the light, the trifling, the frivolous, as well as the deep, the solid, the true. It is possible that the man who has gathered out the stubble has been earnest, diligent, and sincere himself. His failure has been a lack of wisdom more than sin of heart, yet his works may be destroyed. Those whom he has gathered out may not be worthy of salvation, yet he himself may be saved. This, it seems to us, in general is the teaching of the text.



Schedule for Week Ending January 21, 1911

Sunday	January 15	Genesis 45-47
Monday	" 16	" 48-50
Tuesday	" 17	Job 1-4
Wednesday	" 18	" 5-8
Thursday	" 19	" 9-11
Friday	" 20	" 12-15
Sabbath	" 21	" 16-20

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THE week's lesson begins with the closing story of Joseph and his brethren, and proceeds with Israel's (Jacob's) journey to Egypt with his descendants and all that he had, their presentation to Pharaoh, their location in the land of Goshen, Israel's last days, his blessings upon his sons, and the last days of Joseph. Note (1) in all this history God's care for the "Seed" and His providence in its preservation. The wrath of man is made to praise Him, and the plottings of evil are made to work for the good of God's cause. "Ye meant evil against me," said Joseph; "but God meant it for good, . . . as it is this day." (2) That all the blessings of God through Israel upon his sons center in the Shiloh of the tribe of Judah,—"unto Him shall the gathering of the people be." (3) God's blessing upon His children makes them blessings. The preservation of Joseph saved "much people alive." (4) That God uses men, not because of imperfections, but in spite of them. (5) Birthright or age does not insure favor with God. In Israel's family Reuben lost the birthright, and Manasseh in Joseph's.

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THE book of Job, it is believed, was written by Moses before the book of Exodus was written, a little more than 1,500 years before Christ, when Moses was in the land of Midian. The plan of the book, its patriarchal setting, indicates, it seems to us, that it was written before Israel became a nation.

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HERE are some suggestions: (1) Job was the son of Issachar. Gen. 46:13. (2) Eliphaz was the son of Esau. Gen. 36:10, 11. His land, Teman, named after his son, was noted for its wise men. Jer. 49:7. (3) Bildad was the son of Shuah, grandson of Abraham. Gen. 25:2. (4) Zophar may have been a friend from Naamah, in the southwest of Palestine. (5) On the above calculation, Job, if his double blessing included years of life, lived for 210 years, dying about B.C. 1516. (6) Moses was then 55, having been fifteen years in Midian. (7) The above view would make perfect harmony. The Companion Bible remarks, "It is better to keep within the Bible itself for the settlement of its problems." That Job was a historical character, see Eze. 14:14, 20; James 5:10, 11.

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ITS problem is as old as the ages, and profound are its discussions over the philosophy of life and its afflictions. The chief difference between Job and his friends is over the question, Does affliction indicate guilt, and the severity and extent of the affliction the degree of the sin? For this his friends argued; conscious of his integrity, Job argued against it. Much heat of spirit is developed in the discussion. The real answer seems to be a great truth which Job learned—that we are all sinful, all deserving, in the light of our failure to live God's perfect law, the severest suffering, so that we can not charge God with injustice; and that God permits to come upon the best of His children severe affliction to develop in them new graces, and when that is accomplished the chastisement ceases; but even while the child of God is suffering his worst trials, still he is in better, happier state with God than the prosperous wicked without Him.

Signs of the Times

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

For Terms, See Page 15
Vol. 38, Number 2

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The Character of the Law of God

By Mrs. E. G. White

DAVID says: "The law of the Lord is perfect." "Concerning Thy testimonies, I have known of old that Thou hast founded them forever." And Paul testifies, "The law is holy, and the commandment holy, and just, and good."

As the Supreme Ruler of the universe, God has ordained laws for the government not only of all living beings, but of all the operations of nature. Everything, whether great or small, animate or inanimate, is under fixed laws which can not be disregarded. There are no exceptions to this rule; for nothing that the divine hand has made has been forgotten by the divine mind. But while everything in nature is governed by natural law, man alone, as an intelligent being, capable of understanding its requirements, is amenable to moral law. To man alone, the crowning work of His creation, God has given a conscience to realize the sacred claims of the divine law, and a heart capable of loving it as holy, just, and good; and of man prompt and perfect obedience is required. Yet God does not compel him to obey; he is left a free moral agent.

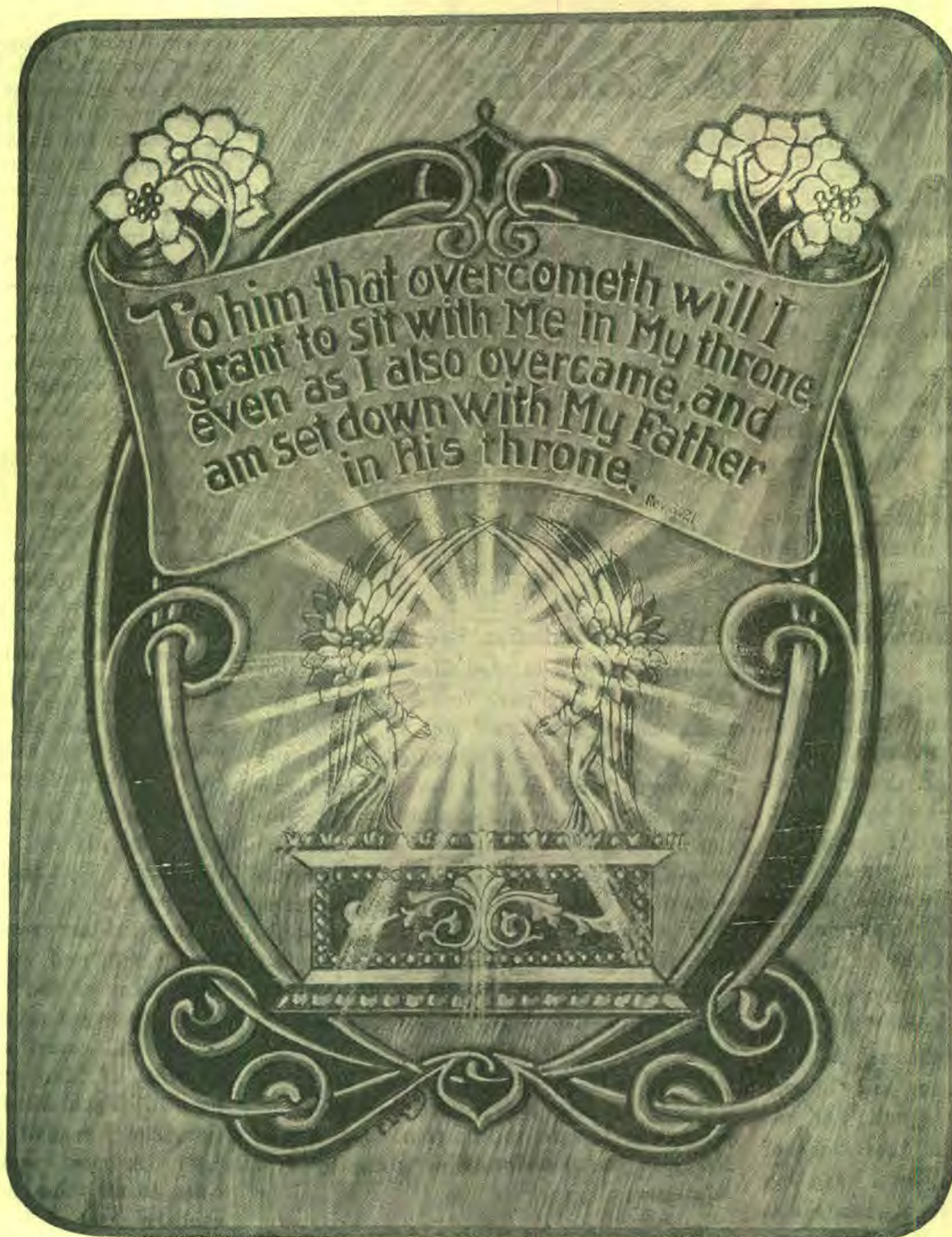
The subject of man's personal responsibility is understood by but a few; and yet it is a matter of the greatest importance. We may each obey and live, or we may transgress God's law, defy His authority, and receive the punishment that is meet. Then to every soul the question comes home with force, Shall I obey the voice from heaven, the Ten Words spoken from Sinai,

or shall I go with the multitude who trample on that fiery law? To those who love God it will be the highest delight to keep His commandments, and to do those things that are pleasing in His sight. But the natural

tion, is the law of Jehovah! It is so brief that we can easily commit every precept to memory, and yet so far-reaching as to express the whole will of God, and to take cognizance not only of the outward actions, but of the thoughts and intents, the desires and emotions, of the heart. Human laws can not do this. They can deal with the outward actions only. A man may be a transgressor, and yet conceal his misdeeds from human eyes; he may be a criminal,—a thief, a murderer, or an adulterer,—but so long as he is not discovered, the law can not condemn him as guilty. The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The law of God is simple, and easily understood. If the children of men would, to the best of their ability, obey this law, they would gain strength of mind and power of discernment to comprehend still more of God's purposes and plans. And this advancement would be continued, not only during the present life, but during eternal ages; for however far we may advance in the knowledge of God's wisdom and power, there is always an infinity beyond.

The divine law requires us to love God supremely, and our neighbor as ourselves. Without the exercise of this love, the highest profession of faith is mere hypocrisy. "Thou shalt love the Lord thy God with



(FOR ARTICLE, SEE PAGE 6)

heart hates the law of God, and wars against its holy claims. Men shut their souls from the divine light, refusing to walk in it as it shines upon them. They sacrifice purity of heart, the favor of God, and their hope of heaven, for selfish gratification or worldly gain.

Says the psalmist, "The law of the Lord is perfect." How wonderful in its simplicity, its comprehensiveness and perfec-

all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments," says Christ, "hang all the law and the prophets."

The law demands perfect obedience. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Not one of those ten precepts can be broken without disloyalty to the God of heaven. The least deviation from its requirements, by neglect or wilful transgression, is sin; and every sin exposes the sinner to the wrath of God. Obedience was the only condition upon which ancient Israel was to receive the fulfilment of the promises that made them the highly favored people of

God; and obedience to that law will bring as great blessings to individuals and nations now as it would have brought to the Hebrews.

Obedience to the law is essential not only to our salvation, but to our own happiness and the happiness of all with whom we are connected. "Great peace have they which love Thy law: and nothing shall offend them," says the inspired Word. Yet finite man will present to the people this holy, just, and good law, this law of liberty, which the Creator Himself has adapted to the wants of man, as a yoke of bondage, a yoke which no man can bear. But it is the sinner who regards the law as a grievous yoke; it is the transgressor that can see no beauty in its precepts. For the carnal mind "is not subject to the law of God, neither indeed can be."

United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained, but it covered no inconsiderable portion of the earth's surface. . . . The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fire balls, resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant sky-rockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse upon the opening of the sixth seal, when the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.—Burritt's "Geography of the Heavens," page 103, ed. 1854.

Signs of His Coming

By Roderick S. Owen

III. The Falling Stars

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the STARS SHALL FALL FROM heaven, and the powers of the heavens shall be shaken. Matt. 24: 29.

IN this scripture the Saviour was giving an answer to the question, "What shall be the sign of Thy coming?" Here we find four things spoken of; to wit, the darkening of the sun, the darkening of the moon, the falling of the stars, and the shaking of the powers of the heavens. The first three mentioned are signs of His coming, while the last is an attendant circumstance; for the text states that when the powers of the heavens are shaken, *then* shall they see the sign of the Son of Man—not the sign of His coming, but His sign, the sign of His presence—and *then* shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Thus we see that the last great sign in the heavens, in this series, which is to precede the coming of the Master, is the falling of the stars.

