

# SIGNS OF THE TIMES

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# MORE TO FOLLOW

**T**HIS is the second issue in a special series of the SIGNS OF THE TIMES. The next will be The Atonement-Judgment number. The oft-repeated question, "Was the Death of Christ necessary?" will be answered by R. C. Porter.

"The Hour of His Judgment Is Come,"

"The Judgment in Type and Antitype,"

"The Great Final, Fiery Test,"

"An Object Lesson in Redemption,"

"Creed Power and State Aid,"

"Transgression of the Law,"

"Necessity of the Resurrection,"

"Wealth and Wage,"

are other general articles that will appeal to the thoughtful reader. A beautiful poem has been contributed for the first page by Mrs. L. D. Avery-Stuttle, entitled "Christ My Judge." An additional chapter of the story, "Heber, the First-born," and several short articles on various Gospel themes will add to the interest of this number.

The person from whom you received this copy will probably be able to furnish you the rest of the series, but if not, address the publishers with twenty cents in stamps and it will be promptly sent.

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# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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## DIVINITY IN HUMANITY.

BY MRS. E. G. WHITE.

"Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

CHRIST dwells in him who receives Him by faith. Tho trials may come upon the soul, yet the Lord's presence will be with us. The burning bush in which was the Lord's presence did not consume away. The fire did not extinguish a fiber of the branches. Thus will it be with the feeble human agent who puts his trust in Christ. The furnace fire of temptation may burn; persecution and trial may come; but only the dross will be consumed. The gold will shine brighter because of the process of purification. Greater is He that is in the heart of the faithful, than he that controls the hearts of unbelievers.

Complain not bitterly of the trial which comes upon you, but let your eyes be directed to Christ, who has clothed His divinity with humanity, in order that we may understand how great is His interest in suffering humanity. He tasted the cup of human sorrow, He was afflicted in all our afflictions, He was made perfect through suffering, tempted in all points like as humanity is tempted, in order that He might succor those who are in temptation.

His love is perpetually flowing forth to make the weak strong, to make the faint-hearted firm, and give moral courage to the wavering. God works through Christ, and man may come unto the Father in the name of the Son. Our science and our song is, "Hear what the Lord hath done for my soul."

Who can comprehend the gift of Infinite Love? "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." God sent His Son into the world, not to pass sentence of condemnation upon a rebellious race, but to make manifest His love, and to hold out the hope of eternal life to those who should believe in His Son.

Here was love, and amazing grace that triumphed over justice. Retribution fell upon no less a personage than the Son of the Infinite God, and the universe of heaven rejoiced in the glory of God's benevolence and self-denial in giving the Prince of Heaven to our world. Such love was beyond the comprehension of heavenly angels. Christ came to the world to seek His lost pearl, and He had to go through the gates of death to recover His lost jewel. For "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but

have eternal life." All who look to Him in faith will be healed of their spiritual maladies. He is the Balm in Gilead, He is the great Physician.

Christ was the One who consented to meet the conditions necessary for man's salvation. No angel, no man, was sufficient for the great work to be wrought. The Son of Man alone must be lifted up; for only an infinite nature could undertake the redemptive process. Christ consented to connect

human soul, and united humanity to Himself, even as the vine knits the grafted branches and twigs into its being, until, vein by vein, and fiber by fiber, the branches are united to the living Vine.

The Merchantman sold all to buy the pearl of lost humanity. The sinner also is to lay down his all in order to become a partaker of the divine nature, having escaped the corruption that is in the world through lust. He who unites with Christ has his life hid with Christ in God. Christ and the believing soul are joined by the bands of love, and the Lord calls this union continuing in His love. He says: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." "As the Father hath loved Me, so have I loved you; continue ye in My love."

Jesus takes man into co-partnership with Himself, and the unity and love between Christ and His Father bear the credentials to the world of Christ's divinity. Transformed in character, the believer presents the fact that Christ alone can reshape, purify, and ennoble the soul. The love that God has manifested toward man has no parallel. Jesus says, "Therefore doth My Father love Me, because I lay down My life" for the sheep. In this expression He would prove to man that the Father's love is so large, so unbounded, toward man, that He even loves the Son for the sacrifice which He made for the recovering of humanity.

God Himself suffered in the suffering of His Son. While Jesus walked the earth in the habiliments of humanity, He could say, "I and My Father are One." Having undertaken the work of redemption, the Lord spares nothing, however costly, which is essential to the completion of His design. He withholds not heaven itself, but continues to surround men with its favors, heaping gift upon gift, until the world itself is flooded with its boundless mercy and love. Jesus says, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

THE Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle

that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up. . . . We can not overcome the mighty foe who holds us in his thrall. God alone can give us the victory.—*Mount of Blessing.*

## CHRIST, CREATOR AND REDEEMER

BY MRS. E. G. WHITE

I stood at night 'neath the silvery light  
Of the radiant moon on high,  
And I watched each star as it shone afar  
In the chambers of the sky.

And my heart was filled with a love that thrilled  
My being through and through;  
My bosom yearned and my spirit burned  
With a joy that was strange and new.

For I heard a voice from the Father's throne  
Where the many mansions be,  
From the throne of light with its splendor bright  
In the midst of the glassy sea:

"Thy Master's hand hath the glories spanned  
Thou seest in earth and sky,  
And the worlds which race through a boundless space  
Are held by His tireless eye."

I know, my Lord, by Thy mighty word  
The suns and the systems move;  
But my heart beats high with a boundless joy  
To know that Thy name is Love.

And I know—I know that as pure as snow  
Thou wilt wash my sinful soul,  
That the crimson stain shall be white again  
While eternal ages roll.

Yes; I know Thy blood is a cleansing flood  
That washeth my guilt away;  
By Thy blessed grace I shall see Thy face  
In the light of eternal day.



Himself with the disloyal and sinful, to partake of the nature of man, to give His own life, and to make His soul an offering for sin.

In the councils of Heaven, the guilt of man was measured, the wrath for sin was estimated, and yet Christ announced His decision that He would take upon Himself the responsibility of meeting the conditions whereby hope should be extended to a fallen race. He understood the possibility of the





## CHRIST, LAW-GIVER AND LAW-KEEPER

By F. C. GILBERT  
(A Converted Hebrew)



"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

EVER since sin entered this world the knowledge of God had been constantly waning among men, until the time of Christ's advent. So few knew God even then, because they would not come to Christ; for "neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." To know God is eternal life, and this life is manifest only in His Son. John 1:18; Matt. 11:27; John 17:3; 1 John 5:11, 12.

Even the disciples of Jesus did not know Him, and this because of their erroneous ideas concerning Him; and the same thing is equally true now.

Perhaps in no way is Christ misunderstood more at the present time than in respect to His attitude toward God's law. When He appeared at His first advent the church then said, He has come to destroy the law and the prophets; to set aside what has been taught concerning the law for centuries. Nevertheless, the Saviour said repeatedly that He not only had not come to destroy the law and the prophets, but His mission on earth was to fulfil that law; for it is easier for heaven and earth to pass away than for one jot or tittle of that law to fail. Heaven and earth in their present state will eventually fail; but that law stands forever. Matt. 5:17, 18; Luke 16:17.

The church of to-day, however, declares that, despite the Saviour's teaching to the contrary, the coming of Christ annulled, set aside, abrogated, God's law, and the reign of grace entered. Therefore we are not under obligation, as Christians, to obey that law. So, practically the same conditions exist at the present time relative to the second coming of Christ and the law, as existed at His first advent in respect to Him and the law. The reason for this condition is due to the ignorance of the Bible teaching concerning Christ and the law. If this were better understood, Christ and the law would be better known and more greatly loved.

### Christ, the Law-giver.

In order then to understand this subject better, let us ask ourselves, Who gave the law, and why was it given?

For a reply to these questions, let us turn to the Word of God. "There is one Law-giver, who is able to save and to destroy." James 4:12. "For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; He will save us." Isa. 33:22.

Here we are told that there is one law-giver, and this one law-giver is the Lord. And this is true, for we read that the Lord came down upon Mount Sinai, and there spoke the Ten Words of the Decalogue. Ex. 19:20; 20:1-17.

But both the scriptures above quoted declare that He who gave the law is the same also as the One who saves.

But who is He that saves? "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "I, even I, am the Lord; and beside Me there is no Saviour." Isa. 43:11. It is therefore evident that the One who saves us is the Lord Jesus Christ. For we read further that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. And as the One who saves is the One who gave the law, for there is one Law-giver, it is clear that it was our blessed Lord Jesus Christ, who, upon the summit of quaking Sinai, uttered with His mighty, divine, majestic voice those immutable, eternal, and unchangeable precepts of the Decalogue.

Why did He give them?—Ah, because He longed to save the people at that time, even as He desires to save the people now, and as He has always desired to save them, *from sin*; and they could not be saved from sin until they realized that they were sinners; and they did not realize they were sinners until they knew the divine and eternal law of God. Yes, the same God who gave the people the law that would

all knowledge, all power, all understanding, the Father has given to the Son.

God's Son gave to men the law in order that they might know that the divine power to convict men of sin is the glorious power to save them from sin, and bring them back into the path of obedience, where they shall no more violate His blessed law.

But after the law was given to the very people who ought to have understood its blessedness, its preciousness, its spirituality, its perfection, its power, it had become so buried up with traditions, with the rubbish and philosophy of men, with the perverted ideas of human wisdom, that it needed to be seen in active life in order to be understood. It would have been to little purpose for God again to speak that law upon the summit of a mountain, for the people with a strong tenacity were averring that they were observing the law to the very letter, which had thus been spoken. So it needed more than words this time; it needed action, that men might *see* that law. Therefore God clothed His divine Son with the body of

**THINK NOT  
THAT I AM COME  
TO DESTROY  
THE LAW.**

MAT. 5:17.

