

Signs of the Times



IO VICTIS

I SING the hymn of the conquered, who fell in the battle of life —
 The hymn of the wounded, the beaten, who died overwhelmed in the strife;
 Not the jubilant song of the victors, for whom the resounding acclaim
 Of nations was lifted in chorus, whose brows wore the chaplet of fame,
 But the hymn of the low and the humble, the weary, the broken in heart,
 Who strove and who failed, acting bravely a silent and desperate part;
 Whose youth bore no flower on its branches, whose hopes burned in ashes away,
 From whose hands slipped the prize they had grasped at, who stood at the dying of day
 With the work of their life all around them, unpitied, unheeded, alone,
 With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pæan for those who have won —
 While the trumpet is sounding triumphant, and high to the breeze and the sun
 Gay banners are waving, hands clapping, and hurrying feet
 Thronging after the laurel-crowned victors — I stand on the field of defeat
 In the shadow, 'mongst those who are fallen, and wounded, and dying — and there
 Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
 Hold the hand that is helpless, and whisper, "They only the victory win
 Who have fought the good fight, and have vanquished the demon that tempts us within;
 Who have held to their faith unseduced by the prize that the world holds on high;
 Who have dared for a high cause to suffer, resist, fight,—if need be to die."

Speak, History! who are life's victors? Unroll thy long annals and say —
 Are they those whom the world called the victors, who won the success of a day?
 The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
 Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

— *Blackwood's Magazine.*



"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.

3583 — Made for Man

Please explain Mark 2:27, 28, "The Sabbath was made for man [or mankind], and not man for the Sabbath."

F. F. F.

1. The scripture itself is quite clear. "Man" is used in the generic sense, not in the specific sense, as referring to the race. The Sabbath was made for man, not particularly for the Jew man, nor the Gentile man, nor for the Greek man, but for man in general, and therefore for both man and woman, for all men and women.

2. Not only that; it was made not **against** man but **for** man—that is, to be a blessing to man. The Jews had so perverted it as to make it a curse. God designed that it should be a blessing. "The Sabbath was made **for** man."

3. The very thought of making carries us back to the making of the Sabbath, the account of which is given in Gen. 2:2, 3, and that confirms the fact that it was made for the race, because it was made and given to the first man of all, the father of all the race.

4. The very words imply the Maker of the Sabbath. The Maker of the Sabbath was the Maker of the world. And we learn by John 1:1-3; 1 Cor. 8:6; Col. 1:17, and other scriptures, that it was our Lord Jesus Christ who made the world, and therefore He made the Sabbath.

5. He who made the Sabbath must be Lord of the Sabbath; and as our Lord did the making of the world, He did also the resting. Consequently, the Sabbath is the Lord's day. This also explains Rev. 1:10: "I was in the Spirit on the Lord's day." The Sabbath is the Lord's day, because it originated and was honored by our Lord Himself.

6. And therefore it was true that He who made the world and the Sabbath for man, was the very best interpreter of what that Sabbath law was designed to be—a blessing to man, not a curse. Therefore, it is lawful, according to God's Sabbath law, to do well on the Sabbath day (Matt. 12:12); but this does not mean working for man's own profit or pleasure. Read in connection with it God's own divine commentary in Isa. 58:13.

7. Furthermore, He who made the Sabbath for man knew that man could honor it, keep it, as the Sabbath law demands. The Sabbath is eternal and unchangeable.

3584 — "Chaff," and When?

Is it not possible that the nations and kingdoms of earth may become as "the chaff of the summer thrashing-floors," and still the subjects of those nations and kingdoms enter on probation during the millennial age? The Babylonian kingdom passed away, but the subjects of that kingdom were merged into the Medo-Persian kingdom, etc.

J. A. O.

But the prophecy clearly provides for this. It tells us that their lives were prolonged for a season and a time, but when Christ comes all shall be destroyed. We do not need to depend upon what is stated in Daniel 2 alone. That declares that the kingdoms shall become as the chaff of the summer thrashing-floor, and the wind shall carry them away until no place is found for them. But there are other passages which tell us clearly that all men are destroyed. Take, for instance, Revelation 19, studied four weeks ago, which shows that those who are not destroyed in the battles of the last days will be slain by "the sword of Him that sat upon the horse"—that is, by Christ's presence when He comes. There are other passages which teach the same thing. The articles on the Revelation have clearly shown that when Christ comes the earth will be desolated by the glory of His presence.

3585 — Mark 16:8-20, Is It Genuine?

I found in a religious monthly the following: "No part of the 16th chapter of Mark after the 8th verse is genuine." Can it be, think you?

F. F. F.

Alford, a profound and versatile critic, after research and study, concluded that the passage itself was genuine, but may not have been written by Mark. He concluded, however, that it was inspired Scripture. We would commend to our querist a little work published by Ivan Panin, of Grafton, Massachusetts. Mr. Panin has studied the inspiration of the Bible in a different way from others. He concluded that if the Bible was inspired in its original tongues, it must have evidence of that in its mathematical

construction; and so he has found, as he has found in no other books in the world, certain mathematical repetitions, products, factors, etc., etc., combining such numbers, for instance, as the sacred number 3, and the complete number 7, certain cubes and squares repeated again and again, in what even the skeptic must be forced to admit is most marvelous. Men have studied some of these writings to scoff, and have really been convinced. Applying these mathematical tests to Mark 16:9-20, Mr. Panin is compelled to believe, and so it seems to us any one would who has followed his law of mathematics in the Scripture, that the passage is genuine, and truly belongs to the rest of the Gospel. The marginal note of the American Revised Version says the two oldest Greek manuscripts admit from verse 9 to the end. Some of the authorities have a different ending to the Gospel. But the common ending is found in ancient authorities. The mere fact of an omission in some of the ancient copies does not argue against its genuineness.

3586 — Raising Hogs

Please give me Bible proof that it is wrong to raise hogs for merchandise.

L. C. B. and E. A. H.

The Bible does not say anywhere, in so many words, that it is wrong to raise hogs. It does tell us, however, that the swine is an unclean animal: "And the swine, tho he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you." Lev. 11:7, 8. See also Deut. 14:8; and Isa. 65:4; 66:3. Swine's flesh is classed among abominable things, and swine's blood is, in the last scripture referred to, mentioned as an abominable thing in contrast with offering an oblation. We do not understand that God pronounced the swine unclean arbitrarily. He pronounced it unclean because that is the very nature of the beast itself. There are those who use swine's flesh without any seeming injury. They are strong, robust, spend much of the time, perhaps, out-of-doors at hard labor, and the system is able to eliminate the corruption gathered from it; but the swine itself is full of corruption. It is one of the first foods that physicians prohibit generally. It is one of the last that a convalescent is permitted to eat. Doubtless there are many Christians who have eaten it, and are not condemned of God. They knew no better. Perhaps they could get no other food. They may have been in the place that the traveler crossing the "great American desert" was, who came to an eating-house just after a caravan had left it, and the only thing that the proprietor could place before him was pork and mustard. But necessity does not change the nature of the food; and one who wants to eat and drink to God's glory, it seems to us, should abjure swine's flesh. And if it is not fit for food, why should enlightened Christians deal in it at all? Why raise it to sell to the unbeliever? Why not use dairy products for some other purpose? Our Lord did not seem particularly to favor the business of keeping swine when He permitted the demons to enter the herd, and they were drowned.

These suggestions are based on principles, and it is the principles which ought to guide us in respect to a practise of this kind. We are sure that those who adopt good principles and stay by them will find better prosperity than those who disregard them. We can hardly believe that the field of profitable industry is so small as to be confined to raising hogs.

3587 — Public Schools

When and where was the first public school taught?

N. C. R.

We would be glad to reply to our correspondent, but among all our encyclopedias we have nothing which gives any definite information regarding the first public school. We doubt whether, in the very nature of the case, such information can be obtained. The archeological records which have come down to us would seem to indicate that education was quite prevalent in Babylon and Egypt, and in some sort of way the schools were themselves public. While the Hebrews had their home school, and education was generally prevalent, the schools of the prophets seem to have been true public schools. In modern times, going as far back as 1642, twenty-two years after the landing of the Mayflower, the Massa-

chusetts colonists passed a law requiring every citizen, under a penalty of twenty shillings, to teach his children and apprentices, or have them taught, to read perfectly the English language. Five years later they passed another law, requiring, under penalty, every township containing fifty householders to support a teacher to teach their children to read and write; requiring every township containing one hundred householders to maintain a grammar school capable of fitting youths for the university. These would seem to be real public schools, not supported in the way they are now, but really open to all children, and maintained by the law of the State. Of course, to go away back of this, God has always been the teacher of the children of earth: The 19th Psalm truly says that "the heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." It is, as Bishop Taylor says, "God's great, primary, universal day-and-night-school."

3588 — "Shalt Shake His Yoke from off Thy Neck"

Please explain Gen. 27:40. Did Esau, through his descendants, obtain the dominion with the sword during the four universal empires, or kingdoms, especially the last? Was it then that the yoke was broken?

O. B. S.

No, the Romans were not the descendants of Esau. For the fulfilment of breaking the yoke of Judah from off his neck, see 2 Kings 8:20-22: "In his [Jehoram's] days Edom revolted from under the hand of Judah, and made a king over themselves. . . . Yet Edom revolted from under the hand of Judah unto this day." The dominion was broken when Israel departed from God.

3589 — Righteousness and Suffering

"If we could perfectly keep the laws of God, we should be perfectly free from suffering," said a preacher. Was he correct, think you?

F.

Yes, if we had always kept them. If one had never sinned, one would have never known death or pain. In love and sympathy for other sufferers, he may have suffered. That is possible; but in and of himself he would not suffer, if he were perfectly in harmony physically, mentally, and spiritually with God's laws. "In the way of righteousness is life; and in the pathway thereof there is no death." All the sin and suffering and pain of this world have come in consequence of sin; and when sin is blotted out, then, God declares, there shall be no more death, nor pain, nor sorrow, nor suffering. See Rev. 21:1-7.

3590 — I. M. W.—Leaves of the Tree of Life

See the article on Revelation 22 in this issue.



Schedule for Week Ending October 28

| | October 22 | John 7, 8 |
|-----------|------------|--------------|
| Sunday | " 23 | " 9, 10 |
| Monday | " 24 | " 11, 12 |
| Tuesday | " 25 | " 13-15 |
| Wednesday | " 26 | " 16-18 |
| Thursday | " 27 | " 19-21 |
| Friday | " 28 | Psalms 90-94 |

We finish the wonderful Gospel of John this week. Wonderful truth is here given. Dwell upon chapter 10, that of the Good Shepherd; upon chapters 14 to 17, where our Lord enlarges upon the promise of the Spirit; on His sufferings, His crucifixion, and His resurrection; and understand experimentally that "these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:31.

Our Sabbath reading brings us back again to the Psalms, as a little change from the narrative—Psalms 90 to 94. How precious they are! Psalm 90, the "prayer of Moses the man of God." How true it has been of every age! Psalm 91, God's promises in the greatest of all times of trouble. Psalm 92, a song for the Sabbath day, praising God for His wonderful power; so also with 93 and 94.

SIGNS OF THE TIMES

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

For Terms, See Page 15
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Seek Those Things Which Are Above

By Mrs. E. G. White

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." Through every age the experiment of serving two masters whose interests

were divergent has been tried over and over; but the

world's Redeemer solemnly assures us, as one

who knows that the experiment is utterly

impracticable, that "no man can serve

two masters." He has given impor-

tant lessons on this matter, lessons

that we neglect at the peril of our

souls. We are to permit nothing to

interpose between us and God,

but to look well to our soul's

eternal interest, and meet the

claim that God has upon His

human agents. We would in-

quire of those who profess the

solemn truth for this time:

Have you received the Holy

Ghost since you believed? Is

your heart reaching heaven-

ward, and does your soul con-

template heavenly things?