Perhaps John states this fact more plainly in Rev. 6:12-17; for he says: "I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

for the great day of His wrath is come; and who shall be able to stand?"

Thus we see that following the falling of the stars, comes the departing of the heavens as a scroll, the breaking up of the surface of the earth, while all its inhabitants who are not prepared are mourning and calling for the rocks to hide them from the face of Christ, for He has come with power and great glory. But alas,

Where shall the sinner hide in that day?
It will be in vain to call,
"Ye mountains, on us fall;"
For His hand shall find out all
In that day.

Has the Prediction Been Fulfilled?

But let us now inquire, Has this sign also been given? We have found that the sun and moon were darkened May 19, 1780. Following this in the order called for in the prophecy, there occurred Nov. 13, 1833, one of the most wonderful exhibitions of celestial fireworks, ever witnessed by the inhabitants of our planet. At that time the heavens were filled with the falling, blazing meteors, that obscured the presence of the stars. Yea, all the host of the luminaries were lost sight of in the brilliancy, grandeur, and splendor of this display. All the meteors seemed to start from one point in the heavens; but they fell in every direction, flying swiftly, crossing each other's pathway, but all falling toward the horizon. But let us listen to the description as given by eye-witnesses:

We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of that great and dreadful day which the inhabitants of earth will witness when the sixth seal shall be opened. The time is just at hand described not only in the New Testament but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind is not possible to behold.—*Connecticut Observer*, Nov. 25, 1833.

But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the

Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in number and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near the star called Gamma Leonis, in the bend of the sickle. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface. From the middle of the Atlantic on the east to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial but as a celestial phenomenon, and shooting stars are now to be no more regarded as casual productions of the upper regions of the atmosphere, but as visitants from the other worlds, or from the planetary voids.—*Professor Olmstead of Yale*.

And surely the stars did fall, and they fell in exactly the manner described by the prophet of God more than eighteen centuries before.

Thus the last great sign in the heavens has been given, and we find ourselves between the falling of the stars and the departing of the heavens as a scroll, which when it occurs will reveal to our astonished vision the Son of Man coming in the clouds of heaven. Each should ask himself the question, Am I ready? Can I greet Him with joy? A most wonderful experience will come to all those who are ready; for they shall be changed in a moment, in the twinkling of an eye, from the mortal to immortal, from the corruptible to the incorruptible, and together with the loved ones who have fallen asleep in Jesus they will be caught up in the clouds to meet the Lord in the air and so ever to be with the Lord. 1 Cor. 15:51, etc.; 1 Thess. 4:16, etc.

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THE word "discouragement" is not found in the dictionary of the kingdom of heaven.—*Melinda Rankin*.

Studies on the Sabbath

By R. A. Underwood

The Sabbath Made for Man

THE Sabbath was made for man." Mark 2:27. We may inquire with profit, Who is the maker of the Sabbath? When was it made? For what purpose was it made? And how long is it to endure?

In answer to these questions, we can assure the reader that the Sabbath was made not in vain. It was made *for* man, to be *co-existent* with man through time and eternity.

There is only one weekly Sabbath brought to view in the Bible. Its origin dates from creation's week. Of its Author and Maker the apostle John bears record:

ALL THINGS WERE MADE BY HIM; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and **THE WORLD WAS MADE BY HIM,** and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. John 1:3, 4, 9-12.

To Christ was delegated, by the Father, almighty, creative, life-giving, lawmaking power and authority. It is by Him and through Him that all things were created and are upheld.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Eph. 3:9.

In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for **BY HIM WERE ALL THINGS CREATED, THAT ARE IN HEAVEN, AND THAT ARE IN EARTH,** visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. Col. 1:14-17.

The Law of the Sabbath

In the light of these scriptures the Sabbath law reveals Christ as its Maker:

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 [Christ] MADE** heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord [Christ] blessed the Sabbath day, and hallowed it. Ex. 20:8-11.

The Sabbath law of Exodus 20 is the foundation of all Biblical weekly Sabbath observance. This law cites to the creation of this world as the base upon which the Sabbath institution rests. It is the memorial of the Creator's authority and power, showing God's right to govern man and all His creative works.

Let us turn to the inspired record when

the Sabbath was made. Genesis 1 gives the statement of creation, followed in the second chapter by the steps in making the Sabbath.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. Gen. 2:1-3.

Steps in Making the Sabbath

Let us note what the record shows. First, Christ wrought in creating this world in six days. Second, God (Christ) *rested* on the seventh day, or literally *sabbatized* the seventh day. In this act of Christ the seventh day became the *rest-day*, or Sabbath day, of Jesus Christ. Third, God (Christ) *blessed* the seventh day. Thus the seventh day be-

A Dead Enemy

- By Ada D. Wellman

ONCE I denounced him for his wrong —
Most grievous it appeared to be;
But more offensive now, by far,
My own proud spirit seems to me.

Would I might go to him once more,
From my self-righteousness set free,
And meet him with a little of
The patient love God has shown me.

I have not erred just as he erred;
Yet, I, like him, have erred, I find.
Why should I harshly censure, then,
Who am so weak, who am so blind!

O pitying Father, ne'er again
Would I the judgment-seat ascend;
For 'tis before Thee he — and I —
Must stand — or fall, if we offend.

Enough there are, forsooth, who blame.
I fain would sympathize and cheer.
Dust is so frail, life is so brief;
Not long we walk together here.

came the "*rest*," "*blessed*" day of no less a personage than Jesus Christ, the One who says, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22:13. The fourth step was to *sanctify* it.

The primary meaning of the word "*sanctify*" is to *make holy*. The secondary meaning is to *set apart* to a *sacred* and *holy purpose*. Both definitions are included in the act of Christ sanctifying the Sabbath. God has put His own presence and *holiness* into the Sabbath as He has into no other day. He calls it "My holy day." Isa. 58:13.

The secondary act of sanctifying the Sabbath was to set the *day apart* for man as an everlasting reminder of man's dependence upon his Creator, and of all the blessings God bestows upon him. Of the Sabbath, David wrote: "He hath made a *memorial* for His wonderful works! Gracious and merciful is the Lord!" Ps. 111:4, Jewish translation.

The Object in Giving the Sabbath

The object in giving the Sabbath was not primarily for man to have a day of physical

rest. As already seen, the Sabbath was given to man in Eden before sin and death entered this world. Again, the Sabbath will *remain* throughout the eternal ages, when man will know no weariness nor have need of physical rest.

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord. Isa. 66:22, 23.

The real purpose of giving the Sabbath to man is expressed in these words:

Moreover also I gave them My Sabbaths, to be a sign between Me and them, **THAT THEY MIGHT KNOW THAT I AM THE LORD THAT SANCTIFY THEM.** . . . And hallow My Sabbaths; and they shall be a sign between Me and you, **THAT YE MAY KNOW THAT I AM THE LORD YOUR GOD.** Eze. 20:12, 20.

Redemption Is Creation Gone over Again

(See Ps. 51:10; 1 Sam. 10:6, 9; 2 Cor. 5:17; Eph. 2:10; Rev. 21:1, 5.) Hence the Sabbath remains through all eternity, not only a sign of the creation of this world, in the beginning, but it is a *sign* of the sanctifying, regenerating power of its Author in the redemption of a lost world. It is ever to remain *co-existent* with man as a memorial of the creative, redeeming power of Jesus Christ, its Maker. Reader, do you remember the Sabbath, to keep it holy, as given by Christ? "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13.

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The Day of Judgment

WRITING from Beyrout, Syria, to the *Sunday School Times* on Matt. 25:32, George M. Mackie, D.D., says:

The thought of the great assemblage for judgment and its reversal of human decisions and dignities, and of the time and place appointed for that assemblage, enters deeply into the religious life of the East. Rabbinical Jews bowed down with age and infirmity come to Jerusalem to die, not merely that their dust may mingle with that of their fathers, but from the traditional belief that the day of judgment will be in the valley of Jehoshaphat beside Jerusalem, and the Jew who is not buried there will have to roll and wrestle his way underground in order to be found in his place and receive his portion on that day! Among the Moslems God is constantly spoken of as *the Judge of the worlds* — this and the next. Friday is called by them *Assembly Day*, from a tradition that the completed life of the human race will be judged on the same day on which Adam was created. Time will end on its opening note.

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How Guns Are Named

MANY people are puzzled as to the difference between a 12-inch and a 13.5-inch gun. Guns are measured by the bore or caliber, just as motor-car engine cylinders are. A 12-inch gun therefore is a gun that fires a shot which is twelve inches in diameter. The length of a gun is reckoned in calibers. For instance, a 50-caliber 12-inch gun is one fifty times the length of its bore — that is to say, fifty feet long. A 50-caliber 6-inch gun would be twenty-five feet long, and so on. — *London Standard*.



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Milton C. Wilcox

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

X. Laodicea

THE last of the series, representing the last condition to be developed in the church of the Christian dispensation! There were four cities by the name of Laodicea in ancient times, but the ancient capital of Greater Phrygia is doubtless the one referred to. It lay about forty miles directly east of Ephesus, and but a little way north-west of Colossæ. The churches of the two cities are mentioned by Paul, to both of which he addressed epistles, tho the one sent to Laodicea is not now extant. See Col. 2:1; 4:16. The city was once a seat of Roman governors of Asia. It was in part destroyed by earthquakes, and finally abandoned by its inhabitants. In its ruins are a stadium, three theaters, one of which is 450 feet in diameter, and ruins of other buildings.

The name "Laodicea" means "justice of the people," or "the judging of the people." As a type the Laodicean condition brings us to the close of the Christian dispensation, with the judgment pending. This will appear more fully in our study.

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. How does our Lord address Himself to the church in Laodicea?

And to the angel of the church in Laodicea write: These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God.¹

2. What sad condition is revealed in the message?

I know thy works, that thou art neither cold nor hot.²

3. What did the Master desire?

I would thou wert cold or hot.³

4. In what would continuance in Laodicea's condition result?

So because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth.⁴

5. How does He otherwise express her spiritual condition?

Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked.⁵

6. What counsel does the Faithful Witness give?

I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments,

Scripture Lesson

Rev. 3:14-21

Common Version

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

21. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eye-salve to anoint thine eyes, that thou mayest see.⁶

7. What assurance of His love does the Master give?

As many as I love, I reprove and chasten.⁷

8. What earnest exhortation does our Lord make?

Be zealous therefore, and repent.⁸

9. How near does the True Witness come to this unconsciously "wretched one," and what gracious invitation does He give?

Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.⁹

10. What is the promise to the victor?

He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne.¹⁰

11. How is the message emphasized to all?

He that hath an ear, let him hear what the Spirit saith to the churches.¹¹

Note and Comment

1. **The Amen.**—The word is from the Hebrew meaning "truth." See "God of truth," Isa. 65:16, margin of A.R.V. The word is used to express strong confirmation of statement (Deut. 27:15-26), or confirmatory response at the close of a prayer, somewhat equivalent to "May it be as prayed," or "So be it" (Ps. 106:48; 1 Cor. 14:16). "Amen, amen," is often rendered "verily, verily" in John's Gospel. The term is applied to our Lord as the One through whom all truth is given and in whom and by whom all truth is confirmed. He would have the last of His church know that as His word had been confirmed all through the past, so it would be still. He is the Witness faithful and true ever, in warning, in exhortation, in promise. The title, too, indicates that this is the closing letter of a series. **The beginning of the creation of God.**—Not that He was the first created, but that God created through Him from the beginning. "For by Him were all things created." He, too, in His Deity is the first and the last.

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2. **I know thy works.**—This is never a sad message to the humble, trusting soul. To the false, the hypocritical, the self-righteous, it is unpleasant and crushing to know that God knows, and to have Him reveal those works. **Neither cold nor hot.**—Cold and hot are conditions of feeling, and hence of action. "Hot" may denote earnest zeal. "Cold" may indicate a great sense of need. But this church feels neither.