**DO WE THEN  
MAKE VOID THE LAW  
THROUGH FAITH?  
GOD FORBID.**

YEA, WE  
ESTABLISH  
THE LAW.

**1 THOU SHALT HAVE NO OTHER GODS BEFORE ME.**

**2 THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH; THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITIES OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATIONS OF THEM THAT HATE ME, AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.**

**3 THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN, FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.**

**4 REMEMBER THE SABBATH DAY TO KEEP IT HOLY, SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD, IN IT THOU SHALT NOT DO ANY WORK, THOU NOR THY SON NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY AND HALLOWED IT.**

**5 HONOR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.**

**6 THOU SHALT NOT KILL.**

**7 THOU SHALT NOT COMMIT ADULTERY.**

**8 THOU SHALT NOT STEAL.**

**9 THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.**

**10 THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, THOU SHALT NOT COVET THY NEIGHBOR'S WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBOR'S.**

convict them of their sin, stood ready to save them from their sins, when they realized their need of a Saviour.

But the question will doubtless arise, "Did not God Himself, instead of the Son, give the law upon the summit of Sinai?" This question will easily be answered when we understand the relationship which exists between the Father and the Son. Jesus said, "I and my Father are One." John 10:30. And in Deut. 6:4 we read: "Hear, O Israel, Jehovah our Lord is One." (Translated from the Hebrew.) Yes, there is but one mind, one thought, one purpose between the Father and the Son; for all wisdom,

human flesh, and sent Him to earth to let Him live a man among men, and show them what He meant in those blessed and precious precepts that He gave to Adam in the beginning, the transgression of which brought wo and ruin upon a lost world. Hence, among the first teachings of Christ, we find Him explaining the meaning of that blessed law, and showing the people what it meant to observe and obey the law.

### Christ, the Law-keeper.

That the divine Son of God would really be the ideal law-keeper was predicted centuries before He came to earth, for God was observing the tendency



of men all through the ages, and saw the need of just such a revelation. Hence we read: "The Lord is delighted because of His righteousness; He will enlarge the law, and make it honorable." Isa. 42:21. (Translated from the Hebrew.) "Sacrifice and offering thou didst not desire; Mine ears hast Thou digged; . . . then said I, Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:6-8. And since out of the heart are the issues of life (Prov. 4:23), the one great issue of Christ's life was not only to teach men the meaning of God's law, but in His life constantly to be an expounder of it. Hence, He asked the people who could accuse Him of sin?—no reply. He repeatedly stated that He had kept His Father's commandments; He had done the will of God; He had done always those things that pleased God. In other words, He wanted them to see that the one great thought and deed of His life was to live out in the flesh as man, what was meant by those sacred precepts of the Decalogue. To kill meant more than intentional taking of life as the rabbis taught. Unchastity meant more than the unlawful desire put into action. Theft meant much more than taking merely what belonged to some other person.

The law meant all that was contained in the letter, no deviation from the letter under any circumstance; it took hold even of the thought, the motive. But the deeds of His life magnified the letter of the law of God in human flesh. By His divine life and example its meaning was manifest.

If, then, the church of to-day could but see what was involved in the law of God, there would be a strong and earnest desire on the part of all to exalt, extol, and lift up the unchangeable precepts of the Decalogue. For to lift up the law is to exalt Christ; to depreciate the law is to exalt, and glorify, and perpetuate, sin. But, thank God, the law shall never be abolished; but sin shall. Hence we read that those who finally taste of the fruit of life's fair tree shall be those who keep the commandments, who have, in Christ, obeyed the law. Dear reader, are you a law-keeper or law-breaker?

Do you say it makes no difference whether you follow closely the law? Remember that God saw it was so important that He sent His own Son to earth, all the way from glory, and gave Him a body like yours, and had Him live for you the life that was intended in harmony with God's law. Then He gave up that life, shed His own precious blood, to show our eternal obligation to the law. By thus doing He destroyed sin, the transgression of the law, and declared the perpetuity of the law that you might live and be obedient.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

## THE ROYAL PURPLE OF GOD'S LAW.

BY EDISON DRIVER.

**A** CERTAIN king once sent to a weaver and said to him, "Make me a curtain for my palace, and let it be according to this design that I send."

The weaver was happy in receiving such a commission, and set about his task at once. But when he looked over the pattern and saw that the groundwork was purple, he was troubled. "The established custom," he said, "is to use red for groundwork, but this calls for purple. Now, of a truth, I don't think the king will notice the difference at all, and if he does, will think the red looks just as well; besides, it's cheaper and more convenient for me. So the red goes in for groundwork; the rest will go in just as the pattern indicates."

Imagine the poor fellow's consternation when the king utterly refused the tapestry at any price. "The stamp of royalty is lacking," was the explanation. "There is not a hint of the royal purple in it; your red doesn't mean anything, except, perhaps, that you have obeyed your own convenience instead of me. I hope your convenience will reward you well for your loyalty, fellow!"

Likewise imagine the surprise and consternation of those who have woven a substitute Sabbath into the great law of Jehovah, saying, It looks as well as the one He ordered, and is according to the custom.



**T**HE perfection of the moral law of God, the Ten Commandments, may be clearly seen from three points of view, namely, positive scripture statements, character of its Author, and Christ's estimation of the law. Let us briefly consider each separately.

### 1. Positive Scripture Statement.

Says the Psalmist, "The law of the Lord is perfect, converting the soul." Ps. 19:7. "Thy righteousness is an everlasting righteousness, and Thy law is the truth." "All Thy commandments are truth." Ps. 119:142, 151. "My tongue shall speak of Thy Word; for all Thy commandments are righteousness." Verse 172. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

These are by no means all of the clear attestations of the perfection of the law of God found in Holy Writ. Indeed, they are but a few of the many, but sufficient to establish the truth of the perfection of the law of God upon the basis of eternal truth.

### 2. Character of Its Author.

Jesus taught that His Father in heaven was perfect, holy, and righteous. The law, being an emanation from the divine mind, must necessarily be perfect, holy, and righteous also. Obedience to such a law will produce perfection, holiness, righteousness. Indeed, such obedience will render a person God-like, or godly. And in no other way is Godlikeness, or godliness, produced. And "godliness is profitable unto all things, having promise of the life that now is, and also that which is to come." Could anything short of a perfect law, abiding in the heart, and drawn out in the life, produce characters worthy of such rich blessings, both in time, and in eternity? "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

The two cases are parallel. The Sabbath commandment is the seal of God's law. It marks Him as creator, and, consequently, king of all created things. It is the royal color He has chosen, and given as a sign between Him and His own. The king who ordered the purple in the curtain had reasons for so doing. The king who ordered the Sabbath in His law also had reasons for His order, and its change will be like changing the purple of the curtain. The stamp of royalty again is lacking, and disobedience is conspicuous.

### TWICE WRITTEN.

**G**OD writes all His Word twice. He not only does not leave "Himself without witness" in the beneficent course of nature, but He leaves not His Word without witness. That Word is in general composed of historical, ethical, or moral, and prophetic writings.

The history records actual events which took place in connection with men and nations in their relations with God and with each other. They show the working out of principles of truth and the result of the rejection of those principles. They are prophecies of principles and of similar circumstances yet to rise. They show, and are designed to show, to those who follow that "whatsoever a man soweth, that shall he also reap;" that certain causes produce certain results; that he who transgresses God's law, the law of life and being, must certainly reap

### 3. Christ's Estimation of the Law.

There is no higher authority among men, than the authority of the Lord Jesus. In His blessed and perfect teaching when on earth, we have many luminous attestations of the perfection of His Father's law. He said He came not to destroy, but to fulfil, the law, and to fulfil the law of God is to keep it in letter, and spirit, also. He said He came to do His Father's will, that His Father's law was in His heart, and that He did not hide it there, but revealed it in His life and teachings. Ps. 40:7-10. He said that He kept His Father's commandments and thus abode in His Father's love. John 15:10. He taught that keeping the commandments of God was a necessary condition of entrance into eternal life. Matt. 19:16, 17. It was predicted of Him by the prophet Isaiah, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42:21. This our Saviour did, in His teaching, in His life, and in His death.

Now, reader, if we would walk before God and be perfect, if we would show what is that good, and acceptable, and perfect will of God, we, too, must have the law of God put in our minds and written in our hearts, then we can imitate the example of the holy Jesus, and by so doing we may testify in the most effective way that the law of God is perfect, converting the soul.

Perfection belongeth unto God, and to His law, unto Christ, and to His example, and unto us to just that extent that we are like Christ, always lovingly loyal to our heavenly Father's government, or to His perfect law. Only such are having the eyes of their understanding opened, day by day, to behold wondrous things out of God's law. Only such are travelers in the path of the just, a path that shineth more and more unto the perfect day.

Happy the soul that can truly exclaim, with the sweet singer of Israel, "O how love I Thy law! it is my meditation all the day." Ps. 119:97.

the sure result, deterioration, utter ruin, and death; and that the Most High ruleth in the kingdoms of men and giveth them unto whomsoever He will.

The moral portion of God's Word, interwoven with every other part, is in words the expressed character of God. It is a declaration of what God requires of men, a promise and prophecy of what God will make all who will yield to Him. All His holy precepts and requirements were gloriously fulfilled in the life of Jesus Christ, the true witness to God's character, and all will be in the true people of God through Christ. Every true Christian is a witness to the truth of God's Word. He, his life, is a visible manifestation to the world of the power of Christ over sin and sinful flesh.

The prophetic portion of God's Word is the history of the world, of nations, of peoples, of cities, of individuals, in advance. It is God telling beforehand just what will be true. When the time comes for its fulfilment, God, in His overruling providence writes it again, that all who know His prophecy may read again His word, may shun the dangers, and may find in Him salvation.