Have earthly things more at-

traction for you than heav-

enly things? If heaven is the

theme of your contemplation,

it will be the theme of your

conversation. To him who is

growing in grace and in a

knowledge of the truth, the

heavenly attractions become

all-absorbing, and he grows up

into Christ, his living head.

Responding to the glory of

Christ, our righteousness is

brought forth as the light, and

our judgment as the noonday.

In contemplating the match-

less charms of Jesus, in reali-

zing the light of His presence

by faith, we have a foretaste

of the joy of the heavenly

world. He who follows on to

know the Lord, will know that

His goings forth are prepared

as the morning.

How much more may we

enjoy in life than that which

we have enjoyed! In our

present spiritual condition we

have only a faint idea of what

our life might become, of

what our homes might be, if

we would cultivate heavenly

affections, and yield ourselves

wholly to the service of God. We would live in joyful communion with God. Our human affections and sympathies are not to wane away and become extinct; but through living connection with God, our love is to deepen, our interest to become more intense, our efforts more successful in promoting the happiness of those around us. Through Jesus Christ, households are to have blissful harmony and unity, and parents are to live together in peace and love, neither speaking nor thinking evil one of another. Parents and children are to be kind, forbearing, forgiving, having their hearts softened by the grace of Christ.

The truth of heavenly origin received into the heart never

makes its possessor coarse, rough, uncourteous, hard-

hearted, and unsympathetic. The reception of

the truth is to work a result exactly oppo-

site to this. Its influence will encourage

and strengthen the tender, finer feel-

ings of human nature. Those who

believe the truth, will reveal its

influence in their daily life. They

will have the mind of Christ.

They will be affectionate par-

ents, loving children, faithful

friends, and agreeable associ-

ates. They will not feel that

they have occasion to blush

when they give expression to

feelings of tenderness and

sympathy to those of their

own flesh and blood.

He who cherishes the soften-

ing, subduing influence of the

love of God, will not be coarse

and rough and unforgiving,

revengeful and full of bitter-

ness. The true Christian will

make his home a type of the

heavenly home, and this he can

do only as he has the abiding

love of Christ in his soul.

Souls about us are perishing

for sympathy which is never

expressed. Many have a cold,

stern manner, and do not hesi-

tate to reprove, while they

withhold all praise, and never

give a word of commendation

to brighten the pathway of

those who serve them. As the

heavenly home would not be

a home of bliss without the

presence of Christ, neither can

the earthly home be a happy

one without His abiding love.

Let us heed the words of

Christ, "If ye then be risen

with Christ, seek those things

which are above, where Christ

sitteth on the right hand of

God." If this injunction is

obeyed from the heart, the life

will be full of grace and peace,

and our conversation will not

consist simply of a set of dry

phrases, but will bring happi-



Holman Hunt

JESUS THE LIGHT OF THE WORLD
He who invites us to come. See pages 6 and 7.

ness, peace, and joy to the members of the household. Thoughts and actions will reveal that we are in harmony with the divine will.

We shall be judged by our thoughts and words. There is need that we pray much, that all our thoughts may be brought into captivity to Jesus. We should hourly seek the grace of God, that our natural irritability of temper shall not overcome us, or our desire to have our own way make us brace ourselves against the work of God. We should educate ourselves after the divine order, that we may not tear down but build up the interests of humanity. The workers must not draw apart. They will have to meet discouragements from without; and not one who claims to be making up the breach in the law of God, building up

the old waste places, restoring the foundations of many generations, should be found undoing the work that God has set His workmen to accomplish in different branches of His cause.

Cultivate confidence, love, and faith in one another. Let confidence be so thoroughly grounded that your love one for another may not be easily chilled or turned aside. Cultivate good-will toward the children of God, and especially toward those whom God has sent to bear a special message to the world. Do not find fault with and cast reflections one upon another. If you see anything in the servants of God which seems to you unworthy of their high calling, let it not be a matter of discouragement to you, but let it be an incentive to reach a higher level.

The Early Christian and the Sabbath

By W. H. Bunch

THE relation sustained by the early Christian to the Sabbath of the Decalogue is a subject of absorbing interest to candid, conscientious students of both the Bible and history. The utter unreliability of nearly all the historians of that period touching this as well as all other matters of importance, makes doubly difficult the solving, from this source, at least, of any question affecting the practise of the true followers of the Saviour. Yet the diligent searcher for facts is amply rewarded for the time and the effort necessary to know definitely the attitude of those most directly influenced by Christ and His apostles to this now vital question. True Sabbath observance is dependent upon the spiritual condition of Christianity.

With the decline of spirituality, Sabbath observance suffered similarly, and finally almost ceased amid medieval darkness. It is very interesting to note that with the increase of knowledge relative to man's duty to his Maker, the Sabbath presents itself as a part of "the whole duty of man," and is one of the cardinal features of a message calling people to return to the "old paths" preparatory to the return to this earth of the Lord of the Sabbath, and our ability to greet Him with acclamations of joy.

The Sabbath in the First Century

The first clear-cut and unequivocal statement we have as to Christians observing the Sabbath, is placed in the year A.D. 31, and reads as follows: "And it was the day of the preparation, and the Sabbath drew on. And the women, who had come with Him out of Galilee, followed after, and beheld the tomb, and how His body was laid. And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment." Luke 23: 54-56, A.R.V.

This well-known inspired history is a record of events just following the death and burial of our Saviour. Let us notice briefly a few of the facts here presented. First, the women referred to were Christians. Second, one of them, His mother, probably knew more of His life and teachings than did even His chosen apostles. She more than any one else possible kept all His "sayings in her heart." Luke 2: 51.

From infancy to manhood and all through His ministry, she had watched and had been wonderfully influenced by His divine presence and teaching. She watched His death and the awe-inspiring scenes attending it. She, with the other women, followed Him to His place of interment, saw the arrangement of the body, and then spent the remaining hours of Friday preparing for the last service of love to One who occupied every affection of their devoted hearts. Why did they not repair at once to the tomb and anoint the body? Why wait till Sunday morning? The answer is most clearly given: "And on the Sabbath they rested according to the commandment." And the commandment says definitely, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Whence the Respect?

Whence came this seemingly unprecedented respect for the Sabbath, a respect which deferred for thirty-six hours an eager longing to visit the resting-place of their Lord and anoint His body with the precious ointments prepared by loving hands so long restrained by an influence transcending boundless gratitude or even parental affection? We are absolutely certain that it did not come from the example of the Jewish leaders and teachers; for these professed teachers and examples of God's truth for that age spent the sacred hours of that same Sabbath demanding of Pilate a guard, which they secured, and in placing it and sealing and making sure the tomb. Matt. 27: 62-66.

I again ask, From whom did those Christians receive these principles of Sabbath observance, from Jesus, or from the Jews?

Here we are presented with a marked reformation in relation to practises long formally adhered to by God's professed people, and for fully a century following this event Christianity was considered as nothing more than a reformed sect of Judaism.

Throughout the Empire

About the year A.D. 61 we get the following glimpse of the Christians in Rome, and so far as information is obtainable conditions were the same throughout the em-

pire: "They wore no distinctive garb like the professors of philosophy; they continued to dwell in the midst of their unconverted countrymen, frequented their synagogues, and respected their Sabbaths. . . . Before Saint Paul came among them they can hardly have had a ministry, nor can we speak with certainty of any definite provision being made even by him at Rome for this distinctive badge of an independent religion. Christianity with them was eminently a doctrine rather than a ceremonial." —*"History of the Romans," Merivale, volume 6, chapter 54, page 218.*

This from the historian accords exactly with the inspired record as given in the Acts of the Apostles: "And Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures." Acts 17: 2.

The Romans Classed Jews and Christians Together

The apostles and their fellow Christians had the same access to and the same privilege to use the synagogues as had other sects of the Jews. Merivale, in the chapter referred to above, shows clearly that the Jews and the Christians were considered by the Romans as one and the same people. Note the following:

"On the Christians, regarded as a remnant or revival of Judaism, Tacitus, it may be supposed, bestowed all the bitterness which a terrible war had engendered in Roman breasts against everything Jewish." "It should be noticed, to show how readily Tacitus might confound the Jews and the Christians, that he characterizes both in precisely the same remarkable terms." —*Page 221.*

Since Tacitus did most of his writing in the first two decades of the second century, it is manifestly evident that he still saw nothing in their observance that would justify his considering them as a separate people. In volume 6, "History of the Romans," the point is taken and clearly maintained that the so-called early persecutions of the Christians were in fact directed against the Jews, and only affected the Christians by their similarity of religious practises. In volume 7, page 488, this fact is thus briefly stated: "The first persecution of the Christians under Nero I have ascribed to popular indignation at the unruly temper of the Jews with whom they were at first confounded and by whom they were discovered and denounced."

The Sabbath a Distinguishing Mark

To show that the Sabbath especially distinguished the Jews in Rome as elsewhere from all other religionists, note conditions at an earlier date, before the charge of burning Rome and the Jewish war so embittered the Romans against them:

The first Cæsars secured to them the free exercise of their religion, countenanced their assemblies, made gifts to their temples, and even admitted them along with the citizens of the republic to a share in the largesses of corn; and if the distribution took place on their Sabbath, the Jews were allowed to apply for their share on the day following. The mysteriousness of their belief, or rather, perhaps, the earnestness of its devotees, exercised an extraordinary influence on the Roman mind. Amidst many public expressions of hatred and disgust, knights and senators still turned towards it with curiosity, interest, and awe. In Palestine rude centurions lowered their ensigns before its symbols, or built synagogues for its worshippers. In Rome the

name of its first Expounder was held in honor, its sacred books were not unknown, the glorious imagery of their poetry was studied and reproduced. Men and women, the latter doubtless the most numerous, crowded its place of meeting, observed its holy days, and respected its antique traditions.—*Volume 6, chapter 54, pages 204, 205.*

But One Conclusion as to the Day

Since the Romans were so familiar with the Jewish faith and practise, and since they could not distinguish between Jew and Christian, but one conclusion can be reached by the candid student as to the attitude of the latter to the seventh-day Sabbath.

Heathen, Jews, and Christians alike looked upon Christianity as simply one of the many sects into which Judaism was divided. A careful study of the history of the first century will amply sustain the foregoing statement, while the following brief quotations leave but little if any doubt as to its truthfulness:

At first there would be no question in any quarter of the abandonment of ancient rites and usages. If a few more ardent or more tender spirits were at once captivated by the first shadowing forth of true Christian liberty, they would not dream as yet of seceding from the rest on matters of religious discipline.—*Id., page 211.*

Under date A.D. 81 this statement is made:

Many citizens of every rank had more or less openly addicted themselves to Jewish usages and tenets, and when a Jewish sect ventured to transfer its obedience from the law of Moses to the Gospel of Jesus Christ, the number of its adherents in the capital of the empire would seem to have embraced Jews, Greeks, and Romans in nearly equal proportions. Between these two branches of the same stem there reigned a deep antagonism, in which the government and the mass at least of the Roman people took no interest. When the jealousy of the government was excited against the Jews, indignant both at their turbulence and their proselyting spirit, they might involve the Christians in the common charge, or might, perhaps, divert it from themselves upon their rivals. When, however, after the great Jewish war, that jealousy was converted into settled hostility, both the Jews and the Christians would be placed under the same ban, and if the sword was retained in its scabbard, they would be sternly forbidden to exercise their spiritual influence upon the citizens around them or receive converts from the national religion into their ranks. Their exemption at this period from actual persecution might be secured by the demand that was made upon them for tribute. Both Jews and Christians undistinguished by the Roman government, were required to pay the double drachma, according to Vespasian's enactment, and if the Christian exclaimed against being thus confounded with a religion which they really renounced, those at least among them who were of Jewish extraction would be traced by the national token of circumcision.—*Volume 7, chapter 62, pages 123, 124.*

Just following the above quotation we are told that those claiming to be Christians, to avoid the penalties of Vespasian's enactment, were required to uncover, and their connection with Judaism was determined by the fact of their being or not being circumcised. If the Christians of that time were not observers of the Sabbath, would they have been thus closely confounded with the Jews? At the present time, would any one suggest the idea that Christianity is a sect of the Jews, or that the only way to disprove such a relation is by the rite of circumcision?