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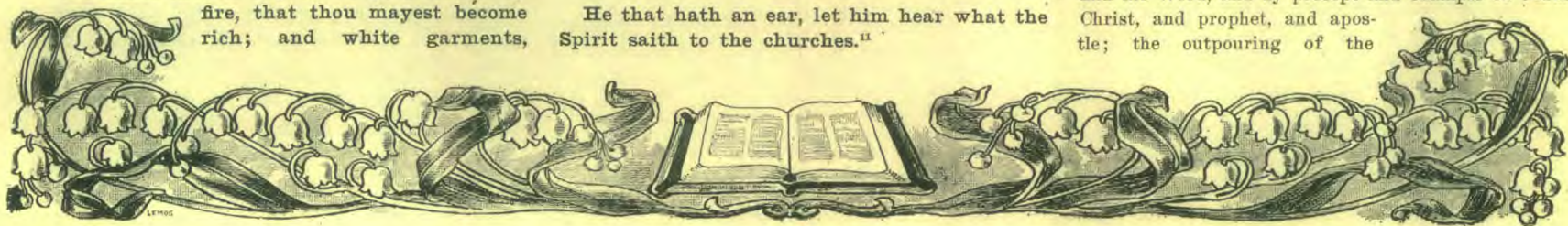
3. **I would thou wert.**—God does not leave us in our comfortable condition. He does not look with pleasure upon those "at ease in Zion," when there is wickedness rampant everywhere, when souls are falling under the power of sin, when a great world is to be warned. He would have the soul zealous and earnest, or at least bemoaning its own condition, and desiring to better it.

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4. **Lukewarm** is a satisfying condition to the person reclining at ease; but lukewarm drink is nauseous to the one who is thirsty or weary, looking for refreshment. Rotherham reads, and so, too, the Greek, "I am about to vomit thee out of My mouth." O, how sickening to the Master is such a condition!

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5. **I am rich, and increased with goods.**—There has arisen in God's providence and purpose in these last days, since 1844, a wonderful reform movement, inaugurated by a poor people, with meager resources, few in number, with no human advantages. This movement includes within its scope every true reform, and all down-trodden truth of God's Word, however unpopular; among these the return to "the old paths" of Bible truth; faith in Christ Jesus as the only Saviour from sin, the only Giver of righteousness and life; the Decalogue as the great moral standard, to cleanse from its transgressions and to restore to the loving obedience of which the Gospel is given; the observance of the seventh-day Sabbath, as taught by the law and the Word, and by precept and example of Jesus Christ, and prophet, and apostle; the outpouring of the



THE SEVEN CHURCHES OF REVELATION II AND III							
	EPHESUS ¹ ⁰⁰	SMYRNA ³ ⁰⁰	PERGAMOS ⁵ ⁵⁸	THYATIRA ¹⁷ ⁰⁰	SARDIS ¹⁸ ⁵⁰	PHILADELPHIA ¹⁸ ⁴⁴	LAODICEA
BLENDING OF CONDITIONS							
THE SENDER OF THE LETTER	The Master of Assemblies	The Living One	The Warrior	The Judge The Tried One	The Omniscient One	The True the One Omnipotent	The Faithful and True Beginning The Amen
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error	Faithfulness in Poverty and Trial	Loyalty under Trial	Love Faith Patience Ministry	A Few Pure Good Profession	A Little Power Loyalty	Profession Only
REPROOF OF THE CHURCH	Departed from First Love	None	False Teaching Tolerated	False Teaching Received	Dead Formality	None	Hollow Pretensions
EXHORTATION	To Repentance and First Works	Fear Not Be Faithful	Repent	Hold Fast	Repent Watch Establish	Hold Fast	Buy Repent Open Heart
WARNING OF CONSEQUENCES	Removal of Candlestick	More Tribulation	Christ's Antagonism	Reward of Deeds	No Work Perfected	Loss of Crown	Utter Rejection
CALL TO HEAR	All Concerned in Salvation	To All	To All Harken	Victory over Nations Morning Star	White Raiment Acknowledged	Pillar Adoption	Reigning with Christ
PROMISES TO THE VICTOR	Tree of Life	Life Forever	Hidden Manna New Name	All Harken	All Harken	All Harken	All Concerned Hear

Holy Spirit and the restoration of spiritual gifts; belief in the prophecies of God's Word, and hence the second coming of Christ Jesus to raise to immortality the righteous dead, to immortalize the righteous living, to destroy sin and all identified with the baleful thing, and to restore the sinless earth for the eternal home of man. This movement has especially emphasized the great study of the sanctuary or the priesthood of the Bible, centering in Jesus Christ our Lord, and throwing marvelous light over the great subject of the atonement and our Lord's coming. Health and temperance reform, religious liberty, and the education and training of the whole individual, have been strongly emphasized.

The people, the denomination which bears the burden of this work, is the Seventh-day Adventist, the name setting forth two prominent characteristics of their belief which in their fulness involve all others. Marvelously have they advanced. Numerous schools have been established, publishing houses have been built in many lands, sanitariums have been erected in all parts of the world, and according to the last Federal census this people are doing missionary work in more lands than any other religious denomination. They have established missions in forty-three of all the countries which have been entered by any others, while no other denomination has entered more than ten.

All this is good; but it was to be expected. The truth is of God; it is God's message for this time which they bear (Rev. 14:6-14), and the message in God's plan must be given. Tho men should refuse to herald it abroad, God is able of insensate stones to give it voice. The sad thing is that its great, mighty, consistent, harmonious truth should be held to be the assets of a denomination in which they could boast, or that the spirit of great, numerous, and worldly and wealthy denominations, who boast of their long and honorable history and great numbers, should take possession of any part of a people so small as to be utterly insignificant were it not for the mighty message of God they are bearing to the world. What if membership and conferences have more than trebled in the last two decades? what if educational institutions above the primary grades have been more than multiplied by ten? what if publishing houses have more than quadrupled in the same period, and publications are issued in sixty-two languages instead of three? what if sanitariums have been multiplied by twenty-seven, and mission fields and workers in a far

greater ratio? None of these are cause for boasting, nor can we say of the treasures of God, we are "rich, and increased with goods, and have need of nothing." He who is the most greatly blessed of God, if he take those blessings to himself, or feel satisfied in their possession and the progress they bring despite his selfishness, is the most wretched of all men, tho he know it not,—wretched and poor and blind and miserable and naked.

6. I counsel thee.—God has eternal riches for the lukewarm; but even He, the Infinite One, can not compel their acceptance. They are the riches of faith and hope and love, "the exceeding riches of His grace," without which no character is acceptable in His sight, and with which in possession no soul will boast or be lukewarm. See 1 Cor. 13:1-13; James 2:5; Eph. 2:7. Then will his boast be in Christ Jesus alone. White garments of Christ's righteousness, not that wrought out by human endeavor. Phil. 3:9; Rev. 7:14. He who trusts in his own righteousness, will stand naked in the judgment; he who yields all his own to Christ Jesus and takes by faith the robe woven by Christ in the loom of heaven, will never be seen naked. Every imperfection will be covered by Christ. Eye-salve, the Holy Spirit. God would have us see "visions," or seeings, as He sees. Only the Spirit-anointed eyes can thus see, only the anointing from the Holy One (1 John 2:20) can clear the dull sight of world-blinded eyes. Buy, by giving up all that is worthless to the universe, and worse than worthless, ruinous, and take from Him, "without money and without price." Isa. 55:1-3.

7. Reprove, . . . chasten.—God does not reprove to find fault, but to let us know our true condition. He does not chasten us to please Himself, but to do us good, to correct our ways. Let not the hard heart rebel. Take the reproof as evidence of infinite kindness, take His wise chastening as tokens of His infinite love. See Heb. 12:5-10.

8. Be zealous, . . . repent.—What, the lukewarm?—Yes, the lukewarm, repent, and be zealous in the repenting. The lukewarm soul can not, must not go by feeling. Feeling is not faith. Faith accepts just what God says, and acts upon it whatever the feeling. Turn from the selfishness, the

boasting, the self-satisfaction, the sins of ease and deadly apathy; confess these sins before God, and ask for pardon, for a tender heart, for godly sorrow for sin, for love, for Christ Jesus.

9. Behold, I stand at the door and knock.—Behold the love of the Master. Uninviting as Laodicea is, the Master not only admonishes, warns, re-proves, entreats, but He comes to the very door, and knocks, and calls to self-imprisoned souls in Laodicea. Knock, knock, knock, O, how many times He knocks. Yet the hearts grown cold and hard do not hear. He calls again and again, but they do not respond.

Behold a Stranger at the door!
He gently knocks, has knocked before,
Has waited long, is waiting still;
You treat no other friend so ill.

If any man hear.—He speaks to you alone, soul. He appeals to each soul in Laodicea. If you will take away the rubbish, and open the door, the very fulness of the Godhead will enter and sit down to your table. He will sup with you. But what have you to set before Him? What have you but your mistakes and blunders, and troubles and sorrows? It is not an inviting board; but the Master's presence will make them glow with beauty. He will share them with you; He died that He might bear them all with you, and you with them. And then He will transform your mean board to the table of a monarch, and pile it high with all the delectable bounties and viands of heaven, seasoned with His own infinite sweetness and love, and bid you to feast with Him. How great are these blessings! It is Jesus Christ, just before He comes, inviting the remnant ones into the anteroom of heaven, where the charmed vision can almost compass the supernal glory. Open the door, and welcome the True Witness.

10. He that overcometh.—The victor by the grace of Christ over himself, over evil, over every lust and sin, shall reign with Christ. "If we endure, we shall also reign with Him." 2 Tim. 2:12. See John 17:24; Rom. 8:17, 18. When Christ overcame in our behalf He took His seat as our High Priest on the right hand of the throne of the Father, the throne of grace. Heb. 8:1; 4:16. When every soul is gathered in, He will leave the

throne of the Father, and take a seat upon His own throne, that of His father David. See Ps. 110:1; Zech. 6:13; Luke 1:32, 33. He will take His throne, at His second coming, in the New Jerusalem above, the capital city of this new earth. Matt. 25:31; Rev. 21:1-7. Thus the apostle states the matter: "Then cometh the end [of Christ's reign as priest upon the Father's throne], when He [Christ] shall deliver up the kingdom [of grace]

to God, even the Father; when He [the Father] shall have abolished all rule and all authority and power. For He [Christ] must reign [on the throne of the Father, Ps. 110:1] till He [the Father] hath put all His [Christ's] enemies under His [Christ's] feet. The last enemy that shall be abolished is death." 1 Cor. 15:24-26. Then Christ shall reign forever, in the earth made new; and His regenerated, immortal overcomers shall reign with Him.

sign of keeping the Sabbath, is the saint's strong tower, into which he can run and be safe. For this reason Satan has always hated the Sabbath of Jehovah, and established one of his own, which, according to the principles of his kingdom, he has always tried to force upon man by such customs, laws, and penalties as he has been able to get man to adopt; for he, having no power to compel, can only do that which man will use his power to do for him. Adam, passing under his control by his own choice, took with him all the dominion which he possessed, and all went to the power of the "reform" kingdom. Adam lost his liberty, and became a slave. "Know ye not, that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

The angels in heaven and man upon the earth could at any time, if they chose, cease to be subjects of God's kingdom; but while they are subjects of it they must obey His law.

Satan used every means to compel his subjects to remain with him in his kingdom, which ignores all moral law, and is founded on the will and caprice of those who can by any means obtain power.

Man could only take with him, as he went into the dominion of Satan, or rather took Satan into his dominion, such power as he already possessed, which had been given him of God. What was the extent of Adam's dominion and authority?

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OUR passions are like convulsion fits, which make us stronger for the time, but leave us weaker forever after.—Dean Swift.

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"A SWINDLE can not be sanctified by calling it a church fair."