Do you wish to read God's word in the strange providences around you, in the characters on every hand, in the history of the world at the present time?—Study first of all God's Word. Be filled with it, saturated through and through. And in the trying times before us we shall be able to read God's word in the events of every-day life, in individuals, in nations. Laid up in the heart it will keep us from falling, make us wise unto salvation, and preserve us unto His heavenly kingdom.



# CHRIST OUR RIGHTEOUSNESS

By WM. COVERT

**A**LTHO man is a sinner and a child of death, yet there is hope; for Jesus "came into the world to save sinners." 1 Tim. 1:15. Even if sin be death, the dying for sin has been done by Him who knew no sin. 2 Cor. 5:21; Rom. 5:6. Besides this we may become the righteousness of God in Him and thus be connected again with eternal life. Rom. 5:21. The Word of God clearly reveals that righteousness is life. Prov. 12:31; Rom. 8:10. Therefore we have life, because the righteousness in Christ is ours. For "this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

Christ is made unto us righteousness (1 Cor. 1:30); for it was considered both in His living and in His dying that all was done for us. So it is written that "while we were yet sinners, Christ died for us;" and "being reconciled [by His death], we shall be saved by His life." Rom. 5:8, 10.

The obedience of Christ in the flesh was performed for us; "by the obedience of One shall many be made righteous." Rom. 5:19. But His righteousness is also built up within the believer. As expressed by the apostle it is "even the righteousness of God which is by faith of Jesus Christ unto [into] R. V.] all and upon all them that believe." Rom. 3:22.

All that Christ was when here in the flesh, and all that He is now, is imputed to the believer upon the exercise of faith. Following that event, the Gospel work of grace builds the righteousness of Christ into the life of him to whom it is imputed. Rom. 8:2-4. Faith begins a new life. "Ye are all the children of God by faith in Christ Jesus." Gal. 3:26. We are then baptized in Christ, and put on Christ. Verse 21. We are in Christ—joined to Him, and live by Him. Rom. 6:10, 11. Then His righteousness becomes ours. His standing in the law, and all His fulness, are gifts of His grace. The gift is not bestowed as something of only property value; but it is to be wrought, and grown into the very being of the receiver. It becomes that "good part" which can not be taken away. By this gift of imparted righteousness a man is made "more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12.

## The Value of the Gift.

Earthly treasures and worldly blessings, such as money, houses, lands, stocks, reputation, and friends are but transient, and may pass in one day, to come to us no more. But the true riches are to become a part of the eternal completeness of man. Through the righteousness which is now ours in Christ, we are to be made enduring as eternity.

"He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." To do this for us, it became necessary for the Son of God to take man's place in the flesh, and in the law, and stand for him, and actually become man. To reach those far down in the fall, He left riches, glory, honor, and strength. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . . . For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:14-17.

The prophet in vision (Isa. 53:2-8) saw our Saviour in this humble condition. He says: "He hath no form or comeliness; and when we shall see Him, there is no beauty that we should desire Him." Tho noble in bearing and countenance, yet He had not beauty to attract; so He was despised and rejected.

He was not possessed of wealth to recommend Him to the favor of the great. He was poorer than the beasts and the birds. Heaven with its glory and riches was given up that He might reach us. "He was wounded for our transgressions, He was bruised for our iniquities." "The Lord hath laid on Him the iniquity of us all." "And with His stripes we are healed." "For the transgression of My people was He stricken." The stroke fell upon Him that was due to us for our disobedience.

Having identified Himself with us, and become one of us, He really gave Himself to us and for



us. As told by words inspired, He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. Well then might the prophet say, "In the Lord have I righteousness and strength;" for Jesus Himself is ours. His righteousness in all its fulness He freely gives. "It pleased the Father that in Him should all fulness dwell." "Full of grace and truth." "Of His fulness have all we received." John 1:16.

He is now in heaven, to appear in the presence of God for us. Heb. 9:24. He is there to answer to our names, to stand in our stead. He is there to pass us through the judgment in His own righteous-

ness—our Surety, our Advocate, our Obedience. In truth He is *everything* to us and *all* for us.

That righteousness made it impossible for Christ to be held in death, and if our faith holds to Him, we shall just as certainly pass through the portals of the tomb, or experience the transition from mortal to immortality at His coming. Only our choice to leave Him and trust in self can separate us from the power and the joy of that righteousness.

## WHAT OF THE DEAD?

By A. O. TAIT

**H**ow does the apostle Paul speak of the dead? "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. He represents the dead as in a condition of unconscious sleep.

2. *With what words does the apostle proceed to dispel the ignorance concerning those asleep in death?*

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4:14. The believer in Christ is so fully connected with the Master that death can not hold him in this sleep of death. Just as Jesus was brought from the tomb by the power of His Father—even so will all who sleep in Jesus be brought forth to immortality.

3. *Do the righteous dead—those who fall asleep in Christ—go to heaven as soon as they die?*

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep." 1 Thess. 4:15, R. V. Those living on the earth when the Lord comes the second time will not precede, or go to heaven in advance of, those who have fallen asleep. This is the plain statement of the text. And since there is this possibility clear down at the end of time for the good among the last generation of men to go to heaven before those who have died, it is plain that the dead are not yet passed to their reward.

4. *In what manner will both the living and the dead go to their eternal home?*

"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 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

5. *Is there any remembrance in death?*

"In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6:5.

6. *Do the dead praise the Lord?*

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. The dead go down into "silence;" they do not go to an abode of bliss, where they are praising the Lord, neither do they go to a place of torture, where they are cursing Him. They are "asleep;" they are "silent."

7. *In praising the Lord for sparing his life, what did Hezekiah say of his soul?*

"Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back. For the grave can not praise Thee, death can not celebrate Thee; they that go down into the pit can not hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isa. 38:17-19. Then, Hezekiah's soul was in danger of corruption in the "pit" or grave. Observe the text closely, for it declares it plainly.

8. *Are you ready to ask, "Do you believe that all our dead friends are lying in the cold and gloomy grave?"*

The grave may seem cold and gloomy to us who are alive and conscious, but to those who are both dead and unconscious it is a peaceful sleeping room.

Sentimental questionings may keep you from seeing truth, but the fact that you do not see it does not change the truth one whit?



# LIFE AND IMMORTALITY

By G. B. THOMPSON



**G**LORIOUS beyond description was man's Eden home. Beauty of which the sinful heart of man can not now conceive adorned the earth everywhere. Beautiful shrubs, and delicately-tinted and fragrant flowers were seen on hill and dale, by river and lake. In the garden was "every tree that is pleasant to the sight, and good for food." Gen. 2:9. To all save one, man had free access. He could pluck the fruit of the tree of life, and "eat, and live forever." Everything teemed with joyous, happy life. There was nothing to mar the happiness of the race. Sin, with all its terrible results, was unknown. Then, as a reminder that He was the Sovereign and Creator of all, the Lord made the Sabbath, and gave it to man as he stood in his primeval innocence in his Eden home. Gen. 2:1-3.

But to-day how changed the scene! Because of disobedience a remorseless tyrant reigns in the earth. In the midst of the garden the Lord reserved for Himself one tree, and commanded man not to touch it. "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. But man disobeyed this injunction of his Creator; he took of the forbidden fruit, and ate. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Rom. 5:12. As a result of this transgression we see the seared touch of the pitiless foe—death—upon all creation. His relentless clutch none can escape.

## God not Surprised.

Eat and die was an irrevocable decree. "The wages of sin is death" (Rom. 6:23)—eternal death, and separation from God. The very day man disobeyed God, and ate of the tree of the knowledge of good and evil, the sentence of death passed upon him. But sin did not take God by surprise, and find Him unprepared for the terrible emergency. It was foreseen in the councils of eternity, and a plan was formed to meet this crisis of the universe. In solemn compact the Father and His Son had agreed that, in the event of sin entering their domain, the Son would give Himself to meet the claims of the broken law. When man sinned, that very day Christ gave Himself a ransom for all. The only-begotten Son of God stepped into the yawning chasm, and received the stroke; the sword of justice fell, and He became the Victim, the "Lamb slain from the foundation of the world." Rev. 13:8.

## What Man Lost by Sin.

Man lost his innocence, his home, *his life*. He forfeited all through transgression. We may well believe that there was sorrow in heaven while Jehovah said, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore Jehovah God sent him forth from the Garden of Eden to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

How vain to talk, as some do, of sinners living forever in torment. No man, without Christ, can live forever. That man might not eat, and live forever, was why God sent him forth from the garden. None have since passed that sword of flame, and sin, bless the Lord, is not immortalized. "He that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

## The One Hope of Life.

But in the Gospel there is hope for all. "Who saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the Gospel." 2 Tim. 1:9, 10. Two things, life and immortality, are brought to man



"He is not here, but is risen."

through Christ. "He that believeth on the Son hath eternal life." John 3:36. "The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly." "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life." John 10:10, 27, 28. "He that hath the Son hath life; he that hath not the Son of God hath not the life." 1 John 5:12. God, through Christ, gives us life now, that we may serve and obey Him. Through faith we can now lay hold upon eternal life. "The gift of God is eternal life." Rom. 6:23.

The gift of immortality will be bestowed upon the righteous only at the resurrection of the just. When

the Lord is revealed from heaven with all the angels of His power, He "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Phil. 3:21. "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

## We Have a Wonderful Saviour.

He is worthy of our worship. He is the Creator, the Law-giver, the Redeemer, the Life-giver. He was associated with the Father in the creating of the worlds. It was His voice which evoked order from chaos, and brought into existence all the worlds which shine in the unmeasured regions of space, which, from the top of burning, quaking Sinai, proclaimed to quailing humanity the precepts of the

Decalogue (Neh. 9:12-14).