(To be concluded next week)

Betrayed by Brothers

By Delwin Rees Buckner

Bones, scarred and sun-bleached, streak the
burned, blazed sand,
Each shivering skeleton a gruesome grave,
Whose pale, wind-wearied, fragile fragments
pave
The lean, parched path that leads to Pharaoh's
land,
O'er which a money-chinking merchant band
Lash on a lagging, half-nude Hebrew slave,
Loud chuckling at the paltry price they gave
Into each brother's base, perfidious hand.
Cruel, soulless brothers! As they stilly stare
In gluttoned glee upon the ruby blood
That splashes from the throat-embedded knife
On Joseph's coat, they nothing are aware
That some day he will furnish them with food,
And be the savior of their famished life.

—★—

A Gathering and a Supper—No. 3

"GATHER My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

The grandeur and glory of this great gathering can never be described or told. Jesus comes in great glory. The glory of the Eternal Father attends Him, also the glory of all the holy angels. All the righteous dead are called to life and immortality; and at the same instant, those who were alive and remained will all be changed, in the twinkling of an eye. And such a change—from corruption to incorruption, from mortality to immortality, from vile bodies to glorious bodies, even like their glorified Lord! They are eternally separated from all sickness, sorrow, pain, and death. They receive eternal life, with a fulness of blessing that can never be told.

Jesus has stopped in the heavens above. Then will be heard the voice of Jesus, saying to His angels, "Gather My saints together unto Me." With what joy and alacrity will this command be obeyed by the holy angels! Then will the mighty host of ransomed and glorified ones be gathered, and caught up to meet the Lord in the air. What a gathering, what a meeting, that will be! Jesus will then behold the travail of His soul, and be satisfied. All the shining saints will behold their glorious Redeemer, and be satisfied. The satisfaction and joy of all will be internal, external, and eternal.

Then will be formed a procession. All the shining saints, all the holy angels, led by the King of Glory, will journey to the holy city, the Paradise of God, the place in the Father's house prepared for them. The gates of pearl will be opened wide, and the righteous nation that have kept the truth will enter in. The marriage supper of the Lamb is prepared, and all sit down together at the Lord's table in His kingdom. That glorious family of the redeemed is being gathered now. They will sup with Christ here. Reader, are you among them? If not, why not?

H. A. ST. JOHN.

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The Storms of Life

I WAS standing once with a friend on Staten Island, and he called my attention to a great storm-cloud gathering in its fury. When the lightnings began to flash and the thunders began to roll, we watched every little sailboat and rowboat and fishing-smack

come hurrying to the shore, and just as the storm was bursting in its fury we saw a great old ocean steamer move out from the shore and steam out to sea right in the face of the storm. We saw her ride out to sea in safety. When the storms of life come upon us, the little fellows seek earthly shelters; but the Christian goes out on the bosom of God's love and mercy. The storms we can safely face are determined by the strength of our Christian character.—*Sam Jones.*

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Bread upon the Waters

By Elizabeth Miller



HAT did Jesus do when on earth? Did He go forth among His people as a great, proud, selfish king, thinking only of himself and slighting others? He "went about doing good." He threw out His good influence to those about Him; He gave of His best to others; He helped and healed them; He moved quietly among them as their friend and helper.

He preached to the multitudes in parables from the ship, on the mountainside. Wherever He found opportunity, He spoke, and they crowded round Him and listened. He cast His bread upon the waters, and many were converted, and that bread was found and returned to Him.

He met the woman of Samaria at the well, and seeing she was in need of water, spoke to her of the living water, of which if she drank, she would never thirst. Thus He cast His bread upon the waters, and she was made to believe.

Nicodemus came to Him by night, and asked what he must do to be saved. Christ in all patience told him he must be born again, born of the Spirit. Here He again cast His bread upon the waters, as He explained to Nicodemus, and helped him to understand and believe.

The rich young ruler asked what he must do to be saved. Christ told him to give to his needy brother a portion of his riches—to cast his bread upon the waters.

The Levite, seeing the poor beggar suffering by the roadside, left him, and passed by on the other side. The good Samaritan came that way, and stopped and helped him, and did him much good. He cast his bread upon the waters in giving of his kindness to others.

Then what else did Jesus do?—He healed a man sick of the palsy; He cleansed the leper; He raised Lazarus from the dead; He made the blind see and the lame walk. He turned water into wine; and out of the five loaves and two fishes He fed the great multitude of five thousand. He was continually casting bread upon the waters. The multitudes, seeing His great power and influence, began to believe on Him, and that bread returned to Him.

When Jesus sent His disciples forth into the world to preach, what did He tell them to do?—To go forth into the world and preach—to cast their bread upon the waters. He had helped others, and He wanted them to help others. He commanded them, as He commands us, "Go, and do thou likewise."

To cast our bread upon the waters, means to visit the sick neighbor, to feed the hungry at our door. If any thirsts, let us give him to drink. If we find any in need of

(Continued on page 8)



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Milton C. Wilcox

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

XLVII. Healing, Life, Invitation

Chapter 22

THIS week's lesson closes the special study of the text of the most wonderful book in the Bible. We reach the great climax in sin forever past, in the demonstrated, healing blessing of God upon His whole creation. We have already learned of the land and of the city, and yet the prophet seems loath to leave them. He tells us of other things about that city; he warns again those who are rebellious and unsubmitive; he invites again to the glorious future. Let us—

Question the Text

1. What attraction of the city was shown John?

And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. Rev. 22: 1, 2. Note 1.

2. What did he see on either side of this river?

And on this side of the river and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. Verse 2. Note 2.

3. What is said of that glorious city and land?

And there shall be no curse any more. Verse 3. Note 3.

4. What reason is given that there shall be no curse?

And the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. Verses 3, 4. Note 4.

5. How is that city lighted?

And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign forever and ever. Verse 5. Note 5.

6. How does the angel again affirm to God's children His revelation? and what assurance is given?

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent His angel to show unto His servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book. Verses 6, 7. Note 6.

7. How did the overwhelming glory affect John?

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things. And he saith unto me, See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God. Verses 8, 9. Note 7.

8. What instruction is given to John, and what decree is mentioned?

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he

that is holy, let him be made holy still. Behold, I come quickly; and My reward is with Me, to render to each man according as his work is. Verses 10-12. Note 8.

9. What blessing does the Lord again pronounce?

I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the city. Verses 13, 14. Note 9.

10. What classes are without the city?

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie. Verse 15. Note 10.

11. By what other words does Jesus announce Himself?

I Jesus have sent Mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star. Verse 16. Note 11.

12. What blessed invitation is given?

And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely. Verse 17. Note 12.

13. What solemn warning is given regarding the sacredness of this book?

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Tree of Life, and out of the holy city, which are written in this book. Verses 18, 19. Note 13.

14. With what blessed words does the book close?

He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. The grace of the Lord Jesus be with the saints. Amen. Verses 20, 21. Note 14.

Note and Comment

1. Read the sentence as in the American Revised Version. The Common Version is not understandable. How the Tree of Life can be in the midst of the street of it, and on either side of the river, is difficult to understand. But the Revised Version carries the close of the sentence into the second verse, giving us the clear meaning. The river of water of life flows down through the great, broad street of the city, in the midst. It carries us back to God's plan of irrigation. The fountain wells up from the throne of God, and pours out the wealth of its blessing by constant division all over the earth, bearing the water of life to all that need it. It does not, like our rivers here, gather up the richness of the soil and bear it out into the great salt sea; it does not wash the land of all its richness, as have many of the watersheds of the world, until nothing is left but stone or gravel, and barren hills. Mount Zion, we may well believe, is the very highest point of land in the new earth. There is the throne of the King, and out from that throne pours the river which will water the whole earth, dividing into streams and subdividing until the whole earth is watered by the life-giving flow.

2. THE TREE OF LIFE.—Arching over

this river is the Tree of Life, and this Tree of Life bears its twelve manner of fruits—not at one time, but each kind of fruit a month. Each fruit will be in season in its month, when the tribes of Israel come up to worship God; for they shall come up from Sabbath to Sabbath, and from month to month, according to Isa. 66: 23. At each one of these monthly gatherings there will be the new, delectable fruit of the Tree of Life. "The healing of the nations" may be rendered "the service of the nations." The original word is "therapeia," from which comes our "therapeutics." Its literal meaning is "attendance." Out of that it has come to be used as a medical term, meaning "cure." "Therapon" is an attendant, a servant, a minister; and "therapeia" is service, attendance. In just what kind of service these leaves will be placed, whether for the building of bowers and the ornamentation of palace or home, we do not know; but we do know this,—that these leaves will be for some blessed service of the children of God, even as the fruit furnishes them food.

3. NO CURSE.—The margin of the Revised Version reads, "no more anything accursed." Murdock's Syriac reads, "And there will be no blight any more," and Etheridge's Syriac translation reads, "And there shall be no falling away." Another prophet, looking forward to the same time, declares, "Affliction shall not rise up the second time." Nahum 1: 9. God's universe shall not be cursed with sin forever. More heavily than anywhere else in the universe, it has rested upon this earth. It has been well called "the sin-cursed planet." But where that curse has rested the most heavily, there it is said, "And there shall be no curse any more." He who was made a curse for us by His own mighty sacrifice, will lift the curse from the whole creation.

4. HIS NAME.—There is reason why there shall be no more curse. The curse comes in consequence of sin. Every blasted, blighted thing we see upon this old world is blasted and is blighted because of sin. Every pale face, every crippled form, every wasted life, every premature death, yea, every death, are all here because sin is here. But in that glorious new heavens and earth there will be no more sin. "Thy people also shall be all righteous; they shall inherit the land forever." Isa. 60: 21. Instead of a character which reveals selfishness and unrighteousness, these characters will reveal God and His righteousness. "His name shall be upon their foreheads." As before shown, this means His character; they will be impressed by His character. His throne will be there. His light and glory will permeate all, and the servants of God shall serve Him. Having no sin, they can look upon His face and bask forever in the sunlight of His love. "Blessed are the pure in heart: for they shall see God." True, description is of the city, but the city is the capital of the earth. As every soul in the earth is represented in that city, we may know what the earth will be by the character of the city. In this world the character of the cities is always worse than that of the country; but the character of the capital of the kingdom, which represents every soul in the kingdom, will stamp after the same mold and pattern the character of the entire realm. God has made all things new. The reproach of His people is forever wiped away. They have

learned of His infinite love in travail, in strife; their faith has pierced the darkness, and they have believed when to all intents and purposes there was nothing upon which to base faith save His own Word and His own assurance. Now faith gives place to sight, and hope to the glad fruition of all the ages.

5. **NO NIGHT.**—And this is the city again: "There shall be night no more." This we learned in our last lesson. For the very joy of the telling, the prophet repeats it. "The Lord God shall give them light." They walk and talk and eat and drink, bathed in the infinite, life-giving glory of the Father; for not only is the throne of the Lamb there, but the throne of God is there. The one spot in the universe which has felt the curse heaviest will receive most of the glory of God, because in God's plan it will be demonstrated to all the countless worlds through countless ages that "where sin abounded, grace did much more abound," and that lesson through all coming eons will prevent sin from rising again. The very primary lessons taught throughout God's universe will be God's love and what that infinite love has wrought.