Lessons in Liberty

By W. M. Healey

II. Power of Choice

SATAN came to the earth in chains. 2 Peter 2:4. This was not the chaining spoken of by John in Rev. 20:1-3. The chaining here mentioned is to take place at the coming of Christ, and continue for one thousand years, the time between the resurrection of the righteous and the resurrection of the wicked. At this time Satan will be so chained that he can not deceive the nations of earth, a work which he is now permitted to do.

In heaven Satan had been suffered to make his claim to authority, and demand worship, and attempt to coerce the heavenly hosts by force, contrary to the government of God.

All who chose to go with Satan were permitted to do so. Those who resisted his efforts to compel worship were the subjects of his wrath, and he opened war upon them; but Christ came to their aid. "Resist the devil, and he will flee from you." This is not because he chooses to flee, but because his power is limited, and he can not compel those to worship him who choose to worship God.

Satan, being severed from the Source of life, wisdom, and power, was a helpless being, shorn of strength. His life was continued unto the "judgment of the great day." Jude 6.

Ours to Choose

Tho Adam and Eve were alone in possession of the earth, Satan was too weak to take the kingdom from them by force. He did not attack them as he had the heavenly hosts. He was chained; and his only power was to practise deception, and if possible cause them to choose his way, and yield to his dominion that which God had given to them. To accomplish this he hypnotized the serpent, the most subtle beast of the field, and sent him to eat of the fruit of the tree of knowledge of good and evil, in the sight of Eve, that he might cause her to discredit the word of God that eating of it would produce death. Because the serpent did not fall down dead when he ate the fruit, he argued that God's word was not true. This, like every other argument against God and His word, rested upon a perversion of the word itself, and unsound reasoning. God had not said that *instant* death would follow the eating, but "*in the day* that thou eatest thereof thou shalt surely die." Besides, the instruction was not given to the serpent, but to man, who possessed the power of choice.

When Adam saw what Eve had done, thinking she would die and leave him alone, in desperation he ate of the fruit. He should have had before him the great truth God's people are told to "remember," that in six days God created the heaven and the earth. Here he would have found a citadel of strength for trust and courage, and could have readily grasped the truth that if Eve was taken away, she was only a created be-

BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM, AND THEY ALSO WHICH PIERCED HIM: AND ALL KINDREDS OF EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN. Rev. 1:7.

ing, and the Creator was left who could easily give him another companion.

God has given the Sabbath to His people that they may at all times remember that their God is the Creator of all things; so that when earthly wealth, honor, friends, even life, are taken from them, they have all things left in the Creator, who has power to restore that which has been taken away. Faith in the Creator, shown by the outward

Our Bible Reading

A Literal and Visible Coming

1. Christ's coming is not at death.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? John 21:22, 23.

* Then said Martha unto Jesus, Lord, if THOU hadst been HERE, my brother had NOT died. John 11:21.

2. His second coming is not by His Spirit.

Nevertheless I tell you the truth; It is expedient for you that I go away: for IF I GO NOT AWAY, the COMFORTER will not COME unto you; but IF I DEPART, I will SEND HIM unto you. John 16:7.

3. When He comes the second time it will be the same Jesus.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye

men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1:9-11.

4. He will come surrounded by clouds of angels, as He went away.

And then shall they see the Son of Man COMING IN A CLOUD with power and great glory. Luke 21:27.

5. All who are living upon the earth shall behold Him.

Behold, HE COMETH WITH CLOUDS; and EVERY EYE SHALL SEE HIM, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. Rev. 1:7.

6. His coming will be with mighty display of power and pomp.

For THE LORD HIMSELF shall descend from heaven with a SHOUT, with the VOICE of the ARCHANGEL, and with the TRUMP OF GOD: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4:16, 17.

Where Is the Kingdom of Christ to Exist?

By Emma Hildreth Adams

UPON my table lies a small volume—a gift to me from a dear friend—entitled “The World Beyond.”

Therein the author takes the position that the organized government, the spiritual dominion, of Christ, named in the Scriptures “the kingdom of Christ,” or “kingdom of God,” is not to be an actual, visible, operative sovereignty established somewhere, sometime, in the future, but *is now* a veritable kingdom already in operation upon the earth, in the hearts and over the lives of its subjects.

He holds that Christ’s kingly rule, His victorious sway upon the earth, “is a thing of the *present*,” “is not a thing of the *future*,” that in the peace-giving “Beatitudes,” Matthew 5, Christ affirmed of those who are persecuted for righteousness’ sake, “Theirs is the kingdom of heaven;” and of the poor in spirit, “Theirs is the kingdom of heaven.”

Now the subject of the kingdom of God, of Christ, upon the earth, covers a wide field of Scripture, is presented in many phases, and invites very definite study, yet the blessed, inspiring truth in the case is clear.

There is no question but that those who cultivate earnestly the graces of meekness, patience, gentleness, mercy, pureness of heart, and who hunger for likeness to Christ, possess the traits, the qualities, which will render them eligible to citizenship in the actual kingdom of God; for these are the principles, the characteristics, the inherent elements, upon which that great, creation-wide dominion will be founded and reared.

But that these delightful features, existing simply in the hearts of redeemed, regenerated men and women here on earth, constitute the totality, the complete fact, the whole solacing expectation, with reference to the kingdom of Christ, is a conception far out of harmony, it would seem, with many strong assertions made by Christ, by prophets, by apostles, by the divine Father Himself, in reference to that kingdom.

Let us search the Scriptures for light.

As a first step we read the gracious promise made by God to David in 2 Samuel 7:12-16, where the wonderful words have reference secondarily to Solomon, but primarily to Christ, a descendant of the shepherd-king of Israel, as affirmed in Ps. 89:3, 35, and also by the apostle Peter on the Day of Pentecost, Acts 2:30, 32: “I will set up thy seed after thee, . . . and I will establish his kingdom. . . . I will stablish the throne of his kingdom forever. . . . I will be his Father, and he shall be My son.”

These powerful promises of God, these mysterious foreshadowings of Christ and His kingdom, are repeated and expanded with great might and emphasis in Ps. 89:3, 4, 27-29, closing, verses 35-37, with these tremendous sentences: “Once have I sworn by My holiness, that I will not lie unto

David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven!”

The period of David’s kingdom upon earth was not lengthy, continuing, at the utmost, only until Zedekiah, last king of Judah, was carried captive to Babylon, B.C. 586.

Indeed, the kingdom was actually lost to David before his famous son Solomon had finished his distinguished career. For Solomon, to whom God made most inciting pledges of worldly greatness and blessing both at Gibeon and in Jerusalem, himself grievously forsook the commandments of God, evaded His will immensely, became a weak worshiper of idols, and lost the most significant of all earthly thrones, as nar-

with judgment and with justice from henceforth even forever.”

Now a king could hardly occupy the throne of David in all these relations, for all these purposes, achieving all these amazing results, and also be “one chosen out of the people,” except he should act upon the theater occupied by David, be moved by the principles which governed David, and excel in loyalty to God. His realm, his theater, then, would be upon this earth.

But the divine Word portrays still more explicitly the location of this majestic kingdom, this kingdom of august might and power, of genuine justice and judgment, of righteousness and peace unadulterated, this kingdom that shall endure as long as the sun.

From that far-reaching chapter 7, of the book of Daniel, whose reliability is unquestioned, I condense the following strong statements concerning a kingdom vast and all-absorbing yet to be established upon the earth. Daniel says:

“Behold, One like the Son of Man”—in the highest sense, to Christ alone pertains that title—“came with the clouds of heaven”—a convoy of angels probably—“and came to the Ancient of Days. . . . And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion.”

Then Daniel, troubled over the wonderful scenes of his vision of the four beasts, symbolizing four great earthly dynasties, and of the Ancient of Days seated upon His high throne, asked one of those who *stood by*, the meaning of what he saw.

He was informed: “These great beasts, which are four, are four kings, which shall arise *out of the earth*. But the saints of the Most High”—the redeemed of the human race—“shall take [receive, inherit] the kingdom, and possess the kingdom forever, even forever and ever.” Verses 17, 18.

His informant continued: “The kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all [earthly] dominions shall serve and obey Him.”

Now this kingdom of the Most High, which the “one who stood by” affirmed should take the place of the four mighty realms symbolized by the four beasts, must also have its territory on the earth, and must consist of something more tangible than mere motives, principles, traits, qualities, and characteristics, ruling in the hearts of men and women, during this fleeting mundane existence.

There must be a noble life to be lived, blessed laws to be obeyed, exalted service to be rendered, hallowed associations to be enjoyed, perhaps momentous works to be achieved.

Other scriptures, in both Testaments, turn lucid light on this case; but lack of space excludes them.

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“CHRIST is more than an exponent of truth; He is an impulse to truth.”

We Wait

Waiting for the revelation of our Lord Jesus Christ. 1 Cor. 1:7.

UNTIL He come in royal state
Who rose to God from Olivet,
With clouds and angels, glory great,
In hope we wait.

Until the final Easter break,
When all who sleep in Christ awake,
And home the Spouse His bride doth take,
In faith we wait.

Until the judgment’s awful cleft
Mankind asunder far has reft,
And gulf impassable has left,
In awe we wait.

Until new heaven and earth obtain,
Wherein no sorrow, death, or pain,
The church presented without stain,
Trusting we wait.

Until we see Him face to face
In yon foretold, prepared place,
United sing His saving grace,
Yearning we wait.

Through ages long and darkness deep
Christ’s people holy vigil keep;
In faith unflinching without sleep,
Watching we wait.

While years into millenniums grow,
The church all slumber doth forego;
With love at fervid bridal glow,
The bride doth wait.
— Rev. George Dickie Gurley.

rated in 1 Kings, in terms intense and fearful.

Now, stepping forward to the days of that careful historian Luke, a few years before the date anno Domini, there rings out, chapter 1, verses 30-33, this astounding message, addressed to a woman of Nazareth, in Galilee, and sent from God by the noted angel Gabriel:

“Fear not, Mary. . . . Thou . . . shalt bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father DAVID: and He shall reign over the house of Jacob”—the saved by faith of all ages—“forever; and of His kingdom there shall be no end.”

Yet further. Isa. 9:6, 7: “Unto us a Son is given: and the government shall be upon His shoulder. . . . Of the increase of His government and peace there shall be no end, upon the throne of DAVID, and upon his kingdom, to order it, and to establish it



THE OUTLOOK

"Watchman,
what of
the night?"

The World's Christian Citizenship Conference

Article III

By Our Own Correspondent

What It All Means

IT is a significant fact that many great religious movements are now in progress, and that all these seem to have but one distinctive object in view. Were this single object to secure individual acknowledgment of Christ's reign in the heart, the omen might be more generally satisfactory than it is. But when the drift of the various incidents is analyzed, one feels a creeping dread of what may be concealed behind them all.

But let us briefly enumerate these movements, and study their aim, when we may more readily decide what they stand for. These need not be spoken of in the order of their organization, but rather according to their importance in the study before us. No achievement of modern times can be said to have a greater religious significance than the Inter-Church Federation, which was accomplished in the month of November, 1905. Three hundred delegates were present at the organization, and these represented thirty-two denominations, comprising a membership of nearly twenty millions.

Protestant bishops, college presidents, religious editors, two members of the United States Supreme Court, one judge of the United States Circuit Court, and others of more or less note, were present. In fact, nearly every great religious body of the country was represented except the Roman Catholics. This last named mighty system, tho in perfect harmony with the object sought, preferred not to give its support with those whom it considers enemies, and for well-grounded reasons which will appear later.

The voice of the federated churches was not then to be mistaken, and as time goes on its design is made still clearer by its concerted action. As stated by the Boston "Defender" of October, 1906, the object of the federation is made apparent:

This is an age of federation. At last the different denominations are realizing it, and joining in an offensive and defensive warfare.