It was His finger that traced the imperishable precepts of this law on the enduring stone. Ex. 31:18. This same heavenly One, when man was lost, "without hope," laid aside all the glory of heaven, and came to dwell in the cold, barren regions of a sin-cursed earth, where the very atmosphere was tainted with the miasma of iniquity, and the world, once fair and beautiful, was devastated by the awful ravages of the cruel monarch, Death, and used only as a burial-ground for the victims of Satan's merciless hate.

He did all this because He loved the sinner. With an unwavering faith He met the foe, and vanquished him. He voluntarily went down into his stronghold, the grave, to cope with him who has the power of death, and, in open conflict with the powers of hell, He wrenched from Satan the keys of Hades, and came forth a victor. He was stronger in death than the enemy. Since His ascension He has sent back from the throne of omnipotent power the cheering words: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. Let Satan now do his worst. Let him lock within the embrace of death our loved ones. The key to their prison house is in safe hands. Ere long He who holds the key will come, and, bursting the gates of the tomb, will set the captives free.

## Man's Hope Is in the Resurrection.

When the Life-giver shall come, His voice will pierce the long galleries of death's funereal abode, and millions of captives who sleep "in Him," will come forth from the bursting graves, and, with the living righteous, meet the Lord in the air. Well has Bishop Thomas said:

"I have sat silent and solitary in my closet, and thought over, one by one, my Saviour's miracles; I have pictured to my mind the Almighty, moulding

(Concluded on page 14.)



# CHRIST REVEALED IN THE SABBATH

By ALONZO T. JONES

IT is written: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." There is, therefore, that about the Sabbath by which he who hallow it may know, not only that the Lord is God, but that the Lord is his God. But to know God is to know not only *that* He is, but also *what* He is; for His name is not simply "I AM," but "I AM THAT I AM,"—I am *what* I am, I am *that which* I am,—so, that "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him,"—must believe not only *that* He is, but also *what* He is. Therefore as the Sabbath is a sign which God has set, by which those who hallow it may know that He is the Lord their God; it follows with perfect certainty that there is in the Sabbath that by which those who hallow it may find the knowledge of God.

## What There Is in the Sabbath.

Let us, therefore, look at the Sabbath as God made it; and at what the Lord did in the making of it by which it became the Sabbath of the Lord. First, He created all things; then He ceased from His works and rested the seventh day; He then blessed the seventh day; He made it holy, and sanctified it. The Sabbath, therefore, is—

1. The reminder of God as Creator; it is the reminder of His creative power manifested; for it is a sign between Him and His people forever, *because* that "in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

2. In the Sabbath is God's *rest*; "for He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again [He spoke of the seventh day on *this wise*], They shall not enter into My rest." Heb. 4:4, 5.

3. In the Sabbath is God's *blessing*; for He "blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:3.

4. In the Sabbath is God's *holiness*; for He "hallowed" (made holy) the Sabbath day. But it is only the presence of God which makes anything holy. When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:4, 5. That place was made holy ground solely by the *presence* of "Him who dwelt in the bush."

And as it is the presence of the Lord which makes holy; that which made holy the *seventh day*, the Sabbath of the Lord, was the *presence* of Him who rested the seventh day from all His works.

5. The Sabbath has in it God's *sanctification*; because He not only blessed the seventh day, but *sanctified* it,—set it apart unto the holy use and service of the Lord,—that His presence might dwell therein; for it is not merely the transient presence, but the *abiding presence*, the special *dwelling* of God in a place, which sanctifies; for it is written; "Israel shall be sanctified by My glory;" for "I will dwell among the children of Israel, and will be their God." Ex. 29:43 (margin), 45.

Thus connected with the Sabbath there is the creative power of God; the rest of God; the blessing of God; the presence of God which makes holy; and the continuing, dwelling, presence of God which sanctifies.

And all this is precisely, and in order, what is found in Christ by the believer in Jesus.

## Christ in the Sabbath.

God's rest is in the seventh day; and God's rest is in Christ. It is impossible for God's rest to be in antagonistic places; for as with God "there is no variableness neither shadow of turning," God's rest is the same wherever it may be. Therefore, God's

rest being ever the same, God's rest in the seventh day, and God's rest in Christ, is precisely the same rest. And this, being impossible to be in antagonism, is in perfect unity, and therefore demonstrates that *the Sabbath is in Christ* and *CHRIST IS IN THE SABBATH*.

## God's Promises to the Believer.

The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign, and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against: and all, "that the thoughts of many hearts may be revealed." Luke 2:34, 35. Yet ever He is indeed "the glorious Lord" (Isa. 33:21); and ever "His rest," His Sabbath, is indeed "glorious." Isa. 11:10.

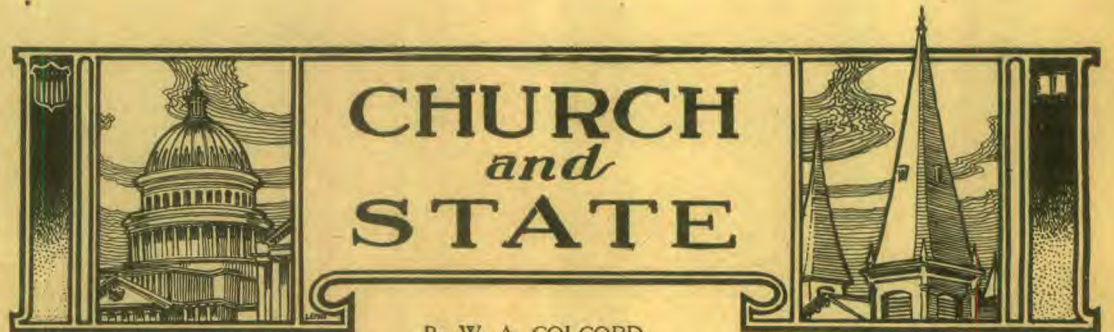
"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest." "And hallow My Sab-

baths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." "The seventh day is the Sabbath of the LORD thy God."

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

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



By W. A. COLCORD

THE church and the state are two institutions ordained of God for important ends. Both exist and are necessary because of sin. Each occupies a real field and fulfils a mission peculiar to itself. While doing their heaven-appointed work, neither conflicts with the work and mission of the other. On the contrary, each, in doing its appointed work, is indirectly a help to the other.

When sin entered the world, selfishness and death entered. To restrain men from carrying out their selfish natures, civil government was ordained. To save men from final ruin and eternal death, the church was instituted.

That the well-disposed may know what they may do, and the evil-disposed what they must not do, laws must be formulated, and order maintained in the world.

That all may know that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," the Gospel must be preached unto men.

The church, therefore, is God's life-saving agency in the world.

The state is His law and order society.

The church saves men from sin.

The state protects men against crime.

The church saves from eternal destruction.

The state saves from temporal despoliation.

As a warning against sin, the church proclaims the wrath of God and final and eternal destruction.

As a warning against crime, the state sets forth the terrors of the law and temporal punishment.

As an incentive to holy living, the church holds forth the cross and the crown.

As an encouragement to civility and a law-abiding life, the state promises liberty, peace, and protection.

To convict of sin and convert the soul, God has placed in the hands of the church "the sword of the Spirit, which is the Word of God." Eph. 6:17.

For the punishment of them that do evil, and as a terror to evil-doers, God has placed in the hands of Cæsar the sword of steel. "He beareth not the sword in vain." Rom. 13:4.

Stating the object of His mission, and thus of the church, Christ said: "The Son of Man is not come

to destroy men's lives, but to save them." Luke 9:55. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

As the basis of civil government, immediately after the Flood, God laid down the law, "Whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6.

The church preaches the Gospel.

The state administers civil law.

The church is the pillar and ground of the truth.

The state is the protector of human rights and the bulwark of society.

In the performance of its work, no carnal weapon has been vouchsafed to the church. When Peter took the sword, the Lord told him to put up again the sword into its place. Matt. 26:52.

The state in its work may use force. Its officers bear not the sword in vain.

The ambassador of Christ is to preach the Gospel "with the Holy Ghost sent down from heaven." 1 Peter 1:12.

The civil ruler is "the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4.

As the church can not rightfully use the power of the state for the furtherance of its ends, neither can the state properly, by its own power, attempt to accomplish the work of the church. Each has its specific and God-given work, and has been given its proper and appropriate means of accomplishing it.

Each should recognize the presence and rightful domain of the other. The church is to teach every soul to "be subject unto the higher powers," to "honor the king" to "be subject to principalities and powers, to obey magistrates," and to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Rom. 13:1; 1 Peter 2:17; Titus 3:1; 1 Tim. 2:2.

On the other hand, the officers of the state are sent, not only "for the punishment of evil-doers," but "for the praise of them that do well." 1 Peter 2:13, 14; Rom. 13:3.

While there is to be no marriage or alliance between the two,—no bartering of the power and in-



fluence of the one for the power and influence of the other,—each, in doing its appointed work, is a help to, and support of, the other.

Such, in brief, is the model church and the model state.

## ADVENT SONG.

Thou art coming, O my Saviour!  
Thou art coming, O my King!  
In Thy beauty all resplendent,  
In Thy glory all transcendent,  
Well may we rejoice and sing!  
Coming! in the opening east  
Herald brightness slowly swells.  
Coming! O my glorious Priest;  
Hear we not Thy golden bell?

Thou art coming! Thou art coming!  
We shall meet Thee on the way,  
We shall see Thee, we shall know Thee,  
We shall bless Thee, we shall show Thee  
All our hearts could never say.  
What an anthem that will be,  
Ringing out our love to Thee,  
Pouring out our rapture sweet  
At Thine own all-glorious feet!

Thou art coming! Rays of glory  
Through the veil Thy death has rent,  
Touch the mountain and the river  
With a golden, glowing quiver,  
Thrill of light and music blent.  
Earth is brightened when this gleam  
Falls on flower and rock and stream;  
Life is brightened when this ray  
Falls upon its darkest day.