6. **FAITHFUL AND TRUE.**—He has told us this before. The history of the world since the Revelation was written has again and again evidenced the truth of his prophecy. But the angel himself wants to say it again, and so he says it, that the words are faithful and true; and God has sent His angel Gabriel, as He has sent him to all the prophets of the past, to tell the things which must shortly come to pass. The book is written for the last days—most emphatically for the closing days of the Christian dispensation. The last days include all the time from our Lord's first advent to His second advent; but these ages pass through wonderful transformations, and not all will be known until we reach the last generation; and therefore all will not know the teaching and meaning of the wonderful sayings of this book until the last generation is reached. Then, to meet the needs of that generation, God's Spirit will flood with light His entire Word, and this Revelation of Jesus Christ; and therefore to every soul of that last generation comes the assurance and the promise: "Behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book."

7. **"I FELL DOWN TO WORSHIP."**—John had once before fallen down to worship at the feet of the angel. He had mistaken him for a divine being. He was admonished then that he should not worship the angel. Rev. 19: 10. Seemingly the angel comes to him with added glory; and the wonderful story that he tells of the marvelous transformation that God is making in this old earth surpasses so much the wildest imagination of the prophet, that the glory of the angel and his story overpower him, and he again seems to think that the angel is divine. But God would not have men worship angels, however great their glory; for the glory with which they are invested is the glory of the Father, and not their own. God would not have His children worship men, however great those men may be exalted; for any talent or power which they possess is that which comes from the Father above. So it was with the angel. He did not overestimate himself; he was not there to lead men away to worship him. All angels so minded separated with Lucifer in the rebellion in heaven. This angel felt that it was his highest joy to tell John, "I am a **FELLOW SERVANT** with thee and with thy brethren the prophets;" nay, more, "with them that keep the words of this book." He was not a human, but a ministering spirit of God. He had ministered to Adam, to Enoch, to Abraham, to Elijah, to Daniel, to Isaiah, to Ezekiel, to all God's servants the prophets, through all the past. He brought the message to Zacharias that John the Baptist was

to be born, to Mary that she should be the mother of the child Jesus, to John upon the island of Patmos; and now he comes down through all these closing days and ministers again to those who see the Revelation in its fulness and keep the sayings of the prophecy of the book. But they are not to worship angels. They are not to worship the creature, however great. The very message for this time is, "Fear God, and give glory to Him; . . . and worship Him." And so the angel's admonition, "Worship God."

8. **SEAL NOT UP THE WORDS OF THE PROPHECY OF THIS BOOK.**—Their fulfillment began in the very days of John; and we may well believe that those who came afterward gave great study to the book and found encouragement in it. It was almost lost to the church during the Dark Ages, as was all the rest of the Word of God. "Higher critics" in the last days set it aside as a visionary document, hardly worthy of study; but God's children may find in it the revelation of the Master, a rehearsal of all the precious promises of His Word, a setting forth of the great drama and tragedy of sin, and the triumph of righteousness. "The time is at hand" comes with special force in the very closing days. The time is at hand when character is fixed. Another prophet, looking forward to this time, saw "multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." See Joel 3: 13, 14. John announces when that time shall come—when men, by their own choice, shall have accepted or rejected God's message, and the fiat goes forth from the eternal throne, Let the righteous be righteous still, and let the wicked be wicked still. They have taken their choice forever. It is no arbitrary decree of God; it is the free choice of the mortal. And just beyond that, separated by that little word "quickly," covering the period of time when the plagues shall be poured out, occurs the second coming of our Lord, to render to each one according to his work.

9. **THE ALPHA AND THE OMEGA.**—"Alpha," the first letter in the Greek alphabet; "Omega," the last letter of the Greek alphabet,—the language used for the writing of this book,—including all that comes between; so Christ is the beginning and the end of all the good that comes to this earth. He is the Author and the Finisher of the faith of His children; and those who have believed in Him as the Author will see the glad fruition of the finishing. And those who have so submitted to Him will spell out His wonderful character in their own life from the Alpha to the Omega, and will enjoy it forever.

And then comes the blessing. The Common Version is, "Blessed are they that do His commandments;" the Revised, "Blessed are they that wash their robes." It is simply the difference in a Greek word; some of the ancient copies have the one and some the other. The washing of their robes in the blood of the Lord Jesus Christ cleansed from sin; and he who is cleansed from sin in Christ, keeps God's commandments. There can be no washing of robes and the robes preserved white, without the working out of love in the character in the individual thus washed. "Faith which worketh by love" God demands of His children (Gal. 5: 6), and love keeps all of God's commandments, "and His commandments are not grievous" (1 John 5: 3). And so those who wash their robes in the fountain opened by the Saviour will be obedient children, and will have the right to enter in through the gates into the city. These gates, we learn, have upon them the names of the twelve tribes of the children of Israel (chapter 21: 12). Every one who enters them will enter under the name of one of those tribes; and this throws light upon that other text in Isa. 45: 17, "Israel shall be saved by Jehovah with an everlasting salvation: ye shall

not be put to shame nor confounded world without end."

10. **WITHOUT.**—The prophet's vision still dwells with him, of the great mass of the wicked who, led by Satan, thought to take the city and destroy God and His children. He recalls the classes to which they belong—the vile, the sorcerers, the fornicators, the murderers, the idolaters; and all of them are summed up in that one expression, "every one that loveth and maketh a lie." The margin is, "every one that loveth and **DOETH** a lie;" and everything is a lie that is not in harmony with God. "A God of truth" is He; and he who does not know His character and the essential truth of His character, is one who loves and does falsehood. And in that glorious triumph of the people of God, he will have no part; he will be "without."

11. **I JESUS.**—To save us from this, Jesus tells us that it is He who is testifying these things for the churches,—He who has been one among the children of men, He who has met all that all the others have had to meet, the offspring of David, and yet "the Bright and the Morning Star," next to God the highest in all the universe, one with the Father. It is said of Lucifer that he was the "day-star." He chose the selfish things; he sought his own honor, even to the dethronement of God (Isa. 14: 12-14); but the "Bright and the Morning Star" said, "I will leave all the glory of heaven and all the glory which I have with My Father, and I will come clear down to the very lowest depths, that of sinful man, and take upon Myself the seed of David, and so overcome for all who will have faith." And this He did. See Phil. 2: 5-9; Rom. 1: 3; Heb. 2: 17.

12. **"COME."**—What a pleading it is! The Spirit says "Come"—the Spirit that moved God to give His Son to die, the Spirit that moved our blessed Lord to give Himself an eternal sacrifice, for He will never be again what He was. He gave Himself. He will always be a brother to His human children; He will always bear the form of the human. He gave all that when He gave Himself for us; and that Spirit which led Him to make that sacrifice, invites us to "come." The bride, the holy city, says "Come." How many there are in this world that will take long journeys to the far ends of the earth to visit a city dressed out on some gala occasion, with some exposition in hand! How many millions will soon traverse the continent of America to visit San Francisco and her exposition, which will last, at the very longest, only six months, and its glories will fade during that time; and men will die there, and the journeys will be attended with danger. But here is an eternal city, bright, glorious, righteous, the inhabitants of which shall live forever and ever, and all these glories and beauties and righteousness and life and joys unspeakable are inviting all the souls of earth to "come." And then "he that heareth these things," whose ears have been touched by the joyful sound, who has tasted all the sweets of salvation—"let him say, Come." And so, reader, we bid you come! "And he that is athirst." O, how many thirsty ones there are in this world! They have drunk of the waters of this life, and thirst still. Their throats have been burned by the poisonous drafts of this world's mixing. They have thought to drown in drink the sorrows of life. They are thirsty still. Let those who are thirsting for that which satisfies, drink of the waters of life. Yea, every one that will. God bars no one; He separates no one from that fountain by a cordon of ecclesiastical police. By no council, by no decree, by no church rules, by nothing that men can do or have done does He bar any one from His presence. He leaves the choice with the soul. "He that will"—it is the broad "whosoever"—"let him take the water of life," not in little dribblets, not mud-

died by an erroneous theology, nor poisoned by the speculations of infidelity, but right from the great Fountain of Life, let him drink, and drink freely.

13. "I TESTIFY," John says. He has learned of the value of God's Word. He knows it is sure. No professed teacher of Christ must add to it; no professed teacher of Christ must take from it. It must not be ignored in the character building. Let it all stand in its great strength and fulness. All the warnings are needed, all the sentences against wickedness will be executed, all the promises are true.

14. I COME QUICKLY.—Jesus testifies again, and declares, "Yea: I come quickly." The King is coming—He who has so long stayed away from His own, who has suffered His own children who loved Him to go down into dishonored graves, suffering everything that human ingenuity moved by demons could invent—is coming. He will wipe away all the tears, heal all the wounds, let His great grace overcome all that the devil has endeavored to destroy. Yea, He is coming quickly! Would that every soul who professes His name could say, with John—and John represents God's true church—"Amen"—let it be so, Lord; come quickly. "Come, Lord Jesus."

Why should we fear Him? the best Friend in all the universe; the merciful One to us in all our sins; the One who invited us when we were sinning against Him; the One who followed us in our hardness of heart, when we would not yield to Him; the One that touched us with His own grace when we turned to Him, and said, "Thy sins are all forgiven thee;" the One that took away the hard heart, filled with malice and wickedness and envy, and gave us a heart of flesh, upon which He could write His holy law; the One that took away the enmity of His law, and placed therein that love of His precepts that made them a delight; the One that will banish death and bring life forevermore. He is coming! Why can we not say, "Amen; come, Lord Jesus"? And that we may be kept to that time, the apostle declares, "The grace of the Lord Jesus be with the saints"—His great, wondrous grace. "Amen."

[A Review of the book will be given in our next issue.]

Bread upon the Waters

(Continued from page 5)

clothing, let us clothe him; for Jesus says, "Ye have the poor always with you; but Me ye have not."

With the sinner let us be patient and long-suffering and merciful. One word, or look, or smile that we might give to that poor sinner, might change that whole life for better. Remember the dying thief. How merciful Jesus was when He told him, "Thou shalt be with Me in Paradise!"

Why did Jesus, who was divine, go down there to the house of Simon the sinner and dine with him? Why was Jesus so humble?—Simply because He had a purpose. He was seeking for lost souls. He was friendly with them that He might save them. He cast His bread upon the waters, and saved many sinners.

When Christ gave Himself to suffer on the cross for sinners, He was casting bread upon the waters, and this bread returns to Him daily.

When we send our money to the mission field, we are casting bread upon the waters, but we know it will return to us after many days.

The missionaries who go forth into the foreign fields, make a great sacrifice. They

give their lives for others. They cast their bread upon the waters; but they shall find it after many days, for great is their reward in heaven. Christ says, "Whosoever will lose his life for My sake shall find it." Then if we lose our life and our time for Him in this world, we shall find it; and when it returns to us it shall be life eternal.

We are sent into this world as God's messengers. We are here on business for Him. Our mission is that of Christ Himself when He was on earth, "not to be ministered unto, but to minister." "I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

A Tribute to a Mother

By Earl N. Bergerstock

Beautiful hands, gently folded
In a calm and peaceful rest;
Hands that, so tender and loving,
First my baby features caressed;
Patiently guiding my footsteps
With firm and with constant love,
Pointing the way to a Saviour,
And an eternal home above.

Beautiful feet, sweetly resting,
Grown tired in the march of life;
Feet that no longer will hasten
To quiet discord and strife;
Willing and eager and anxious,
On errands of mercy bent,
Carrying joy and gladness,
On the Master's will intent.

Beautiful life, overflowing
With deeds of kindness and love,
Lived in a glorious service,
A service to God above.
Thy features will linger, dear mother,
In memory fond and true,
Until, glad in that heavenly morning,
We shall meet beyond the blue.
Williamsport, Pennsylvania.

The Resurrection

By Emma T. Anderson

Why should it be thought a thing incredible with you, that God should raise the dead? Acts 26:8.