The paper then states the supposed need of such a movement:

One very evident need of federated reform is seen in connection with our lawmaking bodies, whether they meet in Washington or in different State capitals. It is the duty of the reform forces to see that men are sent to those places who shall

represent the ideas which they hold most important and sacred.

Thus the object of church federation is plainly stated by its own friends. Their prime business is to see that such men obtain political office as will work for the "interests" of the federated churches. In other words, they will see that civil legislation is enacted which will put in force the decrees of the church. This is count number one looking to the union of Church and State.

The National Reform Association has been an organized body since 1863. Its avowed object is to have the name of Christ appear in the Federal Constitution as the ruler of the nation, thus making that national instru-

ment, judges, and others in high standing, they might feel to revise their decision in the case. At that meeting it was unanimously decided that none but righteous men (meaning church-members) should bear political honors. This result will be achieved if possible, and that very soon. This is count number two looking toward a union of Church and State.

Another Religio-Political Power

Another important convention closed its labors in New Orleans on the very day which saw the opening of the one held in Philadelphia. This was the American Federation of Catholic Societies. Its expressed design is to "make the federation an apostolate of Catholic truth, to aid the church in teaching her children to think as Catholics, to speak as Catholics, to live as Catholics."

This federated body is reaching for the same end as the federated Protestant churches. Hear what they say: "Catholic interests are the interests of our enemies. It takes them a long time to recognize this fact, but honesty compels them to acknowledge that the Catholic Church stands for what they want and need just as much as we do. Just watch their papers and periodicals, and see how they pay tribute to our consistent fight for human liberty as children of God."

This union of sentiment is hailed with delight by the Catholics, because they know that the Protestant movement to unite the civil and the religious forces will inure to the uplift of the Catholic Church. This is plainly revealed by the expression of Cardinal Gibbons in the Baltimore cathedral on the fourth of last December.

Speaking of resolutions adopted by the triennial convention of the Protestant Episcopal Church held shortly before in Cincinnati, in which that body voted to work for church unity, the cardinal said, as reported in the Washington "Star" of Dec. 5, 1910:

My brethren, we praise the members of that church for their action, . . . and I join with them in praying that the day may be hastened when Christ's words, that there shall be one fold and one shepherd, will be fulfilled. . . . There can not be unity of faith, however, if there is to be more than one church, or if there is to be more than one head.

These words of themselves are sufficiently full of meaning, but the cardinal was not willing that HIS MEANING of them should be misunderstood. He therefore added the following:

Where only can this unity be found? My brethren, in the Holy Roman and Catholic Apostolic Church, of which the Pope of Rome, the representative of Christ, is head.

These words not only show what the Roman Church expects to reap from the harvest of



Academy of Music where the great meetings were held

ment the foundation upon which to place all the "Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."

This would indissolubly unite the Church with the State, and make all civil regulations conform to the upbuilding of church power. All religious dissenters would then be made rebels against the civil government, on the mere ground of religious belief. This could not fail to be so, since the Constitution would recognize Christ as ruler of the nation; and inasmuch as He could not or would not reign in person here, civil government would necessarily be administered by a vicegerent, with assumed power, by virtue of membership in a so-called Christian church. This would give the church power to make ANY LAW, and indeed, ALL LAWS according to the tenets of the church.

It may be objected that non-Christians would be able to neutralize such a movement. But could such have been in attendance at the late World's Christian Citizenship Conference held in Philadelphia, and have seen the enthusiasm of that body, backed by governors,

church federation, but the strong hopefulness of the expressions shows why the Catholics are willing that Protestants should maintain their federation by themselves. At least the cardinal believes that the Protestant organization is working in behalf of Catholic interests. In fact strong men among Protestants are reported as having expressed a willingness to have the Pope of Rome recognized as the spiritual director of Christendom.

The Catholics, too, seem willing to assist Protestants in their work, but through indirect channels. For instance: At their late federation meeting in New Orleans the following was adopted:

Resolved, That the Congress of the United States be earnestly requested to amend section No. 3893 of the Revised Statutes of the United States, relating to the mailing of "obscene, lewd, and lascivious" literature, so that the same may include the mailing of books, papers, writings, and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon faith.

O, no! These people do not ask for a NEW LAW to prevent printed arguments against "religious convictions," but simply an OLD LAW to be amended so that the world may cease thinking in any new lines of religious sentiment. Enact such innocent appearing legislation, and Protestants, as well as Catholics, will not need to ask for more protective legislation. All power will then be in their hands, and wo betide him who dares to question the ORTHODOXY OF ANY RELIGIOUS FAITH.

Will it be constitutional? one asks. The way for a favorable decision on this point is already being laid. The Chief Justice of the United States Supreme Court is a strong Catholic. Another associate member lately elevated to that rank, is also a Catholic. One of the older members is a Catholic. Other members could easily be induced to agree to decide such a law constitutional on the already established decision of that court that "this is a Christian nation."

We shall soon see what we shall see, but in the meantime it behooves all to keep informed as to the meaning of all these converging religious movements. Sincere tho these religious enthusiasts may be, as were those who put their Lord to death, yet from our standpoint we believe that these, even as those, "know not what they do."

J. O. CORLISS.

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Rome the Center

The British Ambassador in Rome is quoted with warm approval in an editorial in the London "Times," which thus speaks for a British school —

at Rome as potentially "a great national and imperial center of culture, where the students of the five nations"—the United Kingdom, that is, and Canada, Australia, New Zealand, and South Africa—"should meet and exchange ideas, whence they should carry back to their respective homes and universities a touch of inspiration and enthusiasm acquired at the authentic spring and source from which all modern civilizations are derived."

The "Times" further says:

As all roads lead to Rome, so all the various streams of investigation into the culture, thought, and works of the past ultimately meet in Rome, and thence radiate again with renewed and transmuted fertility of inspiration to all the civilizations of the modern world. "I am," said Sir Rennell Rodd [the British ambassador], "far from depreciating the magnificent work which has of recent years been accomplished in other fields, the unveiling of the lost secrets of early cults and dynasties, and the revelation of the sources of inspiration which contributed to make the grandeur that was Rome. I would not advocate in the student any exclusive loyalty; but I would insist on

the fact that no student of archeology, no student of architecture or sculpture, can afford to neglect the lessons that Rome has to teach, and that the last stage in his course of study should be the co-



John Duff Gill, nominee of the Prohibition party for governor of Pennsylvania in 1890, for judge of the courts and district attorney at various times, delegate to the World's Christian Citizenship Conference, Philadelphia, November, 1910

ordination of his experiences in the inspiring atmosphere of the Capital of the Nations."

The "Times" says again:

That is why we should welcome the lofty and inspiring conception that he sets before us of a British school at Rome which should be worthy of a great empire, all parts of which aspire to unity of civilization in the future, and must also recognize their community of origin in those great civilizations of the past which found their center and consummation in Rome.

(The bold-face is ours.) How the old traditions hold! The "Times" speaks truly; the civilizations of Assyria, Babylonia, and Egypt



Rev. A. Pohlman, M.D., a prominent delegate to the Christian Citizenship Conference, chairman of Pulpit Supply Committee, pastor of Temple Lutheran Church, West Philadelphia

were consummated in Rome. But not so with the civilization which sprang from the Bible, and which made Great Britain all that is of worth. There are art and architecture in Rome, it is true. But neither the one nor the other

has lifted the world a barleycorn toward God. The lifting, elevating, invigorating power of England and her colonies, her over-seas empires, in all that makes for God and good and human betterment, sprang not from Rome, but from a Book, the Bible, an influence which Rome under two civilizations endeavored to suppress.

England is receiving altogether too much of Roman education religiously now. She would do infinitely better to seek inspiration from another source.

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A Not Optimistic Report

ATTORNEY-GENERAL WICKERSHAM has presented his annual report. The list with which his department has had to deal includes trust operations and alleged trust conspiracies, customs frauds, internal revenue frauds, land frauds, water-power frauds, rebates, bucket-shops, fraudulent use of the mails, bankruptcy frauds, and frauds against Indian tribes. The companies, persons, combines against which convictions have been secured and fines assessed during the year are:

Paper Board Trust, \$57,000.
Kentucky Night Riders, \$3,500.
Window Glass Trust, \$10,000.

Since the Attorney-General's report came from the press the American Naval Stores Company, known as the Turpentine Trust, and six co-defendants, were convicted of violations of the anti-trust law. Two of the individual defendants were sentenced to three months each in jail, and fines aggregating \$17,500 were imposed.

Actions are progressing under the Sherman act against the following:

Tobacco Trust.
Standard Oil Trust.
Powder Trust.
Terminal Railway Association of St. Louis.
James A. Patten, Eugene G. Scales, Frank B. Hayne, William P. Brown, and Robert M. Thompson, indicted on a charge of conspiracy to monopolize interstate commerce in available cotton.
Towing Trust of the Great Lakes.
Beef Trust (three separate criminal proceedings).
Wholesale Grocers' Trust.
Butter and Egg Trust.
Brick Trust.
Bath Tub Trust.
Bituminous Coal Trust.
Harriman Lines (suit in equity).

The sum of \$3,135,363.88 was recovered from the Sugar Trust for fraudulent weighing. In this we are told there was "a wholesale system of corruption among the Government employees" in New York.

Customs fraud criminals have been forced to pay immense fines, ranging from \$500 to \$7,500. Goods have been seized to the amount of \$50,000. On imports of cheese and figs from Mediterranean ports, suits are under way to recover \$700,000.

Twenty-five criminal indictments are pending against railways. Actions are pending against the Oregon and California Railroad Company and forty-five other defendants to recover 2,300,000 acres of land valued at \$50,000,000. Twenty-four similar actions are pending against the Central Pacific Railway Company.

As the result of 38 civil and 28 criminal prosecutions more than 400,000 acres of illegally fenced land has been restored to the public domain.

Within the year there have been 15,371 criminal cases in the United States courts, and fines and penalties imposed amount to \$1,083,974.

Surely this does not argue for the millennium or a soon reign of righteousness on this earth. Nor can we excuse this sort of crime because it was done in a large part in corporate capacity. For guilt is personal; and the fact that many men were often involved in each crime only augments the darkness of the picture. There is a striking prophecy of these conditions in Isaiah 59. Read it, and profit thereby.

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Remarkable Surgical Work

In an article concerning the remarkable achievements of Dr. Alexis Carrel, of the Rockefeller Institute in New York, a writer in the January Hampton's Magazine says:

(Continued on page 14)

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XLVII. Selling His Lord

MEANWHILE, into the heart of Judas of Kerieth, there rushes for the hundredth time a horrible thought. But now it comes with tenfold greater force than ever before; and he makes no effort, however feeble, as at other times, to put it from him. He welcomes it; nay, he glories in it. He embraces it. It startles him no longer. It appeals to his spirit of revenge, first, perhaps, almost as strongly as to his love of gold.

Not so very long before, he had protested to his Master a loyalty so deep, so true, so strong, as to voice itself in the words, "Lord, I will follow Thee whithersoever Thou goest!"

But the "busy fiends" have entered his heart. They have captured the citadel of his soul. They beckon to him, even as he sits at the table of Simon, with the intoxicating scent of the spikenard fresh in his nostrils, and the broken alabaster box still lying at the feet of his Master,—they beckon him, and he arises from the table, and follows blindly after them.

Straight to the palace of Joseph Caiaphas, the high priest, he goes.

A council of chief priests and Pharisees had already assembled at the palace, and were in secret session. At a whispered word to the servant Demas, standing guard at the door of the chamber, the man was readily admitted.

"Ho, Judas, thou son of Simon, whence comest thou?" questioned Caiaphas.

"From the feast of Simon of Bethany—him who was the leper—I am come; for behold, this man hath given a dinner to my Master, the Nazarene, and—and I am come to tell thee."

"Of a truth thou doest well, Iscariot; but, behold, thou dost but tell us that which we already know!" interrupted Annas testily, stroking his white beard, "for Shaphan, the rabbi of Nazareth, hath but just departed, and he hath told us; for he also was at the feast."