O the joy to see Thee reigning,  
Thee, my own beloved Lord,  
Every tongue Thy name confessing,  
Worship, honor, glory, blessing,  
Brought to Thee with glad accord.  
Thee, my Master and my Friend,  
Vindicated and enthroned.  
Upon earth's remotest end  
Glorified, adored, and owned!

—Frances Ridley Havergal.

## THE EARTH.

- THE earth "shall wax old." Heb. 1:10, 11.
2. "The world [cosmos, arrangement] passeth away." 1 John 2:17.
  3. "The works that are therein shall be burned up." 2 Peter 3:10; Mal. 4:1.
  4. The time "when the Lord Jesus shall be revealed." 2 Thess. 1:7-10.
  5. The Lord's people look for "a new earth, wherein dwelleth righteousness." 2 Peter 3:13.
  6. The apostle John had a vision of this "new earth." Rev. 21:1.
  7. "The wicked shall not inhabit the [new] earth." Prov. 10:28-30.
  8. The wicked shall be "cut off." Ps. 37:22, 34.
  9. But the Lord's people "shall inherit the land, and dwell therein forever." Ps. 37:9, 11, 18, 22, 29, 34; Matt. 5:5.
  10. The new earth will be the old earth purified; for "He that sat upon the throne said, Behold, I make all things new." Rev. 21:5.

I AM afraid we can not hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming. The shout shall be heard, "Allelujah! allelujah! the Lord God Omnipotent reigneth!" For that day do I look; it is to the bright horizon of that second coming that I turn my eyes.—Charles Spurgeon.

NO MAN can be blind to the truth that the return of the Lord is the great hope of His church—that toward this glorious fact our minds are to be continually turned. In the thought of it is our highest joy.—Rev. W. H. Aitkin.

## Blessings of Sabbath Observance



By CLARENCE SANTEE

THE Sabbath is one of the two institutions in this earth of ours that have come down to us from the other side of the bonds of sin. The Sabbath, and marriage, were given in Eden.

It was Christ who laid the foundation of the Sabbath by resting from His great and inconceivable work of creation. We are sure that Christ had a part in the work that, when completed, called for a Sabbath, because the Scriptures declare, "He was in the world, and the world was made by Him, and the world knew Him not." John 1:10. Again, speaking of God, we read, "Who created all things by Jesus Christ." Eph. 3:9. There can be no stronger statement than that found in Heb. 1:1, 2.

There is one more question that may confuse some person as we consider Christ in the blessings of the Sabbath. In Gen. 1:1, it is stated that "God created the heaven and the earth." If God created these things, how can it be said that Christ created them? Answer: Christ inherits the names of His Father. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Heb. 1:4.

Speaking of the One who shall take the throne of David (Isa. 9:6, 7; Luke 1:31, 32), we read, "His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Christ then, is called God; and He was the active agent in creating "all things." He who created all things, rested "from all His work which He had made." Gen. 2:2. This rest "from all His work" made it His rest day, or "Sabbath day," as Sabbath means rest. He therefore says, "The Son of Man is Lord also of the Sabbath." Mark 2:28. This, then, is one of the blessings of Sabbath observance, to know that we are following "in His steps." He also "blessed the Sabbath day." Ex. 20:11, last part; Gen. 2:3. Christ blessing the Sabbath day made it His "blessed" rest day. The blessing of Christ, in the Sabbath, rests upon all who, following "in His steps," enter into His rest.

In resting with Him a man must cease "from his own works, as God [Christ] did from His." Heb. 4:10.

There has been a serious failure to receive the blessing of Sabbath observance, by seeing in the Sabbath merely a physical rest from the strain of the week. We have heard speakers give statistics, hoping to prove that there is a financial gain to the Sabbath-keeper, because of his physical ability to accomplish more after the rest. We believe the blessing of the Sabbath can never be shared by the man who is looking for the physical rest, that he may be stronger to labor in days to come. The question of physical weariness or condition in any way, comes not into the Sabbath rest.

Christ gave the example of true Sabbath-keeping. If we get the blessing of that rest, it must be by entering "into His rest." It becomes then a question of importance to know the nature of that rest, or, it is evident that we can not enter into it. He did not rest because of weariness. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. If weariness did not cause the rest, there must have been some object, or design, toward which to look, as the recurring Sabbaths should come to His creatures. Christ, who made the Sabbath, said, "The Sabbath was made for man." Mark 2:27. The blessing is for man.

Christ gave the Sabbath that man might know Him. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know

that I am the Lord that sanctify them." Eze. 20:12. "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Verse 20. How different this from the idea of the Sabbath being given for physical rest. The physical is renewed in the Sabbath only as it responds to the quickened and renewed mind which contemplates in this "sign," this pledge of the Lord, the glad and blessed assurance that He who finished the work of creation, will also perform a complete work in itself. Paul testifies of this when he says, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

So, while here, surrounded by cares, perplexities, doubts, until the heart is almost overwhelmed, the Sabbath returns, and with it the remembrance that this blessed institution, which came from no human hand, still points to Him as the Lord, unwearied, "upholding all things by the word of His power," who "giveth power to the faint," and who gives the pledge of the power of the universe to the weakest of His creatures that, resting in Him, they shall prevail. These are some of the blessings of true Sabbath observance. But there are more.

To-day, the great mass of mankind have forgotten the true God. They have no conception of Christ. They are idolaters, worshiping the creature instead of the Creator. They turn to the sun, the moon, the stars, to the creatures of this earth, for help. Paul, speaking by the Spirit of God, says this idol worship is simply the worship of devils. 1 Cor. 10:19, 20.

Against all this flood of darkness, the Sabbath has been upreared, an everlasting memorial of the true God who "made heaven and earth, the sea, and all that in them is." No man can forget God until He forgets the true design of the Sabbath.

The Sabbath points to the God of a finished creation. "He rested and was refreshed." He contemplated with restful satisfaction His finished work. Then, as we enter into His rest, our souls are linked more closely with Him who upholds it all. Are we tempted to worship the sun, the Sabbath points to Him who made the sun. Do we turn to the moon, it points to Him who decreed the moon "to rule the night." Do we turn to the stars, they also are servants dependent upon that "word" which called them into existence.

The Sabbath, the everlasting sign of the true Creator, kept with Him who made it, and who alone is to be seen in it, will be a tie that can not be severed by foes, nor the combined powers of darkness, binding the creature to his Creator.

The Sabbath finds its power, its fortress, in Christ within by faith, in the depths of the heart. Its peace, its calm, no outward confusion can disturb.

One may, it is true, keep its hours, and yet, not find the Sabbath of rest. The Jews clamored for the Sabbath while plotting the death of Him who made it. They had a Sabbath with no Christ in it. But separate the object for its observance,—to "know" Him as "Creator," "Redeemer," "the Lord that sanctify" you,—from the hours that compose the Sabbath, and it becomes an empty husk, from which the grain has been taken.

Those who rest their Sabbath observance upon the decrees of men, will find outward conditions continually crossing their Sabbath calm, and will be led to seek civil power to enforce quiet, that they may have rest.

Those who receive the Sabbath from the Lord,—the knowledge of Christ as the great power of all, creating anew the image of Christ in the soul, will have no need for the puny arm of flesh. The power of God is theirs; the sign of His acceptance is in the depths of the heart, and this is a field where man's tribune, or armed hosts, are powerless to invade.





## HOW GOD'S SIGN HAS BEEN IGNORED

By J. A. L. DERBY



### The Sabbath for All.

IN the very beginning of human history, the seventh day was set apart for a holy use. Mankind were so to regard it. Gen. 2:3; Mark 2:27. It was not, however, made obligatory on sinners; for the Word of God clearly says that "the carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7. No such person could possibly keep the day holy, as the commandment requires. Ex. 20:8. It was and is intended only for the people of God—the righteous. Eze. 20:12; Heb. 4:9. Yet we have just said it was intended for mankind—all men. It was given to Adam as the head of the race, and Jesus expressly states that it was made for *man*. Mark 2:27.

The reconciliation of this paradox lies in the fact that God purposed the righteousness of all. 2 Peter 3:9; 1 Tim. 2:4.

### A Cause of Astonishment.

But, in looking over the practise of mankind from Adam till to-day, we find only a limited portion of the race even pretending to regard the seventh day as sacred. This fact has forced itself on almost every person that has given the subject of the Sabbath a moment's thought. Furthermore it is a fact that ought to cause astonishment,—the Lord of the universe leaving with man a memorial of all that He is in Himself, as Creator, and of all He is to man as his Redeemer; and the recipient of the precious gift seeming to ignore it almost utterly! Strange expression of loyalty or love! Has mankind done this wilfully?

For what does the name "mother" stand? For all that wealth of sympathy, self-devotion, self-sacrifice, love; for days of care, nights of watching, gentleness, tenderness, prayers, counsel, and never-failing, anxious concern. Suppose now the world were without water, and some mother-power should give a ceaseless supply, saying, "Take this and use it as a token of myself." Who would intentionally labor to cause the world to forget so sacred a memory?

Yet God is to man infinitely more than mother, and has left him a sign of all that is implied in "the Lord thy God." For it is said, "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20. But now we see most of the world—the part we call heathen—with no Sabbath at all; and all the remainder, save a small remnant, honoring false sabbaths—days He never gave as a token of anything He ever did. The Scriptures are witness.

### Why the Ingratitude, the Dishonor?

Has man shown this monstrous ingratitude? To know mother, was to love her. To know God is to love Him. No one can stand against a vision of God. At sight of Him who is love, the heart melts. No spirit so stubborn, so rebellious, but it changes to joyous, enthusiastic devotion and loyalty the instant God, in all the fulness of His attributes, is seen. No *argument* of reason can withstand *character*. So indeed His people are *witnesses*, and not *defenders*.