IN all the ages, from the time death as the result of sin first came into the world, men have been seeking to fathom the mystery of what lies beyond the grave. The friend we loved, perhaps the parent who carried us in his arms in childhood and patiently taught our feet to walk the path of upright manhood, or mayhap the darling of our home circle, has been stricken down. We have followed the lifeless form to the tomb, and in the agony of despair our hearts cry out as did a sage of old, "If a man die, shall he live again?" Job 14:14. He found answer as he looked toward God in his affliction, and in the sublime confidence of faith in his Creator replied to his own questioning soul, "Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Verse 15.

In the processes of nature we see the divine power bringing life out of death. The leaves drop from the tree, its boughs are bare; but the Creator preserves the life within, and in their season the buds burst forth, and the tree is again robed in the beauty of new life. Seed is cast into the ground. The body of the kernel perishes; but by the power of a life given by the Creator of heaven and earth, the tiny germ within the kernel springs up a new creation.

Its life is maintained by the power of God, who in the beginning, when He created the heavens and the earth, commanded all life to bring forth after its kind.

"Why should it be thought a thing incredible with you, that God should raise the dead?" Why should we not expect that God, who brings anew the seed from the soil, will also watch over man, the crown of all His works, and that he too, tho he die, shall live again?

What Has Been May Be

But some one may ask, Has one ever risen from the dead?

Yes; one known among men as Jesus of Nazareth died, and rose again the third day. Both His friends and His enemies agreed that He *was* dead. He was crucified between two thieves. "They took Jesus, and led Him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him, and two other with Him, on either side one, and Jesus in the midst." John 19:16-18. "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." Verse 25. Besides these there was Joseph, the honorable counselor, with the centurion and his soldiers, who were in charge of the execution. These were all witnesses of the death of Jesus of Nazareth, as were also His enemies, the body of chief priests and of the Pharisees who came to Pilate after Jesus was laid in the grave, saying: "Sir, we remember that that Deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead. . . . So they went, and made the sepulcher sure, sealing the stone, and setting a watch." Matt. 27:63-66.

Here, then, we have a cloud of witnesses. For "these were *all* witnesses," friends, enemies, and executioners, each testifying, according to his relation to Jesus, that He really was dead; while with the Roman seal on the great stone which closed the mouth of the cave, it was made as sure as this world could make it that He should not rise again.

But He did rise again, and "showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3. To Thomas, who would not believe the testimony of the other disciples who had seen the Lord, Jesus said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. . . . Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have *life* through His name." John 20:25-31.

As there was an abundant proof, from the testimony of both friendly and unfriendly witnesses, of the death of Christ, so the *disciples* are not the only ones who saw Jesus after His resurrection. Paul, in summing up the evidences of the resurrection of Jesus Christ, says: "For I delivered unto you first of all that which I also received,

how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; . . . after that, He was seen of James; then of all the apostles. And last of all He was seen of me also." 1 Cor. 15:3-8.

The Value of the Resurrection of Christ

Following this array of evidence of the resurrection of Jesus of Nazareth, also known as Jesus Christ, Paul goes on to say: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:12-23.

How Are the Dead Raised Up?

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body." 1 Cor. 15:35-38. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: . . . it is sown a natural body; it is raised a spiritual body." Verses 42, 44.

Jesus appeared in the body of His resurrection to the disciples, and said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And . . . He showed them His hands and His feet." Luke 24:39, 40. "And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." Verses 42, 43.

So shall it be with those who through His grace attain to the resurrection of the dead. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

To every soul who yields to the voice of God speaking in his heart, warning him to turn from sin and all uncleanness, God sends His Holy Spirit to transform the life into the likeness of Christ's pure life. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:5-7.

By the indwelling of the Holy Spirit, the flesh with its enmity to God is put to death, and replaced by the Spirit and the life of Christ. Paul describes this experience in the following words: "I am crucified with Christ: nevertheless I live; yet not I, but

Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

Our Earnest of the Resurrection

Thus it is that the Spirit of God in the life becomes a power by which the individual is cleansed from sin and perfected in a life of righteousness. It is the presence of God's life in the soul. "For as many as are led by the Spirit of God, they are the sons of God." The character having been transformed, there remains but the transformation which shall quicken this "vile body, that it may be fashioned like unto His glorious body." Phil. 3:21. "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.

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:24, 25. God is proving men as to whether they prize the gift of life and will use it to the praise of Him who gave His only-begotten Son; and on him that is faithful will He bestow everlasting life. They shall realize the Saviour's promise, "Because I live, ye shall live also." John 14:19.

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"TO ABIDE in Christ, means two things; namely, obedience and fellowship. By keeping the commandments of God and by communion with Him through the Spirit, we abide in Christ."

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"THE graveyard is a great place for uniformity."

Our Bible Reading

The Hope of the Ages

Proposition 1: The second coming of our Lord Jesus Christ is the great event in which centers the hope of His people.

Proof: 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; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Titus 2:11-13.

Proposition 2: It was this hope that cheered, animated, inspired, and helped Enoch, who was translated, to walk with God for three hundred years.

Proof: Enoch also, the seventh from Adam, prophesied, . . . saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all. Jude 14, 15.

Proposition 3: It was His coming which cheered the patriarch Job in his sufferings.

Proof: For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job 19:25-27.

Proposition 4: It was to the coming of Christ and the resurrection that David looked as the time when he should attain satisfaction.

Proof: As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness. Ps. 17:15.

Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. Ps. 50:3-5.

Proposition 5: Isaiah looked forward to the resurrection, which will occur at the second coming of Christ, as the hope of Israel.

Proof: Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26:19.

Proposition 6: It was the promise of the resurrection which God gave through Hosea to cheer His people.

Proof: I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction. Hosea 13:14.

Proposition 7: To that coming James points the suffering, afflicted toilers of the earth.

Proof: Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. James 5:7, 8.

Proposition 8: It was to the same coming that Peter and John looked forward as the end of the Christian's hope.

Proof: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. 1 Peter 4:13.

And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter 5:4.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 1 John 3:2.

Proposition 9: This hope, and the resurrection of the dead at the second coming of Christ, the apostle Paul declares to be "the hope of Israel."

Proof: The hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? Acts 26:6-8. See also 23:6; 24:15, 21.

Proposition 10: The crowning event, then, of Christianity, will be the second coming of Christ, in which all His people will rejoice.

Proof: He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation. Isa. 25:8, 9.



THE OUTLOOK

"Watchman,
what of
the night?"

War, Strikes, and Unrest

On September 30 war was declared on Turkey by Italy. On the same day a strike began in this country which involves some of the greatest financial interests of the nation. It is too early to say what will be the outcome in either case, but it is not too early to say that this actual war between Italy and Turkey was immediately preceded by the big war scare that threatened to involve Germany and France over the Moroccan question, and this was immediately preceded by much talk of war between England and Germany, and so the war game has been going.

In like manner the strike in this country was immediately preceded by a strike in England that really amounted to a civil war. Then there was the intervening labor war in

to-day who arise to speak are not talking to some little isolated section, but their audience is the whole wide world.

In former days a problem might arise in some neighborhood, and be heatedly discussed, and finally settled and passed by, and an adjoining county might not know anything about it until it was all over, even if they ever learned of it at all. But now great problems become world problems, and no nation, or individual neighborhood in any nation, can have happenings of note without at the same time having a world-audience.

Hence there was never a time like this in the world's history, when it was such utter folly to try to predict what a day may bring forth. In this struggle Germany, France, England, Austria, and the United States in a par-

Italy, it would seem from the despatches, has already taken Tripoli, and made some naval demonstrations and done a little fighting around Prevesa. Germany, France, England, Austria, and Russia are each taking a hand in the diplomacy side of the contest, for they each have vital interests centering in this war. Hence we have frequent despatches stating that "all Europe is likely to be involved in a general war" before the thing is over.

There may be a general rushing to arms, and a great war storm may gather; it may possibly break out for a short time. But the prophecies of the book of Revelation show that God has commissioned the angels to hold the winds of strife and war until a definite Gospel work has been done in the earth. The fact that the divine decree is given to hold the war spirit in check, is positive evidence that outbreaks of war would be threatening on every hand. But Omnipotence has given the command to



The field of conflict between Italy and Turkey, with other neighboring powers and adjacent African and Asiatic territory

Spain that has not received so much attention, but which has nevertheless been very threatening.

These actual outbreaks in war and labor strikes are only an indication of the turmoil and unrest that are found in Germany, France, Austria, Russia, China, India, the United States, and throughout the world. The problems of war, and of capital, and of labor, that present themselves now are absolutely new, and of a different character from anything that the past history of the world affords. In other times the nations of the world were segregated, and it took a long time for men to go from one country to another, and the means of communicating thought and intelligence was no speedier than the means of travel. But now the telegraph has made one neighborhood out of the world, and the doings and the thinking of each part are made known constantly to all the inhabitants of every other part of the globe. The whole world has come to be one vast assembly or deliberative body, and by the telegraph and the daily paper it is kept in constant session. Men of prominence

in every part of the world, in every particular sense, and all the rest of the world in general, are making continual notations and study of what is going on in the field of war between Italy and Turkey. Experts are on the ground to represent the nations, and they are making reports of what is done, and all these nations are having something to say about it. And in like manner our industrial struggle that is going on in this nation is watched, not merely by all parts of this great republic, but the world is looking on and having more or less to say.

Perplexing problems are before us, and present facilities have thrown them into the lime-light of world-problems, and we have no precedent in history to guide us. But we should each be thankful that history is not the only light we have. History looks only into the past, and its dim light is not always the most reliable guide. But prophecy throws a clear, bright light into the future; and if we stand where this light is shining, it enables us to see the meaning of the present as well.

As an instance of what prophecy will do, let us consider the present war situation.

"hold" the demons of war; and no matter how hard the "war-dogs" may pull at their chains, and even tho there may be a temporary breaking away, yet will there be no general, worldwide war till the appointed time, and then it will be Armageddon, and Armageddon is followed quickly by the second coming of Christ to put an everlasting end to every form of this mad strife.

Just so definite as this are the prophecies of the Bible; and any one who is following any other light in this time of turmoil, rioting, violence, and war, will ultimately find that he is led by an *ignis fatuus* that is trailing him through the bogs of uncertainty into the ruin of everlasting destruction.

Why is it, when the kind Father has provided us with the clear light of prophecy, that we will persist in wandering on, not knowing the meaning of the portents of this time! How awful it is to be in the grip of the terrors of uncertainty and despair, when we might be resting in the haven of joy where the pennant is floating that is already sun-kissed by the dawns of that rapturous morning of eternal

deliverance! These times are too intensely interesting for either gloom or despair to lay hold of the mind that has been enlightened by the prophecies of God's Word. T.

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College Life and Its Tendency

MR. R. T. CRANE, of the Crane Company of Chicago, publishers of the *Valve World*, has been for years investigating the worth of higher education. He contends that his investigations justify him in saying that the colleges do not fit men for the struggles of real life; that the best practical men of America are recruited from the lower grades and the technical schools; that the colleges are not only wanting, but that college life is demoralizing.

These conclusions of Mr. Crane have been severely criticized, sneered at, ridiculed, and some have attempted to refute them. In the *Valve World* of August, 1911, Mr. Crane has "a refutation of the claim that colleges produce men of high moral character." Of his investigations at Harvard University, one of the leading institutions of the country, we are told that "the details are too disgusting to print," and that the post-office authorities had informed him that "the original report would be excluded from the mails." The investigations covered a period of two weeks, between the hours of 8 and 12 P.M. They were made at the restaurant

and out through fast living;" and much more to the same effect.

The investigator, after much inquiry, numerous observations, and examination of reports, gives the following estimates, which he believes to be "as accurate as any figures could be short of two or three years of the most painstaking investigation:"

On the basis of 100 students:
 Who drink liquor of some kind in freshman year, 90 per cent.
 Who drink liquor of some kind in senior year, 95 per cent.
 Who combine in mild degree wine and bad women, 65 per cent.
 Who drink heavily, 35 per cent.
 Who have two or three "bats" a year also, 45 per cent.
 Who go irretrievably to the bad (drunkards), 15 per cent.