A shade of disappointed vanity crossed the dark face of the man, as he replied glibly:

"There are also other matters of which I would speak unto thee, O Annas, if thou art so minded,—otherwise I will return to Bethany."

"What is thy message, friend?" questioned Caiaphas fawningly, fearful lest the outspoken words of Annas might close the traitorous lips of the visitor. "What tidings hast thou? for it may hap thou bringest news already of the death of the man Lazarus—one of the troublers of Israel." And the high priest regarded the man anxiously.

"Lazarus? I know naught of the man, save that he surely liveth and eateth meat at the table of Simon."

An expression of deep chagrin flitted over the face of Caiaphas, but he quickly recovered himself.

"Verily, then, thou hast brought word of the Nazarene Carpenter?"

"He also sitteth at the feast. But I am minded to deliver Him unto you!"

As the man spoke these words, his face became ashen and drawn, and the muscles about his bloodless lips twitched painfully.

"Man, art thou mad? Knowest thou not that we fear the people? Thinkest thou to deliver Him to us even in the house of this man Simon, whom He hath healed? If not, why comest thou hither?" demanded Annas.

"Long time thou hast desired me to deliver Him into thine hands, O Annas; but, verily, I have hesitated, as a matter of prudence and policy, as well as of indecision. But how now can I be longer undecided? This day the Man hath sorely tried my soul, which verily ariseth in indignation against Him," responded the visitor, while a frown deep and black gathered upon his face.

"What did He unto thee, O Iscariot? for I perceive," replied Caiaphas, "that this Carpenter hath

never given thee the honor that is thy due, nor hath He heeded thy counsel, as thou very well knowest,—and thou a scribe and a man of letters and wisdom! But what sayest thou? Wilt thou betray Him unto us? Art thou able?"

"Verily, I am able; for none knoweth His habits or His haunts better than I."

"Thinkest thou that He will go up to Jerusalem to attend the feast?" queried Annas craftily, "or will He peradventure hide Himself? for it is plain that this Fellow feareth us, albeit we do fear the people."

"Have ye heard," questioned another of the council, "that Marcus, the centurion of Herod, hath captured the robber Barabbas, and that he is now imprisoned in one of the towers of the city? Now this Nazarene Carpenter may be in league with him,—and moreover, I have also heard that He will go up to the feast, that He may be crowned king, at Jerusalem. What thinkest thou, Iscariot?"

"I know not; I only know that to-day the Nazarene hath angered me! And now, verily He shall see that Judas of Kerieth is not a child. What think ye? Listen:

"Into the banquet room of Simon of Bethany, this day, crept a woman whose body hath been the habitat of seven demons. Now this woman had in some manner secured a box of white alabaster—very precious, for it was filled with pure spikenard. It must have been valued at not less than three hundred denarii. Straight to the Nazarene she went, and breaking the costly box as if it had been but a plaything, began pouring the precious ointment upon the head of the Man. As if this were not enough, she stooped and poured the remainder upon His feet, allowing her maudlin tears to drop fast and faster, and wiping the feet with her long locks.

"When therefore I saw this waste, I cried out against it, when I saw that the Nazarene was silent, because—"

"Thou didst well, Iscariot," interrupted Caiaphas; "for the spikenard should have been sold, and the three hundred denarii given to the treasury of the holy temple."

"Thou hast well said,—or even delivered into mine hand, that I might divide it among the poor. Now, I thought, of a truth, this Nazarene will acknowledge my piety and my wisdom, and I shall receive due honor in presence of these guests."

"What said the Man, thy Master?" interrupted another of the council.

"He rebuked me,—me, Judas of Kerieth,—a scribe and a man of wisdom,—rebuked me in presence of His guests, saying: 'Let her alone, for she hath wrought a good work on Me!' And the eyes of the Nazarene flashed as they looked straight into mine,—flashed and shone as I have never seen them before, until of a truth I could not look into them; for it seemed—it seemed—think ye—" and the man turned distractedly and appealingly toward the high priests; "think ye that this Man, this Nazarene, my Master, indeed knoweth my heart? for as the Lord liveth, I have seen this Man read the very thoughts of the scribes and the Pharisees when they came to tempt Him with hard questions, until they have hurried from His presence." And the speaker sighed.

"Speak no more of the strange power of this Nazarene!" thundered Annas, fiercely smiting the marble table by which he sat. "I will no longer listen to such words in mine house! for we do know that His power is the power of Beelzebub, and by him He doeth miracles. And moreover, if this Judas of Kerieth hath nothing further, let him go again to his Master." And Annas turned toward Iscariot, and waved his hand toward the door.

The traitor rose angrily, and was about to depart, when Caiaphas, blandly begging him to be seated once more, turned to Annas, with whom he held a whispered conversation.

In a few moments he had returned to the side

of the visitor, who still halted ruefully, with a fierce scowl of discontent and hatred upon his face.

"Dost thou declare that thou *canst* deliver this Man unto us, thou son of Simon?" demanded Caiaphas eagerly.

"Of a truth. The Man is in my power. I *can* deliver Him, and I will, if ye but give me my price!"

"When wilt thou deliver Him? and where? and what is thy price?"

"I will watch the Man; for verily He goeth often alone into the mountains, and also, when He is here in Jerusalem, as He will be to attend the Passover, which beginneth in six days, surely He will go with His disciples into the Garden of Gethsemane. Then ye shall take a band of armed men, and go thither and fetch Him; for behold, I will lead you unto Him." As the traitor spoke the cruel words, faithful memory brought again a vivid picture to his mind. He was in Capernaum, tossing with deadly fever. Again he felt the soft, caressing touch of the cool fingers of the Nazarene upon his brow, and the mysterious thrill which shot through his fevered body.

"That is well!" exclaimed Annas, stroking his flowing beard in token of approval. "If thou wilt do this, then shall we apprehend this Troubler of Israel. But what is thy price?"

A look of cunning crept into the greedy eyes of the man, as he exclaimed:

"Ye shall line my pockets with silver—for ye be well able. Three hundred denarii—even the price of the box of spikenard—surely the Nazarene is worth the price of the ointment which was poured upon Him!"

"The price is too much!" growled Annas.

"Surely," whined Caiaphas, "thou canst lead us to this Nazarene's hiding-place for less money than this. The task is a light one. Why shouldst thou impoverish the high priests of the holy temple?"

"It is well; I will deliver Him unto you for two hundred denarii. Wherefore should this Nazarene escape you?"

"Wilt thou beggar the high priests of the Lord?" roared Annas, his deep eyes flashing ominously. "But now," he whined banteringly, "many a slave hath been bought and sold for thirty shekels! and we will deliver the silver when thou dost deliver the Man. Hear, O Jazer," he continued, addressing the scribe Jazer, who sat, pen and papyrus in hand; "write thou the words of our mouth, that they may be recorded.

"Now," turning again toward the traitor, "if thou wilt do this, well; if not, go thy way; for behold, we have many spies upon the track of this Nazarene. We be not dependent upon thee, Judas of Kerieth! There be many another who will do this thing for thirty shekels!"

Ha! Annas, high priest of the chosen people of Jehovah, expositor of the prophets, dost thou imagine in thy cruel heart, that by thy wisdom and judgment thou hast set the price upon the sacred head of the Shiloh of Israel? Ah, thy cruel words were heard by the prophet centuries before thy birth, and thou hast uttered them as they were heard and as they were written aforetime: "So they weighed for My price thirty pieces of silver."

A few moments longer of bantering, a few hesitating, stammered sentences, a flash of anger, a scowl of greed and bitter hatred, and Judas of Kerieth leaves the palace of the high priest. The die is cast.

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Chapter XLVIII. The Story of Bar-jona

IT was the morning of the sixth day after the feast of Simon of Bethany. Events of vast import had been crowding fast upon each other within the last few days.

To the Man of Nazareth they had been days of toil and of weariness, of teaching and healing

and blessing. Multitudes had felt the thrill of His saving touch, and many more had listened to the words of life and salvation which fell from His lips like a stream of crystal water in a thirsty desert.

Once again, during these days, He had taken His way up to Jerusalem and entered His "Father's house," that He might drive thence the greedy priests, with their herds of bellowing cattle, and the scheming money-changers with their blatant voices and jingling coins.

To some it had been a week of wonderful blessing, wonderful enlightenment, wonderful spiritual progress, wonderful healing. The past few days had marked the turning-point in many lives; they had been days pregnant with mighty issues. To some, they had been days of deliberate surrender to the prince of darkness; days of bitterness and nights of plotting and violence; days of heart hardening, of envy, of wrangling, and of discontent. During these days, the tender Spirit of love and mercy had been driven from many a heart for the last time.

Across the brook Kidron, at the foot of the Mount of Olives, two men were sitting. It was yet early morning; and the shadows of the gnarled olive-trees of Gethsemane stretched far to the westward their dim, uncertain fingers. Beautiful flowers, rich with the lavish coloring of spring, everywhere lifted their brilliant heads above a carpet of softly shaded green. It was as if Nature had donned her festive robes in honor of her departing Lord.

"Come, come, Bar-jona! now that I have found thee, I will not again leave thee alone. Why should the fiends of darkness tempt thee to destroy thyself? Come, we will seek the Master, for it may be that Pontius Pilate will release Him."

"O Matthias! how can I again endure to look into the face of the Man! for with one glance of His eye, my heart seemed broken, and there is verily no more spirit left in me."

The face of the speaker was drawn and gray, and the pangs of some recent and terrible agony had left their mark upon his forehead, and bent the massive shoulders as with the weight of years. His companion had but just succeeded in arousing and half lifting him from the damp ground, to which he was clinging in an agony of self-reproach and remorse.

"How camest thou here? and when?" continued Matthias; for verily I have sought thee long before the rising of the sun. See! thy garment is soiled, and thine abba wet with the dews of the night. When I saw that thou wast not with the Master, behold, I sought thee; but why camest thou hither?"

"I will tell thee, Matthias; and then we will seek the Master; for if I hide my sin, how shall I find forgiveness with the Almighty?" And Bar-jona lifted his sad eyes, still swollen with tears, to the sympathetic face of his companion.

"It was but last evening that I, among the twelve, ate the Passover with the Master," he began, pressing his trembling fingers across the broad forehead, as if he would clear his troubled memory; "only a few hours ago—but truly it seemeth a century." And the man sighed deeply as he continued:

"The full moon looked in at the eastern windows of the room where we all sat at table, and I heard the mournful cry of a night-hawk as it circled above the walls of the city. Even while we prepared the Passover, we had disputed as to which should be greatest in the kingdom so soon to be set up. But as we ate, the face of the Master grew very sad, and I was astonished when He said that one of us should betray Him. Then said I unto John the son of Zebedee, who leaned upon His breast, 'Ask thou the Master who it is that shall betray Him.' Then we all cried out, 'Master, is it I?'—all save Judas of Kerieth; and this man, when he saw that we each looked upon him, cried out also, 'Rabbi, is it I?' And He made answer,—and O Matthias, the face of the Master was filled with sadness: 'Thou hast said: the Son of Man goeth as it is written of Him; but wo unto that man by whom He is betrayed. It were better for that man, if he had not been born.' And the man Judas arose and went out. But my own heart was filled with contentment, and my tongue was boast-

ful, and I said, 'Lord, I am ready to follow Thee to prison and to death;' for in my heart I said, 'I am better than this son of Simon of Kerieth, and tho all men should be offended because of Thee, yet will I never be offended.'

"But He looked pityingly upon me, and sighed as He said, 'The cock shall not crow this night, O Bar-jona, until thou hast thrice denied that thou dost even know Me!'

"Then, Matthias, was my vain heart grieved at Him, and I boldly declared again, 'Tho I should die with Thee, still will I not deny Thee!' Yet have I denied Him thrice this night,—even with cursing!" And the bowed form of the speaker shook convulsively.