Why, then, the universal dishonor to God's sign? "An enemy hath done this," for man could not; an enemy who would not that man should know God. From the beginning Satan has sought to deceive mankind regarding the character of God. And, alas, the record is, He "deceiveth the whole world." Rev. 12:9. What if the world had retained the Sabbath? Every seventh day would have brought to mind the memory of what God is to us—Creator and Redeemer, with all this includes. Thus it would have kept alive in the earth the knowledge of God

—whom to know aright is life eternal. O, that the sinning ones would determine to be deceived no longer? Only a perverted idea of God can keep one from loving Him. Shall it be said that we loved to be deceived—loved falsehood more than truth, darkness more than light? What a fearful arraignment of reason!

### Satanic Methods.

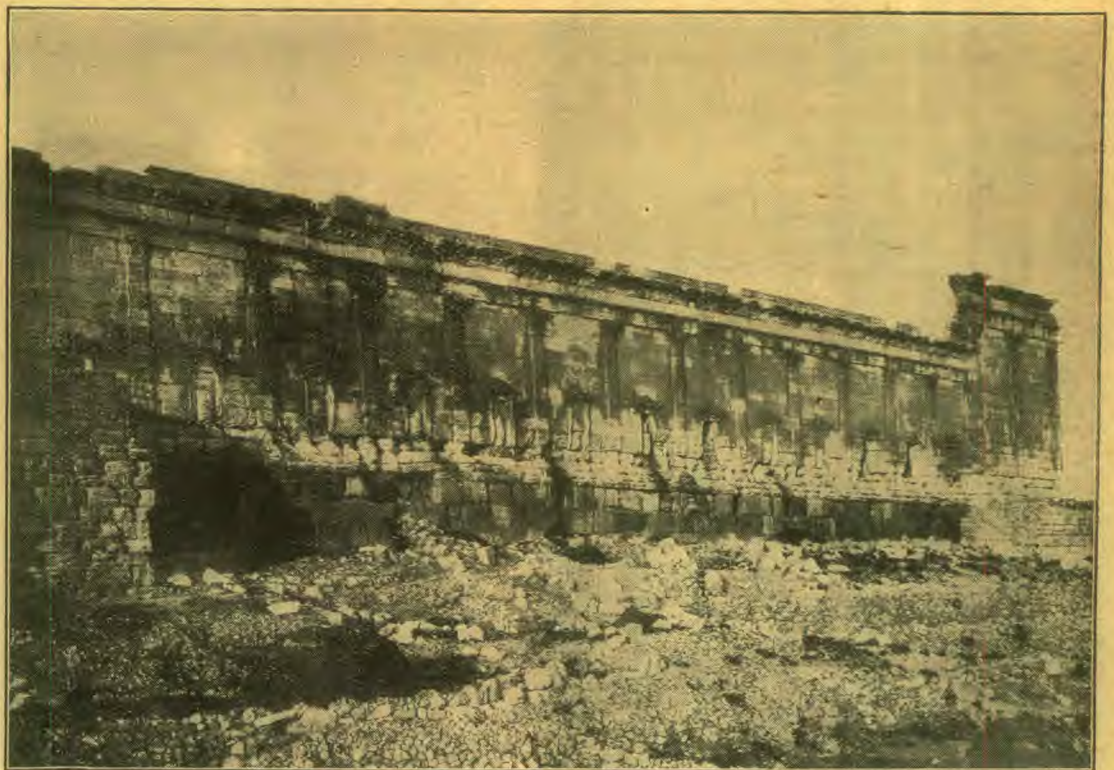
Let us note some of the windings of the "old serpent's" path as he has led the race to ignore or dishonor God's holy memorial. Perhaps no clearer illustration can be given of the subtle power of "the spirit that now worketh in the children of disobedience" (Eph. 2:2) to lead them captive at his will (2 Tim. 2:26). For it must be remembered that the great adversary has not set himself up in open and avowed opposition to what is right; that is, to the commandments of God. We do not, for example, find a moral code like the Decalogue, proclaimed by Satan as superior to the law of God. We do not find a religion published as the religion of the devil, with its churches, propaganda, sabbath, openly declared to be the rival of the service of God. Not at

true God. Even a child's *curiosity* will sooner or later be aroused to know the origin of the Fourth of July. Curiosity is the first step toward knowledge. But the heathen have *nothing whatever* to arouse even curiosity in a direction that can lead to a knowing of the true God—that is, to His sin-pardoning attribute. Nature testifies of power and divinity, but not of atonement.

### Church Instead of God.

Now suppose we carry to such poor souls the first day of the week as their Sabbath. When they inquire its origin, what must be pointed out as their Saviour? A *church*; for every one acquainted with his Bible knows that the only authority for Sunday observance is a church. God never blessed, sanctified, hallowed, set apart, or rested, on Sunday. It lacks every element of the Sabbath.

It will be seen how peculiarly fitting it is that the institution which substituted Sunday for the Sabbath, places salvation in the *church*. The babe must be christened by the church; the child confirmed in the church; Sunday observance consists in attending church; marriage is no marriage if not



Ruins of Ancient Sun-temple at Palmyra.

all. But instead of this we find all sorts of creeds, doctrines, and religions purporting to be the *true worship of God*. Nearly every false religion, without exception, is not an avowed *rival* of the worship of the true God, but is a *perversion* of such worship, claiming to be no perversion, but the true way.

Perversion is Satan's great method of deceiving mankind. But the important point is, that all this is wrought *through* man himself. Such is the power of the enemy of souls over the minds of men that his artful suggestions are made to appear reasonable and right. In modern phraseology, the person under Satan's control is morally hypnotized. So with God's great sign of His creative and redemptive power, little by little it was lost sight of, or displaced by some false day. To be *without* the Sabbath is heathenism; to observe a wrong day, apostasy; to keep the right day in the wrong spirit, covert rebellion and mockery. The heathen have no positive, that is, no arbitrary, institution significant of the

solemnized by the church; the soul is safe if it receive the last rites of the church; and, finally, the graveyard must be owned by the church. This is church-salvation; not salvation by faith in Jesus Christ. Thus has Satan, by causing men to ignore the true sign of the source of redemption from sin, led them to place their hopes in that wherein is no salvation; for "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

### A Masterpiece of Satanic Ingenuity.

The study of the historical aspect of Sabbath perversion is the study of a masterpiece of Satanic ingenuity. The substitution of Sunday for the Sabbath was the sign of the finished work of apostasy in the early Christian church, as the Sabbath was the sign of the finished work of creation. It was Satan's proclamation that the mysterious workings of his iniquitous purposes to abolish the knowledge of



the character of God, and the true way of salvation, had been crowned with success. Every principle of real Christianity had been perverted to construct a counterfeit having the *form* of godliness, but whose power is *self*.

Thus the world came to have as complete an illustration of the character of Satan as can be made from human material. And to this system of Satanic self-exaltation and self-salvation by use of church forms, he must come who looks for the significance of the Sunday sabbath. This is the philosophy of that historical development known as the church of Rome, whose history is summarized in the second chapter of 2 Thessalonians. Let the honest inquirer turn and read it there.

Three ways were open by which the enemy of God and man might obscure the meaning of the Sabbath;—to abolish the day altogether, as we find in heathenism generally; to substitute another day, as was done by the apostate early church; to retain the day, but make it a saving ordinance, as do Jews and some other seventh-day observers. That the tradition concerning the Sabbath was preserved even among some practically heathen nations until long after the founding of Babylon is proved by ancient Chaldean tablets dug up in recent years. But even the tradition died out in most of the world, centuries before Christ. Only the comparatively small nation of Israel retained the day. But even among them it came to be so much disregarded that special admonitions had to be sent them through the prophets Isaiah, Jeremiah, and Ezekiel. See Isa. 58:13, 14; 56:2-7; Jer. 17:21-27; Eze. 20:12, 20. Finally, as forewarned by Jeremiah (chapter 17:27), they were carried away into captivity to Babylon. 2 Chron. 36:21.

#### Over-Observance.

After the return from this captivity, remembering what had been the reason of their exile, a rigid observance of the law of God was determined on. Neh. 8:1-12:10:31. The enemy of that law, finding he could no longer cause its neglect, devised a new plan—he pushed them on in their strictness until it resulted in fanatical over-observance. The rabbis loaded it with fanciful opinions of its import, which had little or no reference to the true one, and with oppressive ceremonial restrictions, as that it was unlawful for one to catch a flea on the Sabbath, unless it was actually biting him, or to eat an egg that had been laid on that day by a hen kept for its eggs only. Geikie compares this mass of senseless prohibitions to a mountain suspended by a thread. No wonder that when Jesus came as the very embodiment of the true Sabbath idea, He was persecuted. Matt. 12:1-13; John 5:10, and kindred texts. "He was in the world, and the world knew Him not." Thus was this great symbol again ignored. Then came the apostasy in the church, which we have mentioned, as Paul, in his letter to the Thessalonians, had foretold.

#### A Final Perversion

remained to be accomplished through this falling away, not this time the **abandonment** of the Sabbath, nor its Pharisaic observance, but the putting in its place of another day. This had been seen in prophetic vision, even as far back as the time of Daniel. The Sabbath is a part of the law of God. None can change that law except its Author. There is not one word of Scripture indicating such a change in the Ten Commandments. It follows that any power capable of really changing God's law must be greater than He. To displace the Almighty was the original aspiration of Lucifer. Isa. 14:12-14; Eze. 28:14, 15. For this fallen cherub to show his superiority to God, he must change His law, or lead men to think he had done so. This is what Daniel the prophet foretold. Dan. 7:25. It was not, however, to occur in his day, but when Rome, the fourth great kingdom mentioned in this chapter, should be divided. Verse 20.