Yale, Princeton, Cornell, Columbia, differ only in degree from Harvard, some not quite so bad, some worse. Dr. David Starr Jordan, of Stanford University, in a lecture before the University Club, Chicago, is quoted:

One time we celebrated a great football victory. Two hundred students from the University of California spent the night on the campus. The fraternity houses were open all night. Two hundred drunken rowdies marched through the library. . . . Beer kegs were carried over the steps of the sorority house, and some of the boys made a night of it there. Later one student went to a saloon downtown, got drunk, got into the wrong house. Some one shot him.

to bear upon the pope to fill the vacancies. Mr. Edward C. Trutt, correspondent of the Hearst papers, says that the present pontiff has created fewer cardinals during the eight years of his pontificate, than any of his predecessors during a like period of time. He is distinctly averse to the bestowal of the coveted red hats, chiefly, it is said, for economic reasons. But we are told that the prelates are growing impatient. Rumor is that no fewer than ten new cardinals will soon be created, among whom will be the archbishop of San Francisco.

Elbert Hubbard, in the San Francisco "Examiner" of September 6, makes this prophecy: "In America conscription will never again be attempted." This is like a lot of other prophecies; but notwithstanding all the attempts at arbitration and peace, war will come, and conscription will be demanded. We do not make this as a prophecy. We simply say that it is the logic of conditions.

The new treaty between Japan and England does not demand that England shall help Japan against America. This article covers it: "Should either high contracting party conclude a treaty of general arbitration with a third power, it is agreed that nothing in this agreement shall entail upon such contracting party an obligation to go to war with a power with whom such treaty of arbitration is in force." Under the old treaty England would have had to assist Japan against America.



Trans-Atlantic Co. photo

Italian Bersaglieri, or sharpshooters, recruited from hunters of the Alps — among the very flower of the Italian army



A company of Turkish guards such as those who helped to defend Tripoli — certainly good, strong, lusty fellows

of one hotel, "typical of a considerable number." This report abounds in expressions like the following, when fifty-nine students were present:

"Waiters powerless to preserve order;" "severely cut about the head by a wine-glass;" "free fight in one corner;" "chorus girls put in appearance;" "rough house reigned supreme;" "majority of students . . . drunk;" "living lives of great debauchery;" "students very lawless;" "drinking very free; partially intoxicated freshmen, . . . including the girls, were forthwith ejected;" a student, considered reliable when he entered, pays a bill for drinks in one night amounting to "over sixty dollars," and he is on the downward path of debauchery.

Some of these debauched students enter the college to prepare themselves for the ministry. All the diseases and degeneracy of debauchery follow.

Answering the charge that it is but the few comparatively who are thus degraded, we are told that this restaurant had a lower room resort where not less than two hundred met night after night, and that there were six other hotels "equally popular with the students," "and many others come in for a large percentage." Besides these hotels there are the fast clubs and fraternities where some of the worst drunkards of the college are found. Mr. Crane quotes from "Mr. E. C. Mercer, special secretary of the Association of Colleges of North America," who is laboring for reform, and he tells us of "twelve hundred college-bred men in the slums, prisons, jails, sanitariums, who were down

Dr. Jordan believes there is no excuse for such a system. Who can believe it?

The investigator closes his report, "Apparently a young man can not get any standing in college unless he is a degenerate." Mr. Crane says, "This is a harsher criticism of college life and its evil effects than any I have ever made, yet it comes from one who knows it at first hand. One instinctively hates to believe it true, yet a perusal of the report forces one to believe that it is true."

This paper is published by a people who believe in the training, the education, of the whole man, morally, mentally, physically, with the moral, the spiritual, the religious element dominant. Is there not need of it? We plead with parents to learn where they are sending their boys and girls. Better a thousand times an eighth grade education with character, than a college degree with degradation.

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It is stated that Dr. August F. Schaefer, of Bakersfield, California, has a serum which will cure consumption. He claims that many cures have resulted from it. Some doctors have faith in it; but he is not yet ready to make it public. We shall be glad if it is true.

It is said that there are now twenty-four vacant cardinalates, and the pope has the privilege of bestowing twenty-four red hats upon as many aspirants. Pressure, it is said, is being brought

The Socialists of Germany cast twenty-seven per cent of the entire vote, and elect less than eleven per cent of the deputies of the Reichstag. Sometimes Socialists will devise a way of making their influence felt, if not by votes, in some other way. The strongest party in the Reichstag now is the center, or Roman Catholic, party, numbering 105. If Socialists had their own, they would probably have 125 or 130.

In 1800, 79,216 souls were living on the territory now occupied by New York City; now the health board of that city estimate it at 5,000,407. New York is already more populous than London proper; and it is thought that in two years, with its suburbs it will exceed greater London. In fifteen months, since the federal census was taken, its growth has been 233,524. It is the most rapidly growing city in the world.

Dr. Benjamin W. Bacon, of Yale University, declared recently in the First Congregational Church of Berkeley, California, that what Dr. Charles N. Eliot meant by the "religion of the future" was a religion based on the Sermon on the Mount. But that is not the religion of Christ. The ethics of the Sermon on the Mount are Christian — there is no question as to that; but ethics without faith in Christ as the way, the truth, the life, are disappointing and hopeless. What are ethics without power?

LETTERS TO A YOUNG MAN

By A YOUNG MAN



MY DEAR ROBERT,—

To-night I feel like unburdening my mind to you on the subject of culture, or the higher education, in relation to the religious life. That it is an old, worn-out topic, I am aware; yet it keeps cropping up persistently in the life of well-nigh every man, and the problems it presents are both numerous and difficult of solution. Much of the confusion arises from the fact that true culture is so often confounded with a sort of veneer that goes under the name while possessing hardly any of the qualities of the real thing. Culture is not an easy thing to define, and yet it can be readily recognized. It is in the first place always a growth from within rather than an acquisition from without. It is revealed not by a showy display of knowledge, but rather by that chastened wisdom which grows out of well-digested knowledge. Its possessor is always humble; he can not be otherwise, for he must be keenly alive to the littleness of what he knows compared with the whole sum of human knowledge, and must also realize how small is that sum when compared with the vast unknown.

The man of culture, moreover, must have heart training; he must be able to feel as well as to know. Obviously a man may have amassed vast stores of knowledge, he may have facts well classified and arranged and at his fingers' ends, without possessing one iota of true culture. There must be a blending of knowledge and of wisdom in order to have culture; and of the two, wisdom is the more important element. On the whole, Amiel's definition of wisdom seems to me about as good a setting forth of the essential character of true culture as I have seen. "Deep and grave enthusiasm," he puts it, "for the eternal beauty and the eternal order, reason touched with emotion, and a serene tenderness of heart—these surely are the foundations of wisdom."

Such a definition of culture, one might say, must preclude the possibility of any conflict between it and religion. Very true. It is only when religion or culture or both are false or one-sided that the conflict appears. Rightly conceived, the highest culture, so far from being antagonistic to piety, is a help and a stimulus thereto, while ignorance is always a drawback. The people perish, not from knowledge, but from lack of it. Ignorance is supposed to make for humility. Personally I have not so found it. The conceited men and women of my acquaintance are the ones least likely to be blamed for their much knowledge. On the other hand I have found true intellectual humility characteristic of a large proportion of the men of learning with whom I have had the privilege of associating. No doubt there was a time when the so-called laboring classes, not being able to read or write, keenly felt their own insufficiency, and were of a humble and teachable spirit; but nowadays, and especially in this our own highly favored country, the working man who is able to read the daily newspaper, feels himself quite competent to pass judgment in the most momentous

questions, and his general attitude is very often that of pride and self-sufficiency.

And yet, tho all this is true, it remains a fact that a great many persons possessing a large degree at least of intellectual culture, and a good deal of that "grave enthusiasm for beauty" that Amiel speaks of, are indifferent to the claims of religion, and the young men and women who go to our great universities are not likely to find the associations there formed helpful to habits of personal piety. Needless to say, it has not always been so. All the old universities of this country, and of Europe since the introduction of Christianity, were originally founded to promote Bible religion, and most of them were intended especially to prepare ministers of the Gospel for their life-work. How comes it, then, that they have been so sadly turned aside from their original purpose that they are to-day antagonistic? The reply must be that they were then, and are now, the product of the people who maintain them. An ancient philosopher being asked why God permitted such wicked men to occupy the place of rulers, he replied that the people were bad, and God punished them by giving them bad rulers. It is not going far from the truth to say that the irreligion of the age is visited upon the people in the godlessness, or perhaps rather the refined paganism, that prevails more or less generally at many of our great institutions of learning.

What is the practical situation? Simply this: A young man grows up to university age in a family where all the outward conventions of orthodox Christianity are observed,—family prayers, perhaps hurried and formal; attendance at church and Sunday-school; and a good deal of zeal possibly in getting ready for the annual bazaar, and in other church activities of a semi-social character. Along with this the round of social gaiety is fully kept up. There are dances and balls and dinner-parties, the theater is visited regularly and with greater zest than the church, and money is spent freely on needless finery, harmful amusements, and unwholesome luxuries, while a very small amount is given to missions and to the poor. Such is the manner of life at this supposedly Christian home, where the orthodox tenets are not in the least degree disbelieved, because they evidently do not in the least interfere with the worldly life these people live. But the boy goes to the university, and what happens?—He comes home after a few years an unbeliever. In what?—Well, naturally, in the only religion that he knows anything about. His parents say he has lost his religion at the university. And this is true in so far that the poor boy lost all that he had. But the real trouble is that he hadn't much to lose. He had a kind of sham religion, and the intellectual honesty that prevails in most universities convinced him that it was a sham, and led him to give it up. The worst of it is that it did not give him a true religious experience to take its place. But in order for it to do that, the university would have to be much better than the people who support it, and that it is not.

But leaving the universities, let us return to the men. We have with us to-day men endowed with all the intellectual light and knowledge and serene wisdom of a Plato, and yet walking in the heathen darkness in which that philosopher walked, just as if Jesus of Nazareth never had appeared on the earth! Why should this be? I am afraid the chief reason is to be found in the words of Paul: "The natural man receiveth not the things of the Spirit of God." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." But as another reason, I would offer the wide prevalence in the religious world of shams which the intellectually minded are too sincere to adopt.

But what, in view of this situation, should be the attitude of Christians toward intellectual culture? Should they neglect and condemn it because some of its one-sided devotees altogether neglect and condemn religion? Should we be satisfied with low intellectual standards in our Christian schools and colleges because those of the world concern themselves with intellectual standards only?—By no means. Rather let us raise our standards even higher than the world's, so that the degree of bachelor of arts given in one of our colleges shall represent a full equivalent in intellectual effort of that given by a university. Let us, too, in all our handling of the Bible, in the exposition of prophecy, and of Christian doctrines, observe the principles of intellectual honesty, and never give the world reason for believing that we are willing to wrench texts away from their connection and pervert their meaning in order to put our own interpretation upon them. Let us gladly accept scientific facts, tho not always theories only partly supported by facts; let us welcome the searching investigations of the laboratory, and recognize most cordially the right of the man of science to study nature's lore, which is God's lore, as deeply as he possibly can; nay, let us honor him for it. But let us not deny the deepest instincts of our nature, nor orphan ourselves of that loving heavenly Father who has so graciously revealed Himself to us, just because some famous professor fails by his laboratory methods to find evidences of a God.

We want breadth, but we also want depth; intellectual culture is necessary, but also fire, inspiration, and zeal of the dead-in-earnest kind. Sharp tools are necessary, but also the living, skilful hand to use the tools. Education is of little worth without a loving, earnest, devoted heart. We can never know too much, provided only that we make our knowledge the means always of doing better work. It is easy to censure the able-bodied man who sits quietly on a flowery bank, reading even the best of books while below him helpless women and children are perishing in the river. Yet that position is ours if we devote ourselves to intellectual and esthetic development to the neglect of the stern realities of life. We are in a very real sense our brother's keeper, and all that concerns the good of mankind concerns us.