"Speak no more of this, O Bar-jona," pleaded Matthias, "for it but causeth thee sadness of soul. Come, we will seek the palace of Pilate, that we may know what hath been done with the Master, and thou shalt—"

"But I must speak of it; for the withholding of it bursteth my heart!" interrupted Bar-jona, with somewhat of his old-time impulsive manner.

"It is well; but thou shalt speak of it as we journey; for verily we must find the Man."

"Then let us go!" replied the other wearily, as he arose and leaned as if for support upon his companion; "let us go, that we may find Him."

"And then," he continued, speaking softly, as if in a dream, as they turned their steps to leave the garden, "then we came here—to the garden, but none entered save the Master, James, and John, and I. The Master prayed, and I—I slept."

"Surely thou shouldst have watched with Him, Bar-jona. And did the others, thy companions, sleep also?"

"We slept—slept—while the Man wept and prayed—until—until—Matthias, hear me: I saw that His pallid face was stained with bloody sweat. Then, behold, I saw an angel, whose countenance was bright and beautiful, and whose glorious eyes beamed with pity and love; and he stood by the Man's side to strengthen Him. But afterward he departed, for the heavens received him, that I saw him no more. Then came the mob, with their lanterns and their torches and their swords and staves to take Him."

"Now of a truth, Bar-jona, thou dost dream; for verily the rabble knew not where they might find Him."

"But the traitor—the son of Simon—he it is who betrayed Him unto Annas and Caiaphas. But why should I condemn the man Judas, I whose guilty lips have thrice denied that I knew my Lord! Ah, why died I not for Him—my Master! my Master! But thrice, thrice did I deny that I knew Him! But behold, when He had been betrayed, I saw a light come from the heavens, in form like to a dove, and it overshadowed Him. Then the men who were in advance, nearest the Master, Iscariot and the chief priests, fell to the ground like dead men. But when they revived, and I saw that they would take Him," continued Bar-jona, "I grasped my sword, and struck the man nearest me. It was a servant of the high priest. I had meant to give him a mortal blow, but the sword glanced and struck off his ear. Quickly the Master bade me put again my sword into its sheath; and He touched the severed ear, which hung down upon the fellow's shoulder,—and behold, it was whole again."

"Then the man, whose name was Malchus, turned his astonished eyes toward me; but he said nothing."

"At once I saw that the Master would do naught to defend Himself, and a spirit of craven fear seized me, and I said to my companions: 'Why should we also die at the hands of these men? Let us save ourselves.' Then, Matthias, then we all forsook Him and fled. But verily I could not let the Master go; and I followed Him in the way—but I followed Him afar off—until they took Him to the palace of the high priest, even to Caiaphas; and I went in and sat with the servants, that I might see the end."

"What said the high priest unto Him, Bar-jona?"

"Many things; but finally he said, as he arose and stepped haughtily to the side of the Master, 'I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of the

Highest! Art Thou the Messiah, the Son of the Blessed?' And He made answer, 'Thou hast said; and ye shall see the Son of Man coming hereafter in the clouds of glory.'

"As the Man spake these words, the face of Caiaphas became white with passion; and forgetful that it is forbidden an high priest to do so, he laid strong hold of his beautiful robes, and rent them. Matthias! Matthias! man," continued Bar-jona wildly, while his voice shook and his hands trembled as if in an ague, "man, I saw them spit upon Him—Him—my Master, my Lord! O my brother! yet did I not avenge Him; three times did I deny Him—my blessed Master—because I feared to bear His reproach; because I could not endure the ridicule of a simple maid. Thou rememberest, Matthias, that this hath ever been my weakness; for, behold, I am a strong man, but I tremble like a weakling before the finger of scorn."

"As I stood by the fire warming myself, one of the household maid servants regarded me earnestly—it was the daughter of Demas, the servant of the high priest. I felt uneasy and annoyed under her fixed gaze, and made every effort to avoid her. At last she said, in an insolent voice, 'This fellow was also with Him!'

"At once," continued the speaker, "a spirit of bravado possessed me. I hated the woman in my heart; and I know not why, but I said unto her, 'Woman, I know not the Man!'

"But O Matthias! I felt the hot blood rush to my guilty cheek as I spake. I supposed, of a truth, that this would be the end of the matter; but almost immediately another accused me. Again I denied. But before the echo of my voice died away, the third accused me, declaring that my very speech betrayed me, for that I was from Galilee."

"Then the demon which possessed me, whispered in my ear: 'Curse thou, and blaspheme, O Bar-jona; so shall they believe the words of thy mouth—that thou followest not this Man. Why should they kill thee also?'

"Then I opened my mouth, and behold, the words of wickedness and folly came forth out of it. But even as I spake, there came a sound that sent the blood rushing through by bounding heart—it was the loud crowing of a cock! I raised my guilty eyes, that I might know if the Man had heard my folly. He had heard; and it had been even as He had before said. He turned His eyes and looked upon me. Under that sorrowful gaze, O Matthias, I forgot all else on earth, save that I had sinned against Him. Verily the glance of His eye broke my poor heart; for I read therein forgiveness and pity and love, infinite and deep."

"Then I rushed blindly into the street—and on, on; I knew not, cared not whither. I would hide myself from heaven and earth. Finally, I found myself in the garden, where, but a few hours before, I had carelessly slept, while my Master suffered alone. In an agony of bitterest remorse, I threw myself upon the sacred ground that had witnessed His tears and His bloody sweat, and begged Jehovah to forgive me, with strong crying and lamentation." And the voice of the narrator sounded full of tears. "Thinkest thou He will forgive me, O Matthias?"

For answer, Matthias put his arm tenderly about him, and quoted, "For there is forgiveness with Thee, that Thou mayest be feared."

"But see!" continued Matthias, "behold, we be come to the hill Zion, even to the palace of Pontius Pilate; and the multitude surround the house; and the Man, thy Master, standeth before the governor—and behold, the Master is bound!"
(To be continued)

The Desire of Ages

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

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Remarkable Surgical Work

(Continued from page 11)

The young surgeon—for he is only thirty-seven—does not claim that he has succeeded in the creation of living tissues by the use of the scalpel, but he has succeeded in taking living tissue, even vital organs, from one animal, and causing them to grow and functionate in other animals of the same species. More than this, he has removed glands, cartilage, bone, and other tissue from live animals, and kept it alive and growing for weeks, tho removed from any living organism whatever. In this manner the processes of growth can be watched constantly, for in the removal of such tissue it is placed in a plasma of nutritive matter from the animal, and sealed in a glass slide kept constantly at a heat of ninety-eight degrees. A microscope of the same temperature furnishes the means of watching the tissue.

Within a day or two slight granulations appear on the surface of the cut edges of cartilage, or whatever tissue is used, and soon small spindle-shaped or polygonal cells are seen to form. If the tissue be taken from a young animal, it grows rapidly; if from an older animal, its rate of growth is much slower. But it is found by Dr. Carrel that old tissue placed in a plasma of nutritive matter from a young animal will grow as swiftly as younger tissue.

His discovery of a successful and satisfactory method for the transfusion of blood—an operation frequent in cases of anemia—was made through constant experiment with animals; and his present study of cultures of cancer taken from chickens promises to lead to a cure for that malignant disease. He has learned that in the process of growth, tissue scraped by the surgeon's knife will take on different characteristics than those of the smoothly cut tissue; he has found that bodily tissue will adapt itself to conditions of transplantation, that veins grafted on arteries at once set to work thickening their walls in order to carry the supply of red blood, and that an entire anatomic section may be taken out of one animal and life given back to it in another organism.

—★—

The House of Lords

THE House of Lords, which the present government of England is trying to reform, consists of about 600 members, about 100 of whom attend to their duties. Many of them do not know the way to their seats.

Among them are what are called the Lords spiritual, consisting of two archbishops and twenty-four bishops of the Church of England, and who receive salaries ranging from \$15,000 to \$75,000.

Many of the ancient peerages have died out or are dying out. None of the Marquises antedate the American Revolution, and less than one third of the Earls. Between 1800 and 1907, 376 peerages were created; and between 1857 and 1907—fifty years—123 Tory Peers and 92 Liberal Peers were created, half of whom, it is said, became Tories.

Some of them won their positions through the great ale, stout, and whisky interests. The Rothschilds and other financial houses have many. There are some truly able and eminent men among them; but on the whole the conglomeration of church, whisky interests, sports, entailed land, and immense business interests are not greatly respected, and many in England hold it anomalous and intolerable. Will it be mended or ended?

—★—

On Christmas night, in the open air at Lotta's Fountain in San Francisco, the famous soprano, Luisa Tetrazzini, sang to the thousands of her charmed listeners who had gathered to hear her. The vast concourse were moved to almost reverential silence as they listened intently to the sweet notes of the singer, singing sweetly to high D with a volume of voice carrying clearly beyond the sound of the orchestra. Madam Tetrazzini says of the occasion: "This I shall remember always as my night of nights. No setting, no audience, no scene has ever so deeply moved me. I shall carry the memory of it with me always."

The United States Steel Corporation has laid off within the last few months about 46,000 men, and is still laying them off. It is thought that the number of unemployed men will soon number 75,000, one third of the entire working capacity. Ten thousand workmen from the great Pittsburg iron and steel district are going home to Europe or are already on their way. There is little encouragement given to the men to return after the holiday season.

Thirty-nine firemen—some reports say 45—met their death December 22 in two fires. In both, deaths were caused by falling walls. In Chicago 25 firemen were killed, including Chief Horan, 50 injured, and a property loss of \$1,500,000. In Philadelphia 14 were killed, 40 injured; property loss \$30,000. The day previous three persons were killed and several injured in a fire in Cincinnati, Ohio, which destroyed property worth \$2,250,000.

Rockefeller's last gift to the University of Chicago is \$10,000,000, the largest amount donated at any one time to an institution of learning. Since he founded the university in 1889 his gifts have aggregated very close to \$35,000,000. His trustees have resigned, and he has withdrawn all connection with the university, turning the institution over to the support of the people of the great middle West to whom the university belongs.

Sixteen firms and thirty-two individuals in the bath tub trust have been indicted by the Federal Grand Jury. The criminal proceedings grew out of a civil suit to dissolve the alleged combination, begun by the Government in the Federal courts at Baltimore. Both suits have been instituted under the Sherman anti-trust law.

The main building of the Llewellyn Iron Works in Los Angeles, California, was wrecked by an explosion, which the police say was caused by dynamite, there being no inflammable materials nor explosives inside the building. Citizens are aroused, and the Grand Jury will be called upon to take special action.

A strike which has been threatening sixty-one western railroads, and which might have been the greatest known, has been averted at the last moment. The settlement provides for a general increase for the employees of 10 1-3 per cent, which on normal service amounts to about forty cents a day.

Three persons were killed at Millstone Junction, New Jersey, in an accident which caused three railroad wrecks. In England near Hawes Junction a wreck of the Scotch express carrying 500 Christmas excursionists, resulted in the death of eight passengers and twenty-five injured.

In Russia the whole Astrakhan coast and provinces have been devastated by floods and storm. It is estimated that 300 persons have drowned. Thousands of horses, cattle, and sheep have perished. Intense cold aggravated the suffering, and many have frozen to death.

The last New York Christmas mail broke all records, when 40,000,000 pieces, it is estimated, were handled. Ocean liners brought 21,690 mail-sacks from abroad. On the Friday preceding Christmas, 428,000 letters were mailed for the East from San Francisco.

The German steamer Palermo is a total wreck off Cape Corrubedo on the west coast of Galicia, Spain. Her five passengers and crew of nineteen were lost.

The worst coal-mine disaster England has ever witnessed occurred recently near Bolton when an explosion caused the death of three hundred workmen.

In a fearful explosion in New York City ten have lost their lives and 108 have been hurt, the result of a runaway New York Central trolley-car.