The simple facts of history confirm the prophecy. But Rome at that time was literally the capital of the world; its power and influence filled the world. It is readily seen, therefore, why this was the capital city of the prince of darkness, the god of this world. 2 Cor. 4:4. Rev. 2:13. It was here Satan built up his spiritual kingdom on earth. There is no reason to believe that his seat has ever

been moved from Rome. It is still, so far as we know, the center of his authority. But since it was this very authority that thought "to change the times and the law" (Dan. 7:25 R. V.), by substituting Sunday for the Sabbath, it follows that the former day was intended by him to be a sign of his power, as the Sabbath was a sign of the power of God. Thus we see to what a travesty on true worship the great deceiver has led the children of this world.

#### For What His Plot Has Been Laid.

"Thus your fine logic makes us all devil-worshippers," objects the keeper of the first day of the week. In form, **even so**, being deceived; in spirit, only so by persistence in the error after the deception is unmasked. But it is for this final *denouement* that the enemy's whole plot has been laid. Having got Christendom to accept a falsehood, he fortifies it with prejudice and passion, with financial interests, social and legal obligations, and with intimate worldly considerations of all sorts, so that when the grand issue, distinctly pointed out in the prophecies, does come, as he knows it will, he hopes to hold the world in a state of actual, conscious loyalty to himself. Dear reader, if to you the scheme has been laid bare, for you this is the hour of test. Only an inculcating love of truth can avail you now.

Remember the word: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; . . . whose coming is *after* the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because *they received not the love of the truth* that they might be saved. And *for this cause* God shall send them strong *delusion*, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:8-12.

And the conflict deepens even now, for the old dragon is gone forth with great wrath, knowing that he hath but a short time;—gone forth "to make war with the remnant of her [the church's] seed, which *keep the commandments* of God, and have the testimony of Jesus Christ." Rev. 12:17. "And he causeth all, both small and great, rich and poor, free and bond, to *receive a mark* in their right hand, or in their foreheads." Rev. 13:16. The right hand is the symbol of *labor*; the forehead, the sign of *belief*. The present agitation for Sunday laws is, in the light of prophecy, nothing but the adversary's effort to *enforce* his sign. To whom, O reader, will you prove loyal?



## WEALTH and WAGE

### LABOR REDUCED TO SLAVERY

BY WILLIAM N. GLENN



**I**N the beginning capital and labor were on an equality. The capital—the land, the air, and the sunshine—needed the application of labor to produce the best results in products; and, of course, labor would have been powerless without the capital. In course of time, however, the principles of selfishness and covetousness wrought a perversion of the true relationship of capital and labor.

These principles were of Satanic origin, and were transplanted in the human heart when man yielded to the influence of the tempter, choosing to be actuated by his nature rather than by the wise arrangement devised by the Creator. Some men imbibed more of a spirit of covetousness than others; and some were endowed with more ability to accumulate, and less scrupulousness as to methods, than others. These traits being dominant gave them an advantage over their fellows in the matter of adding to the natural proportion of capital; and the cultivation of such characteristics added more and more to the disposition to accumulate wealth, and to take advantage of those who were not so disposed, or had not the cunning to get gain for themselves or to resist the selfish methods of others.

Some men were inclined to look forward to future results and possibilities of deal, while others were content with daily necessities. It became necessary for the first class to obtain help, and the second class were deluded by the present gain of a daily wage instead of caring for their own proportion of the God-given capital. Such a lack of appreciation of the capital that came to them naturally, and by the wise providence of the common Father, would soon lead them to dispose of it for what would seem a present advantage. Having disposed of their patrimony, their dependence upon others for the privilege of labor for wages, in order to procure a living, was established.

While labor and capital are interdependent, the laborer, when isolated from his natural capital, realizes a burden of dependence, because his daily bread is dependent upon his daily wage instead of the union of his labor with capital of his own. The wage he can not get without the consent of some "capitalist" or "employer." The employer may be dependent on the labor of others in the care of his accumulated wealth, but as long as he has his original capital and his individual labor he need not

be dependent on others for his living. It is this comparison of the two situations that shows conclusively the disadvantage of the man who trusts in wage-earning labor alone for the necessities of life.

The absolute dependence of the man who—by choice or by accident, by education or by instinct—has become permanently fixed as a laborer without capital, is aptly illustrated in the parable of the laborers in the twentieth chapter of the Gospel by Matthew. The illustration of this particular point is merely incidental, but it is forcible, nevertheless. The man who was in search of laborers went to the usual place several times during the day, and found some each time. Even at the eleventh hour he found some standing idle, and said to them, "Why stand ye here all the day idle?" And they answered, "Because no man hath hired us." What could indicate a more dependent condition? Nothing to do because no man hired them! no place where they could work without permission!

Such a condition came about naturally when men began to part with their natural capital, and to sell their segregated labor to men who were covetous enough and shrewd enough to gather in the capital of those who would dispose of it. It was but natural for the half-equipped class to become the servants of the doubly-equipped class. The one class being half-armed, and the other class doubly-armed, the result was inevitable. From the condition of hired servants it was but natural to further degenerate into bond-servants.

And this all came about through the want of appreciation of God's gift of capital in abundance for every one. The want of appreciation led to the wanton disposal of it to others, and finally to the slavery of labor thus wantonly bereft of independent occupation. The control that the capital class thus gained over the wage-earning class—over those whose main dependence is wage-earning—resulted in the gathering of the latter class into companies, colonies, villages; and eventually there grew the large cities, with the one class in luxury, and the wage-earners grading down to straitened circumstances, and those whom no one hires, or who do not even want to hire, in penury and suffering. Such is the result of selling a birthright for naught in the beginning.



## HOW GOD HAS HONORED THE SABBATH

By S. N. HASKELL

**T**HE Sabbath is a memorial of God's creative power. It is also a memorial of the redemption wrought by Christ. It was given at the close of the creation week. God completed the work of creation on the seventh day. In this He laid the foundation for the Sabbath. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all His work which God created and made." Gen. 2:3. God placed in the day His own sacred rest. He then blessed the first seventh day which He had measured out of eternity. This blessing pertained to the seventh days that would follow, for the day upon which He rested was past. He also sanctified it or set it apart for a holy and religious use. Thus the Sabbath was made for man by God's first resting upon the seventh day; second, blessing it; third, setting it apart for a holy use.

The work of creation was the work of God through Christ; for God, Christ, angels, Adam and Eve were present when the first Sabbath of earth was instituted; for when He "laid the foundations of the earth, . . . the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7.

Two thousand five hundred years later, when Father and Son spoke the Ten Commandments, the Sabbath was placed in the very bosom of the Decalogue. Myriads of angels in glory were present. The very mount was sanctified. Thus Moses describes the scene: "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of holy ones; from His right hand went a fiery law unto them. Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy words." Deut. 33:2, 3. Here again the Ten Commandments, with the Sabbath as the center of the law, were associated with God, Christ, angels, and His people whom He loved.

Another most remarkable Sabbath observance was at the death of the Son of God. After redemption's plan had been carried out, and Christ, in dying, had said, "It is finished," He was taken down and placed in Joseph's new tomb, where He rested the Sabbath day from the work of redemption. There was grief among those who loved Him on earth, but there was joy in heaven. The fate of Satan was sealed, and the promise of a restored creation was secured beyond a doubt. The salvation of a redeemed race was eternally secured. God and angels saw this, and ever after these events were to be indelibly linked with the observance of the Sabbath.

The disciples saw how His body was laid, and they returned and prepared spices, and while their Lord rested in Joseph's new tomb, they were in their homes and rested the Sabbath day according to the commandment. Here God, Christ, angels, and the disciples were in harmony in keeping the Sabbath. Thus the seventh day became a memorial of redemption as it was of creation. Christ became the Redeemer, because He was the Creator. "In whom we have redemption through His blood, even the forgiveness of sins." "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:14, 16, 17.

The remnant of God's people are recognized as commandment keepers. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." During the time between creation and the giving of the law on Mount Sinai, the importance of observing the Sabbath had been lost sight of; but the events that took place on Sinai's mount, the speaking of

the law, placed the Sabbath in its proper relation and restored it to its proper place.

The failure of the fulfilment of the promise made to the Jews, of the city remaining forever if they would observe the Sabbath, shows that the true keeping of the Sabbath was lost. Jer. 17:21-27.

One object in the life of Christ was to restore the Sabbath, its original sacredness, and He left a company keeping the Sabbath according to the commandment.

We again pass over a period of nearly two thousand years, during which time the "man of sin" has thought to change times and laws. The seventh-day Sabbath has been replaced by a spurious day which God never blessed nor required man to keep, but the remnant of God's heritage is found observing the Sabbath, keeping all of God's commandments.

The prophet Isaiah, looking down through the Dark Ages through which the church passed, uttered the following prophecy: "Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of a stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people. For thus saith the Lord: . . . The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:1-7. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58:13, 14. God has honored His day; shall not we honor it?

### SIN'S HARVEST.

By C. M. SNOW.

The shades of sin are length'ning  
Over the dark'ning land;  
The sun of the day is setting.  
The silently slipping sand  
Runs lower each passing moment,  
Sinks swifter in the glass—  
We're viewing the last of the harvest.  
As the ominous moments pass.

The sun of the day is setting,  
And silently, swiftly, soon,  
They reap the last of the harvest  
By the lingering harvest moon.  
There'll be no other sowing,  
No other planting year;  
The old earth nears her Sabbath,  
The harvest of God is here.

Six thousand years of sowing,  
Six thousand years of sin,  
Six thousand years of sorrow,  
Bring all their reapings in.  
The Books of God are closing  
Their record of the years—  
For some, a home in glory;  
For others, bitter tears.

### A VITALLY IMPORTANT QUESTION.

**O**NE of the most important questions before the world to-day is the Sabbath question.

This statement may be ridiculed, but ridicule will not change the fact. Priest, preacher, publisher, and legislator may endeavor to keep the question in the background, but it continually thrusts itself upon the attention of all with ever-increasing persistency. It can not be set aside.