L. P.

FIRESIDE BIBLE STUDY SERIES

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The grand, good Gospel truths, for which the "Signs" has stood for almost thirty-eight years, are to be given new and beautiful settings in this new six months' series of twenty-five numbers. The first number appears under date of November 14, 1911. The following is only a partial list of the contents:

Coming of the Lord

Our Lord Will Come Again.
The Manner of Christ's Coming.
What the Coming of Christ Means to His Own.
What Christ's Coming Will Mean to Those Who Are Not His Own.
What Our Lord's Coming Means to the Earth.
The Millennium; The Great Day of the Lord.
Will there Be Warnings of His Coming?
Will there Be Signs of His Coming?
These articles will be written by Elder C. P. Bollman, an experienced writer and laborer, one who has for years been connected with the message. They will tell what the coming of our Lord means, and will include also, in their scope, that which is of growing importance, the millennium, the great day of the Lord. These will be illustrated by diagrams.

The Sabbath

The Origin of the Sabbath.
The Sabbath as Set Forth in the Law.
The Relation of Jesus to the Sabbath.
The Apostles and the Sabbath.
Is the Sabbath a Definite Day?
Prediction of Changes Regarding the Sabbath, and Their Fulfilment.
The Restoration of the Sabbath.
The Sabbath question is always to the front, and will be thoroly covered in all its phases.

Man and His Destiny

Man as Created.
Man Deceived.
Man in Death.
Fallen Man in Christ.
Man in the Judgment.
Man in the Kingdom.
The articles on man will cover man's nature and destiny from his creation in the beginning to his re-creation, when he will inherit the kingdom, and they will show the baselessness of Christian Science, Spiritism, etc.

The Testimony of Jesus

The Importance of Prophetic Study.
The Existence of Jehovah Proved by Fulfilled Prophecy.
Evidence that Jesus Is the True Messiah.
Infallible Proof that God's Word Is True and that the Bible Has No Rivals.
Marked Examples of Fulfilled Prophecy—as in the case of Cyrus, Alexander, Napoleon.
The True Church Identified by Prophecy.
Jesus Witnesses in His Remnant Church.
Prophecy of Vital Importance for the Church of Christ To-Day.
This will be a striking series of articles, presenting old truths in a new phase. By Elder G. W. Reaser. Pertaining to the ages, but of tremendous importance at this time.

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God in Education.
God in Revelation.
God in Deliverance.
God the Ruler of Nations.
God the Arbiter of Nations.
God the Vindicator of His Children.
Persecuting Powers—
Two articles on Daniel 7.
True and False Ministry—
Two articles on Daniel 8.
The Times of Christ—Daniel 9.
Daniel 10.
Daniel 11.
Daniel 12.
These studies on the prophecies of Daniel will be designed expressly to show the great lessons which God gave through His servant for the times in which we are now living. By the Editor.

Editorials

There will be short editorial articles touching on important Bible truth and various phases of the message.

Question Corner

As usual, the "Question Corner" will be open for all questions of importance and interest.

The Law of God

What God's Law Is.
God's Law a Reflect of His Character.
His Law Universal and Eternal.
Christ and the Law.
Surely there is reason, in these days of lawlessness, for emphasizing the importance of the great law of God, the foundation of all law. The four articles on this subject will give a brief but clear, comprehensive idea of what the law of God is.

Israel

The Meaning and Origin of the Term "Israel."
God's Promises to Abraham.
Who Are "the Seed."
Who Are Israel, and the Restoration.
One of the great errors by which Satan would lead astray men in these days is over the promises to Israel, and the meaning of these promises. There will be four articles on Israel by Elder E. W. Farnsworth, which will help our readers greatly to understand this important subject.

Christian Science

"Replenished from the East."
The Source of Its Philosophy.
Its Philosophy in the Light of Reason and Revelation (Two Articles).
Christian Science as a Therapeutic Agency.
The search-light of truth is centered upon this subject, and its fallacies are revealed. Five good, strong articles from the pen of W. C. Thompson.

25 Articles

on practical godliness and Bible themes by Mrs. E. G. White. Every one is acquainted with the wonderfully elevating, uplifting, and inspiring articles of Mrs. White. They are always food for the soul, and instruction for every-day, practical, Christian life. This series promises to be fully as good as any which have issued from her pen.

Health and Temperance

There will be articles which will help build up the home. Dr. Mary Paulson, a practical physician, will write us a series of eight articles on health in the home.
W. C. Thompson will also furnish us five good, live temperance articles.

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Ten home articles embracing the whole family.

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Helpful, uplifting, inspiring, by various contributors. There are two or three good ones already in hand.

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Twenty-five Bible readings on the great topics of the message. A good study each week.

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Three articles on Socialism, by G. W. Rine.
Three or more on war conditions, by A. O. Tait.
Three on the great peace movement, by E. W. Farnsworth.
Articles on temperance.
One or two on social evils.
One on prospective change in the world's calendars, by the editor.
Ten articles at least on conditions in Europe, Great Britain, India, China; by Bartlett, Wellman, Selmon, and others.

Missions

Special consideration will be given to the great India mission field. Other mission fields also will be considered as we may receive articles from our missionaries.

"Besides these serial articles," says the editor, "there will be many single contributions on all the various phases of the great threefold message for this time. We truly believe that this will be the best six-month series that has ever been given to the public, and we are sure that our people will find it a mighty helper in spreading the truths of the message and in winning souls to Christ. Earnest endeavor will be put forth by the editors to make these articles just as strong and clear, as well as helpful and winning, as possible."

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Remittances should be sent to our authorized depository for your State. See list on page 15.



The Time Is Short

By Archer Wright

Brother, the time is short,—

Not many years to teach the Word
Which millions yet have never heard.
Be faithful to exhort.
O, leave not now the Gospel field!
Soon will the last saved soul be sealed,
"The Son of Man shall be revealed."
The time is short.

Brother, the time is short,—

Not many years of giving now.
O, keep your hand firm on the plow,
Christ's precious cause support.
God's closing work is moving fast,
And soon the harvest will be past;
This call for means may be the last.
The time is short.

Brother, the time is short,—

Not many years to win the fight.
The battle now is at its height,
But soon the last report
Shall ring out from the Gospel fort,
Defeating Satan's last resort.
Be valiant; for the time is short.
The time is short.

Our Work and Workers

[Not a complete report, but items gathered from various sources]

FOUR at Butte, Montana, have embraced the truth.

FOUR persons have been baptized at Deadwood, South Dakota.

At Ferdinand, Idaho, five have accepted "the present truth."

OVER seven hundred believers were baptized in Russia last year.

OVER forty at Louisville, Kentucky, have embraced the truth.

THIRTEEN have accepted the truth at various places in Arizona.

FOLLOWING the camp-meeting at Ovalo, Texas, twenty were baptized.

FIVE new members were added to the Bridgeport, Nebraska, Sabbath-school.

FIFTEEN souls received baptism at the College View, Nebraska, camp-meeting.

TWO have taken their stand at Sheridan, Wyoming, and others are interested.

ELEVEN have recently received baptism at Bentonville, Arkansas, and ten at Little Rock.

BROTHER D. E. ROBINSON reports sixteen baptisms in the St. Helena, California, church.

FOLLOWING tent meetings held in Carriacou, British West Indies, eight took their stand for the truth.

FOURTEEN young persons were baptized during the conference session at Lenoir City, Tennessee.

EIGHT souls were buried with their Lord in baptism at Irvington, New Jersey, on a recent Sabbath.

BAPTISM was administered to seventeen persons at the close of the Aurora, Illinois, camp-meeting.

BAPTISM was administered to forty-two persons during the camp-meeting held at Enid, Oklahoma.

SEVENTEEN new converts at Dexter, Maine, have embraced the truth, and many others are deeply interested.

At the expiration of a tent effort at Harvey, New Brunswick, a company of twenty-one believers was organized.

ABOUT thirty at Dothan, Alabama, have taken their stand for the truth, and two were recently baptized at Sheffield.

SIX or more colored persons have commenced to obey the message, as a result of the tent effort held at Palmyra, Missouri.

TWO have taken their stand for the truth at Gympie, Queensland, Australia; five at Murgon; and four at Coolabunia.

AS A result of personal work done by Mrs. Emily McGlocklin in Chattanooga, Tennessee, six persons have accepted the truth.

AT our General Conference biennial council in Friedensau, Germany, thirty-seven different languages were represented.

THE camp-meeting held at Pine Bluff, Arkansas, for the colored people of that State, resulted in the baptism of seven persons.

EIGHT persons have accepted the message at Culbertson, Montana, the result of meetings which are now in progress at that place.

SIX persons have been baptized at Houston Heights, Texas, as the result of self-supporting missionary work done by J. H. Smith.

THREE persons were recently baptized at Oakland, Iowa, and five at Glenwood. Thirty were baptized during the camp-meeting at Nevada.

A GOODLY number have embraced the message as a result of meetings held in Baltimore, Maryland, and others are in the valley of decision.

TWELVE at Riverside, Texas, have commenced to obey the message, and a Sabbath-school of thirty-one members has been organized at Ladonia.

RECENTLY six persons were baptized in the Memorial Church, Washington, D. C., making a total of thirty-six since the first of the year.

AT Grand Forks, North Dakota, five persons have embraced the truth, and four others seem much interested. Two others have taken their stand at Deering.

NINE at Paleo, Kansas, have embraced the message, nine at Plainville, and five at Lucas, the result of tent meetings held at these places by Elder H. R. Godfrey.

TWENTY-NINE went forward in the ordinance of baptism subsequent to the camp-meeting at Traverse City, Michigan. Six of these will unite with the Traverse City church.

THIRTEEN have been recently baptized at Paradise, California, where Brother T. H. Watson has been conducting tent meetings. Fourteen have received baptism at Sacramento.

AS A result of the tent effort conducted at Jackson, Mississippi, many are deeply interested in the truth, and some have commenced to obey. Nearly thirty colored persons have accepted the truth at Meridian.

AT the close of a short series of lectures near Great Falls, Montana, fourteen persons took their stand for the truth, eight of whom have been baptized; and ten were added to the church, two by former baptism.

IN Alberta, Canada, two have embraced the truth at Strathecona, two at Didsbury, seven at Beiseker, two at Bruederheim, five at Castor; and several others at the latter place have signified their intentions to obey.

AT the conclusion of the camp-meeting at Wooster, Ohio, eleven souls were baptized, and others will receive baptism at their home churches. A Sabbath-school of ten members has been organized at Waverly.

SEVENTEEN have been baptized at Indianapolis, Indiana, the result of personal work done by Elder O. S. Hadley and his wife; and twenty-one others as a result of tent meetings conducted there. Others are obeying the truth, and after further instruction, will receive baptism.

SEVERAL persons have decided to obey the truth as a result of an effort in the country near Colman, South Dakota, and two have accepted at Yankton. Four have taken their stand at Bowdle, and a number at Esmond have signified their intention of obeying the truth, and others are earnestly studying.

THREE souls were recently baptized at Saranac Lake, New York, six others have taken their stand for the truth, and others are interested who it is expected will unite later. Sixteen at Buffalo have commenced to obey the message. Forty-five new converts are reported by the three tent companies in Western New York.

AT Somerville, Massachusetts, thirty-one have recently taken their stand for the truth, among whom is one Catholic lady, and another is much interested. Many are in the valley of decision. Three have been baptized at New Bedford. Four new ones have taken their stand at Taunton, nine at Wakefield, and five or six at Worcester.

A CHURCH of sixteen members was recently organized at Prosser, Washington, seven of whom were baptized on Sabbath, September 9. Two have taken their stand for the truth at Camas, four at Washougal, five at Aberdeen, and nine at North Yakima. Several have been baptized at Ballard, and others are expected to come out on the side of truth soon.