Forty expectorators on the sidewalk have been arrested as a result of general orders issued by the chief of police in San Francisco.

Through an American syndicate, it is said, China is endeavoring to obtain a fifty million dollar loan.

England now has twelve great battle-ship-cruisers of the new type. "Prepare war."

Eighty-two persons were killed by automobiles in the first eleven months of 1910.

BOOK NOTICES

"The Companion Bible, Being the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory, and Suggestive." Price 4 shillings net. Henry Frowde, Oxford University Press, London, New York, Toronto, and Melbourne.

This is the second part of the Companion Bible. The first covered the Pentateuch; this from Joshua to Job inclusive. Uniformly bound in cloth with the first volume the price at the New York house is probably \$1.50. Limp leather, dark green or maroon, gold edges, 6 shillings, possibly in America \$2.00.

The first part, 374 pages, has 52 appendixes, including chronological charts; the second part, 452 pages, has 10 appendixes; and the pages of text and the appendixes are numbered continuously with volume 1. Most of the appendixes pertain to the entire Scriptures, or present valuable facts to modern students. For instance, Appendix 53 gives a list of the sieges of Jerusalem, with the date and particulars of each. Appendix 54 is a description of the Moabite stone. We can say of this volume, as of the first, that it will prove to the Bible student a most excellent help. We know of no commentary we would prefer. One may not always agree with its conclusions; but he will be continually helped by its suggestions, and encouraged by its supreme loyalty to the Word of God.

—★—

"Roman Catholic and Protestant Bibles Compared." The Gould Prize Essays. Edited by Melanethon Williams Jacobus, D. D., Dean of Hartford Theological Seminary. Cloth, \$1.50. Charles Scribner's Sons, New York.

This is the second edition of a work first published in 1905. Out of a correspondence between Miss Helen Miller Gould and a Roman Catholic priest, Father Early, Miss Gould was led to offer prizes for the best essays on the two topics, "The Origin and History of the Bible Approved by the Roman Catholic Church," and "The Origin and History of the American Revised Version." Three prizes were offered for three essays, in order of merit, of \$1,000, \$500, \$250. Two hundred and sixty-five essays were submitted, several by Roman Catholics. Roman Catholics, however, refused to act as judges. The first prize was awarded to William Thomas Whitley, M.A., LL.M., LL.D., of Australia; the second, to Gerald Hamilton Beard, Ph.D.; the third, to Charles B. Dalton.

The book before us is the revised edition to which is added "Appendices Originally Accompanying the Essays, and a Composite Bibliography Covering the General Literature of the Subject." It is a book which ought to be in the library of every Bible student. It clearly shows that the Roman Catholic claim to the only true Bible is unfounded.

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"Pictures of the Apostolic Church: Its Life and Thought." By Sir William M. Ramsay, D.D., D.C.L., LL.D., Litt.D. Cloth, \$1.50 net. Sunday School Times Company, Philadelphia, Pennsylvania.

The greater part of the book was first written as comments on the International Sunday School Lessons for the Sunday School Times. Each section is complete in itself, tho all are in a way woven together as a composite picture of the early church. Most of the lessons are upon Acts, tho some of Paul's epistles are brought in, as also James and Hebrews. The book contains some good suggestions, but it is not strong evangelically. While the writer seems to believe in the supernatural, and admits belief in miracles, yet there is a half apologetic spirit manifest throughout the work. The ascension of Christ is made symbolic, regardless of the language; and one feels unedified and disappointed in its perusal.

—★—

"The Steel Square As a Calculating Machine." By Albert Fair. Illustrated. Cloth, price 50 cents. The Industrial Publication Company, New York.

This little book contains simple directions for using the common steel square in solving complicated problems that constantly arise in the work of builders, carpenters, lumber dealers, plumbers, gas-fitters, engineers, electricians, tinsmiths, blacksmiths, masons, stone-cutters, and other mechanicians, illuminated with numerous illustrations. The best of it is that it is prepared for the ordinary workman and for the beginner. The author, too, to make it simple has frequently used the language of the shop.

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Signs of the Times
Mountain View, Cal.

SIGNS OF THE TIMES

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MOUNTAIN VIEW, CAL., JANUARY 10, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

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We begin in this number a series of studies on the Sabbath question. The first article is on the origin and making of the Sabbath. These articles will be found to be pre-eminently Biblical.

Read the article on the Law of God, page 3. God's law and government are of infinite importance to every soul. Surely, all ought to know the requirements of the great moral Governor of the universe.

Make every day the beginning of a new year, of a new life. Only so shall we make progress. Hold God's blessings by using them for others. We lose in spiritual life what we keep, we retain what we use unselfishly.

Bearing Burdens and—More Burdens.—Not always beyond the burden-bearing of this day or this year lies rest. Oftentimes, yes, generally, the burden which God gives His child to-day is to fit him for a greater burden to-morrow. A private letter, written by one of our missionaries in India to a relative, illustrates this thought, and shows the true spirit of the soldier of Christ. Speaking of the many, many perplexities of the field, and the fearfully trying climate to the Occidental northerners, and the tendency to make one homesick, he continues: "I have always been thankful that I had a good period of testing in the West Indies before coming to this part. It weaned me from much of the tendency to long for the comforts of home, and helps me to be content with whatever fare I can obtain while on the line of service. . . . It has taught me to wait patiently till there can be home with no neglected duties in the shadows." This brother has already had a run of fever, but he is looking forward to service as soon as he is strong, in "the great Gangetic plain." Burdens and more burdens! Do not complain of the burden, the harder, heavier duty; thank God for the added grace.

We have another article this week on the World's Christian Citizenship Conference and its meaning. We may ignore its work now, but we will not ignore the results of that work by and by. The true way to kill the evil fruit is to destroy it in the bud. Americans are asleep. Protestants by the thousands are drunken on the wine of Babylonian fornication of Church and State union. We shall have more to say next week.

Orders for Our Bible Band Booklet, "Facts Regarding the Bible," are coming in quite rapidly. One of our old and highly prized readers, the manager of the Review and Herald Publishing Office, Washington, D. C., sent in an order for eighty-two. Another order came from two men who are in a State penitentiary. A young old lady eighty years of age sends her order, and tells us how much good it has done her the last three years. She sometimes walks three miles to church on a Sabbath. Many tell us of the great help it has been in spiritual life. May God bless every member of our Band. We have been a little late in getting the little booklet out, but we hope to mail nearly all orders this week. It is filled with valuable facts, and it contains the schedule.

No Divine Command

A Military Order Is Used in Its Start

NEWSPAPER reports say that the Woman's Christian Temperance Union, through Mrs. Christine Armstrong, superintendent of Sunday observance, has sent a letter to the aviation committee protesting against holding flying exhibitions on Sunday, and quoting army regulations issued by Presidents McKinley and Roosevelt to support the contention that such exhibitions are in violation of military duty if participated in by United States army officers.

In her letter to Lieutenant Paul W. Beck, U. S. A., who has been detailed by the Government to conduct military tests during the meet at Tanforan, Mrs. Armstrong says:

Since you are to assist at the aviation meet in San Francisco by order of the Secretary of War, your attention is called to "Army Regulations," paragraph 202, issued by President McKinley, which is as follows:

"An orderly observance of the sabbath by the officers and men in the service is enjoined. Military duty and labor on Sunday will be reduced to the measure of strict necessity."

President Roosevelt issued the same near the close of his administration, and it is the substance of Washington's, Lincoln's, and others down through our history.

Lieutenant Beck's response reads:

Replying to your communication of the 13th instant, I am instructed by the committee to inform you that we appreciate your writing us on the subject of sabbath observance, and we are heartily in accord with the views expressed—that is, that the sabbath is a day for rest and recreation.

We add "recreation" advisedly, based on the familiar line, "Satan finds some mischief still for idle hands to do." On this account our desire is, to entertain the general public and prevent the mischief which these "idle hands" might otherwise "find to do."

It is to provide for the continuance of "clean hands" among such as the employees of the Chicago and Northwestern Railway and the United States Steel Corporation, etc., of which you so wisely speak in your letter, that this committee has arranged to hold meets on the only day of the week on which they could obtain such opportunity—that is, Sunday—and for which reason the price of admission is made very low. We should be very glad to have you with us on one of these sabbaths to show how happy, orderly, and contented the working people may be made by rational, clean, healthful, out-of-doors amusement.

The following is a comment on tea and coffee, taken from a recent number of the *Literary Digest*: "A warning against the evils of tea and coffee looks odd in the pages of *The Tea and Coffee Trade Journal*; yet such an article, from the pen of the famous Dr. Harvey W. Wiley, Chief of the Bureau of Chemistry of the United States Department of Agriculture, appears in that paper. Dr. Wiley believes it to be the duty of the trade

to see that tea and coffee are not used to excess; if not, he says, prohibitionists may tackle these drinks next, after drowning old King Alcohol." Dr. Wiley states in the article mentioned that many parents forbid the use of tea and coffee to their children, and he thinks it is a wise precaution. "I do not think," he writes, "there is any danger of interfering with the health or nutrition of the child by abstinence from drinks of this kind; on the other hand, it appears to me there is danger of permitting the child to form a habit, because coffee and tea drinking are to a certain extent habits, and I think caffeine is recognized as one of the habit-forming drugs." As to a grown person, he believes that the moment a man feels he is becoming a slave to either he should call a halt, and that if giving up tea or coffee produces malaise, headache, incapacity for work, and a general disturbance of the health, the victim may know that he has gone too far. A still wiser plan would be to banish these beverages entirely. Neither tea nor coffee is needed, and the use of both is harmful.

A Commendable Act.—Mr. William A. Brown, an old soldier in the Soldier's Home at Sawtelle, California, tells us under date of November 28 that a very proper and just order, one highly commendable indeed, has been issued regarding that old soldier's home. The order is as follows: "Pacific Branch of the National Home for Disabled Volunteer Soldiers pursuant to authority of the president of the board of managers dated November 10, 1910. Members of the Pacific Branch desiring to observe Saturday as a Sabbath who are members of the Seventh-day Adventist Church are relieved from all duty that conflicts with this observance." The order goes on to say that all who avail themselves of this privilege will be required to be prepared for the Sabbaths and have inspection of the rooms in advance so as not to conflict with their observance of that day. They must report at headquarters for the inspection Friday at nine A.M., and would be treated in all respects as those who observed the next day of the week, Sunday. There are several in the home who observe the Sabbath, and they feel very grateful indeed to the president and board of managers, and to all others who have taken this matter into consideration and have taken the final just and considerate action they have. Such consideration regarding religious convictions ought to be world-wide.

One of our correspondents, a widow who has passed the half hundred mark by four years, sends us ten dollars for missions, and writes a good letter in connection with it. She exhorts all to pray daily for God's grace, and to pray that God may unite every one of us "link by link around the Rock Christ Jesus, and then our strength will all be united." This is in harmony with the thought expressed by Abigail to David that we may be bound up in "the bundle of His life." May God's blessing rest on this dear sister, and on others who, like her, have given themselves to His cause for the giving of His message.

The Holiday number of the San Francisco *News-Letter* is a great magazine. It has a score or more of reproductions of California artists, painted especially for this issue, and numerous half-tones from photos and drawings. It is printed partly in tint and partly in white and black. It is a decidedly California number. A large plate engraving 23x32 inches goes with the number, upon which are printed half-tones of 113 great buildings erected in San Francisco since the earthquake and fire. The price is twenty-five cents.

The Library of Congress is now third among the great libraries of the world, and at its present rate of increase will soon rank first. It is but little more than half as old as the British Museum Library, and six centuries behind the Bibliotheque Nationale of Paris. The Library of Congress now numbers 1,793,158 volumes; and the public, society, and school libraries of the country, 54,000,000 volumes,—an increase, the *World* tells us, of nearly 500 per cent in 30 years.