— ★ ★ —

An Aged Laborer Fallen

WE sadly chronicle the death of another aged laborer in the message, Elder H. H. Wilcox, of Potsdam, N. Y., September 1, at the ripe age of about ninety. He may almost be said to be one of the pioneers in the message, and the first whom the writer ever heard preach the present truth, attracted to hear him in part because of the same name, tho no blood relation. How faithfully, patiently, and kindly he labored with the questioning, skeptical young man, only God knows, nor shall the then young man know till he finds its records in the kingdom. We found him ever a devoted, humble, earnest Christian, and his bereaved wife writes us that he was ready, and fell asleep in Him in whom he trusted and to whom his life had been devoted. May he see much fruit of his labors when he shall meet them in the glad morning. The writer would add this tribute to the memory of one who was faithful to the end. There will many miss him. May God bless his bereaved wife.

M. C. W.

— ★ ★ —

WE printed a brief news note recently concerning the death of one of our missionaries, Pastor O. E. Davis, in British Guiana. He went into the interior several months ago to visit some native tribes. A government agent was sent to investigate, and found that Brother Davis had been poisoned at a village called Akaway, "because he had advised men who were living with two wives to put away one." After he knew that he had been poisoned, with an Indian boy he reached the home of a chief named Jeremiah. Here he wrote two letters, giving one to the boy and one to the chief, who buried him and took care of his clothing and effects. The story of the government agent was confirmed by a Professor Crampton who visited the village just after his death. Our sympathy is with his bereaved wife, who sorrows in hope.

Wanted

Clean copies of Seventh-day Adventist literature for Mrs. G. F. Fraser, Homewood, Illinois.

Denominational papers and tracts to James Harvey, 1373 Grove Street, Oakland, California.

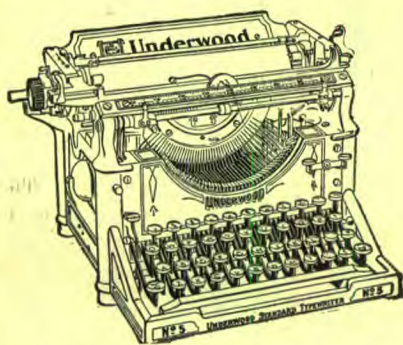
SIGNS OF THE TIMES, Review and Herald, and Watchman to J. M. Rains, R.F.D. 2, Blythewood, South Carolina.

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SIGNS OF THE TIMES weekly and monthly, Watchman, Life and Health, and other literature, postpaid. Address to Charles Burnett, 733 Dodson Street, San Pedro, California.

Old publications, such as SIGNS OF THE TIMES, weekly and monthly, Liberty, Watchman, Protestant Magazine, desired by Ludwig Krug, Hydropathic Institute, German Post, Jerusalem, Palestine, postage paid, always.

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 California-Nevada Missionary Society, 332 E. Pine St., Lodi, Cal.
 California Tract Society, Southern, 417 W. Fifth St., Los Angeles, Cal.
 Canadian Publishing Association (Eastern Canada), Port Hope, Ont.
 Central California Bible House, Box 1304, Fresno, Cal.
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 New England Tract Society, Southern (Rhode Island and Connecticut), 51 Whitmore St., Hartford, Conn.
 New Hampshire (See Northern New England).
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 Pennsylvania Tract Society, Eastern, 4910 Arch St., Philadelphia, Pa.
 Pennsylvania Tract Society, Western, Corydon, Pa.
 Saskatchewan Tract Society, Box 244, Regina, Sask., Canada.
 South Carolina Tract Society, R.F.D. No. 5, Spartanburg, S. C.
 South Dakota Tract Society, Box 595, Redfield, S. Dak.
 St. Louis Tract Society (See Missouri).
 Tennessee, Eastern (See Cumberland Tract Society).
 Tennessee River Tract Society, (Western Tennessee), 511 Cole Building, Nashville, Tenn.
 Texas Tract Society, Northeast, Keene, Texas.
 Texas, Southern, Southern Publishing Association, Fort Worth, Texas.
 Texas Tract Society, West, Abilene, Texas.
 Upper Columbia Tract Society, College Place, Wash.
 Utah Tract and Bible Society, Room 6, Eagle Block, Salt Lake City, Utah.
 Vermont (See Northern New England).
 Virginia Tract Society, 1615 W. Main St., Richmond, Va.
 Washington Missionary Society, Western, 1407 E. 41st St., Seattle, Wash.
 West Virginia Tract Society, 411 Main St., Fairmont, W. Va.
 Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
 Wyoming Tract Society, Crawford, Neb.

You are invited to communicate with any of the above if you wish to secure any of the books or periodicals advertised in this journal.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 17, 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.

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The "Novoe Vremya" is the inspired journal of the Russian court, and in a recent issue it says, "Socialism and Judaism must be taken in an iron grasp."

Despatches from the Netherlands state that two hundred and forty lives are known to have been lost in coasting craft during the storm that raged along the coast on October 2.

Do you wish to keep your children, your little ones, in touch with the "old, old story," and all its sweet, uplifting influences? Take for them a little paper which visits them once a week. We have one to recommend, *Our Little Friend*. It is full of instruction and helpfulness; and it costs but 60 cents a year. Let it be a friend to your children. Its address is Mountain View, California.

If the reports be true, President Taft has been in danger of the anarchist's murderous hand at several places he has visited during his present tour. There is no charge of either cruelty or unkindness against Mr. Taft toward any one during his whole life. And what kind of brain must the man have who wishes to kill him for no other reason than that a majority of his fellow citizens have elected him president of his country?

Say what we will, the temperance sentiment has declined during the last few years. This is instanced by the Maine vote on prohibition. It is shown, if we may believe the reports of many, in the increase of wine- and liquor-drinking in homes. Mr. Crane tells us that 90 out of 100 college students drink something the first year. Where was conscience and conviction made but among early associates, and in the home-training or lack of home-training? The mother who places wine or beer before her son, thinking it harmless, may be laying the foundation of a habit which will lay that son in a drunkard's grave. The only safe path is absolute and total abstinence from vinous, malt, spirituous, fermented, and intoxicating liquors.

Read page 13, the prospectus of our new series, and then subscribe, and remember others.

We again call attention to our "Letters to a Young Man." "L. P." writes out of a full heart. He would be glad to say much more did space and time permit; but we hope that these great principles and thoughts he presents will take hold upon the heart of many a young man.

"To Victis," the excellent poem on our first page, is old, but will bear repeating. We wish we knew its author; we would gladly give credit. Its source was *Blackwood's Magazine* of a quarter century ago. The meaning of the title is "Ho for the Conquered," singing the triumph of the conquered.

Late on the afternoon of September 30 the mammoth dam of the Bayless Pulp and Paper Company, located above Austin, Pennsylvania, broke, and two small towns below, together with numerous isolated houses, were all swept away. The horrors of Johnstown's flood were readily called to mind by this recent disaster. The loss of life reached into the hundreds, many whole families being swept away, and those who were not killed had most of their property destroyed by the flood.

Our edition of "Questions and Answers" is nearly exhausted. It is not yet decided whether we shall print another edition or not. It is given for one subscription to the SIGNS OF THE TIMES at \$2.00. If the book were printed in large type, with wide margins, it would make a volume of over 400 pages, selling for \$1.75 or \$2.00. Before us lie two books: one 75 cents, containing about 31,000 words, counting each page a solid page of reading; the other contains 63,000 words, and sells for \$1.50. On the same basis, "Questions and Answers" contains 107,000 words, and is given for 25 cents extra on a subscription to this paper. You may send the paper to some one else and keep the book yourself.

How Long Will It Be?—The Rome correspondent of the *Western Watchman* (Roman Catholic), in the issue of that paper of September 28, declares that even certain enemies of the Papacy understand "that the Catholic Church was never so powerful, never so united, never looked forward to more glorious prospects than she does in this century. They are well aware that in America, Australia, and Africa she erects every single month new dioceses, new apostolic vicariates, to cope with her triumphant march, while in the Old World the most educated and high-minded of other churches are submitting gladly to her sway." Doubtless true. How long will it be ere she will say, "I sit a queen, and am no widow, and shall see no sorrow"? And then will come God's side of the picture. Would that men might see both sides now!

A Roman vessel which has been lying under the mud at the bottom of the Thames River for 1,700 years has been safely deposited at Kensington Palace. This Roman barge is of oak, and weighs close upon thirty tons, and the protective shell which the English have built around her brittle timber weighs another eight tons. It was a great task to get her undamaged to her new home, but it was safely accomplished. There is no other specimen in the world of a Roman ship with which to compare her.

To our readers who may be puzzled over 2 Corinthians, chapter 3, regarding that which was "written and engraven in stone," and that glory which was to be "done away," we commend the tract, "What Is 'Done Away' in Christ?" Bible Students' Library, No. 149. The price singly by mail is 2 cents. In quantities less. It contains much more than an exposition of the above cited scriptures.

Pennsylvania is the greatest coal producing State in the Union—235,006,762 tons, valued at \$313,304,182; and next comes West Virginia, with a record in 1910 of 61,671,019 tons of 2,000 pounds each.

"The Last Words of Our Saviour."—For the fourth time, if we rightly remember, we have been sent a piece titled as above. It purports to be a letter written by our Lord, signed by the angel Gabriel ninety-nine years after the birth of Jesus, and deposited by Gabriel under a stone at the foot of the cross. Precepts concerning the Sabbath are given, curses against the disobedient, righteousness by works. Five days' fast in the year is enjoined, in remembrance of the five wounds received by Jesus. A copy of this "letter" in the house wards off pestilence, thunder, and lightning. It is a conglomerate mixture of truth and superstition, and our readers may be assured that it did not originate with our Saviour nor with the angel Gabriel. It is in every way unlike the Master.

The "Christian Socialism" of this country fellowships all Socialists who are politically like-minded, many of whom have no faith in the Bible or in Christ. Yet Stitt Wilson, Berkeley's mayor, is reported as saying to Christian ministers:

Come on to the Christian Socialists' movement. It is divine. Almost a second coming of Christ, for He said, "In such an hour as ye think not, the Son of Man cometh."—*Oakland Enquirer*, August 25, 1911.

But there will be no movement of Christianity in this age which differs in principle from the Christianity of Jesus of Nazareth. He saves people by saving individuals. There is no other way.

The College of Medical Evangelists at Loma Linda is unique in its kind. Its object is to turn out devoted, skilled medical missionaries. Its medical course is five years, and parallel with this is its Bible course. The sanitarium in connection with it treated nearly 700 patients last year, a large number having been turned away in January because of lack of room. New buildings are in process for both sanitarium and college, but the growth in attendance bids fair to increase more rapidly than the buildings. The college is worthy of the heartiest support. It will need help till fully established; but from what we have learned, it will more than repay all investment, here and hereafter.

The Federal Department of Commerce and Labor have done another good thing in issuing their monthly "Bulletin of Sailing Dates." The one for October is before us. This Bulletin shows departures from each port of the United States to the principal ports and countries of the world, port by port, line by line, and country by country, several weeks in advance of the actual sailing dates, and can be obtained free of charge on application to the Bureau of Statistics, Department of Commerce and Labor.

It would appear at the present time that Dr. Wiley has been vindicated in his fight with those who would use adulterating poisons in food preparations that they have advertised widely and sold extensively. As the result of the vindication, his powers have been increased and additional expert help has been given him. Every influence that can be exerted should sustain the Government in helping the doctor to drive these adulterated foods from the market.

The University of California is doing a good thing in its University Farm School at Davis. Attendance has so increased that a new dormitory has had to be built which will accommodate eighty persons. The registration in the Farm School was at the opening eighty-five. The university is a help to the agricultural interests of the State which ought to be appreciated.

The reports tell of one hundred killed and two hundred wounded in the riots that attended the recent elections in Mexico.

The little town of Espino, Portugal, was in great part swept away by a tidal wave September 27.