The Sabbath question is important because, among other things, it involves in its comprehensiveness,—

(1) The veracity, not to say infallibility, of Holy Writ;

(2) The authority of God's Word as against tradition and apostasy;

(3) The existence of Protestantism;

(4) The future of civil government.

1. **As Regards the Veracity of Holy Writ.**—Do the Scriptures speak the truth in the account given in Genesis as to the origin of the septenary cycle and the Sabbath? The Sabbath stands there, and in the Ten Words of Exodus 20, as God's memorial of creation, to call to the constant remembrance of His creatures His almighty power, manifest in speaking into existence and form in six literal days the things of Gen. 1:3-31. "He spake, and it was; He commanded, and it stood fast." "By the Word of the Lord were the heavens made." Is the Record true, or shall we believe the fanciful abstractions of evolution, which either deny the Word or explain away its creative power by its hopeless hypotheses? Did God then bring chaos into cosmos in six days by the mighty power of His Word, or did it "evolve" through countless ages?

The Sabbath is the sign between God and His people, that they may not only know that He is God, but that He is Jehovah that sanctifies them. Eze. 20:12, 20. But the Sabbath is nothing to the evolutionist. To hold it as God gave it would be a denial of His hypotheses.

Again and again God encourages the weak and sinful soul to believe that He is able to cleanse, save, and regenerate *now*, and He offers as the proof of this His power in speaking the world from chaos to cosmos. See John 1:1-12; Isa. 42:5; Col. 1:13-19; Isa. 45:17, 18, etc. Does He mean this? Jesus said: "If ye believed Moses, ye would believe Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47.

2. **The Sabbath Question Involves the Authority of God's Word as against the Tradition of Apostasy.**—For only apostasy pleads for tradition; the true will be satisfied with nothing less than the original source. Now the only weekly Sabbath, or Lord's day, which the Bible knows is the seventh-day Sabbath. All Sabbath laws, precepts, promises, and blessings center in that. The Sabbath was constituted, by God's rest, blessing, and sanctification, by which He placed His own presence in the seventh day, a constant pledge of everlasting rest through the power and love of Jesus Christ. Gen. 2:2, 3. Its law is one of the immutable Ten Words spoken by God's voice, written by His own finger on tables of stone. Ex. 20:8-11; Deut. 5:22. It was observed by our divine Exemplar, Jesus Christ, by whose "obedience" to the holy law we are made righteous (Rom. 5:19), and by faith in whom the law is established in the heart (Rom. 3:31). "The seventh day is the Sabbath of the Lord thy God."

Opposed to this is a day which, in the position it occupies in the septenary cycle, could not be a Sabbath, could not be a memorial of creation. It has no authority in the Word of God. It is only by unwarranted inferences, hallowed by tradition, that it is made to *seem* to have any Biblical authority at all; and it is safe to say that if the professed people of God were not now keeping it, they would utterly reject as unworthy of a sabbath basis the insufficient and often contradictory evidence put forth in Sunday's behalf.

Upon the one side or the other of this question the world must choose. One is of God; the other is against Him, whatever it may have seemed or does seem to be to honest, tho uninstructed, thousands. A counterfeit bill never becomes genuine by passing as current money, tho it may have been used as such



by thousands of honest people. Error never becomes truth, however many honest people may have believed it. The Sunday-sabbath, or Lord's day, according to the Bible, God's great Detector, is a counterfeit, a hoary error; and Jesus tells us, "Every plant which My heavenly Father planted not, shall be rooted up." Matt. 15:13. Which shall it be,—the eternal Word of truth, or lying and perishing tradition?

3. **The Sabbath Question Involves the Existence of Protestantism.**—For Protestantism is founded on the Bible, and the Bible only; but when Protestantism knowingly comes face to face with truth, and rejects that truth for tradition, or holds to received tradition in the light of opposing truth, she, by so doing, as Dowling well says, steps down from the Protestant rock, passes the line which divides Protestantism from popery, and can give no valid reason why every doctrine of the Papacy should not be received on the same basis. In this Sabbath question now before the world Protestantism is facing the very question of its existence, and by it she stands or falls.

4. **The Sabbath Question Involves the Future of Civil Government.**—Why?—Because the friends of Sunday all over the world are under various pleas pressing upon the governments of earth, contrary to the teachings of Christ, the duty of the state to enforce the observance of Sunday by law. But Christ's "kingdom is not of this world." Control of conscience and of faith and religion belongs to God alone. Every government that has set itself against truth and liberty in the past has fallen. As long as civil government, however imperfect it has been, has progressed toward liberty, God has suffered it to continue. But when, in the face of light, government sets itself against God, or assumes to act in God's stead, its fall is certain.

By the pressure now being brought to bear upon civil governments, legislators, rulers, local, national, and international, decision must soon be made. Popular governments will go with the prevailing human influence, and this will probably be to enact sabbath laws. But to yield to such demand is death to any government; it is departing from the law of its life. This, in brief, shows the importance of the Sabbath question. O soul, on which side will you stand? Will it be with error, tradition, civil law, and death? or will it be with God and righteousness and truth and life? W.

#### IS IT, AND IS IT NOT, STRANGE?

IS it strange that men should believe God in respect to the Sabbath day? Is it strange that they should turn from past teachings and practises to keep the seventh day, when they know from His Word that God has enjoined the day? Is it strange that the Word of God should be considered of higher authority than the teachings of men? Is it strange that Christians should regard God's law as of more authority than the laws of state, or the dogmas of church? Is it strange that they should follow the example of their Lord in the observance of the seventh day?—Certainly these things should not be strange to the child of God.

But is it not strange that men who have been purchased with the blood of Christ should reject His allegiance? Is it not strange that men whose life has been filled with blessings from God, who have been preserved by God's love, redeemed by the sufferings of His Son, should refuse to obey His law of love, and keep His Sabbath that was made for man, for man's good? Is it not strange that Christians should refuse to walk in the footsteps of Christ? Is it not strange that they should refuse to observe the Sabbath observed by Christ and the good of past ages, when it is expressly commanded of God? Is it not even more strange that "Christians" should prosecute Christians for working and resting on the same day that Jesus did?—It is strange indeed, but all this we see in these our days. Says Jesus, "Ye are My friends, if ye do whatsoever I command you." Says John, "This is the love of God, that we keep His commandments; and His commandments are not grievous."

"Despise not prophesyings."—Paul.



By ALBION F. BALLENGER

THE heat of the furnace was like the sevenfold-heated crucible of Nebuchadnezzar. Through the great air shafts there came a mighty, rushing wind, and it fanned the furnace flames into a fury. Tongues of fire darted through the great mass of limestone and coke and iron ore. Men were unloading into this fiery furnace a kind of rock in which they said was gold and silver. I picked up a glittering piece of ore, and thought I saw gold, but the guide said it was pyrites of iron. "It is not all gold that glitters."

Then we went below, to the base of the furnace. The mighty, rushing wind had fanned the furnace fires to smelting heat, and the coke, and the limestone, and the iron, and the quartz, and the copper, and the gold, and the silver were all a molten sea.

And then I saw a wonder. There were two outlets on different sides of the furnace. From the larger one there flowed a great fiery stream. They told me it was the limestone and coke and iron and quartz. From the smaller opening there ran forth a little stream of precious metals. Substances which had dwelt together for ages in the bosom of the earth, now ran away from each other with a haste that seemed to voice a mutual hate.

The little particles of precious metals that had been scattered through the ore and imprisoned in their rocky cells for centuries now ran together and embraced each other with a speed and sparkle that looked akin to joy. This was the miner's harvest-time.

As I thought upon the fiery furnace, which men call a smelter, and saw how easily they could separate the precious metal from the base, I remembered the precious children of God who are mingled with the base in the church and the world, and I sighed and said, "O, for a divine smelter!"

Then the Lord spake through His Word and said: He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:11, 12. "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire; and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

The Holy Spirit is the Lord's smelting furnace. In it He separates the precious from the base. It purifies the gold and causes it to shine forth in all its heavenly lustre, while it burns up the hypocritical glitter of the dross.

These furnace fires were kindled on the day of Pentecost when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ; but the dross had already been burned out, and the pure gold only shone the brighter amid the glare of the furnace fires. Then the Lord cast into the furnace the Jewish Church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The mighty, rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea, and the pure was separated from the vile, and under God's furnace fires the world was

separated into but two elements,—the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. O, that the church had kept the furnace fires burning at smelting heat! But they were allowed to cool, and the precious and the base are to-day mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.

Yes, it has begun. There is a movement toward the "upper room" among those who sigh and cry for all the abominations which are done in the midst of a backslidden church. There is a crying to God for "power from on high." There is a baptizing of the Holy Ghost. There is a running together of the "free gold,"—of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus that formed on the day of Pentecost. And soon again the whole church and the world will be in the baptistry of God's burning presence, in His latter-day furnace. Forth from its purifying flames will come the church of God, tho only a remnant, without spot or wrinkle or any such thing.

I said the furnace fires had begun to burn. How do I know?—Because I have felt the flame. And I am seeing thousands of men and women in the church to which I belong casting themselves into the purifying furnace of God's Holy Spirit; and I have seen the great Refiner of silver wipe from their darkened faces the wrinkling dross of sin, and leave them shining with holy consecration. And this holy shining is throwing its search-light upon those who are base and vile within the church, and they can not endure the glory; for the separating-time has come, because the Holy Ghost has come; "but who may abide the day of His coming?"

These two elements can not long dwell together under the smelting power of the Holy Spirit. They do not belong together. One is the tried gold of faith; the other is base unbelief; and under the baptismal fires of the Holy Spirit, the man of faith will flee from the Babylon of unbelief, even as Lot fled from Sodom, and there will be a baptized church; yes, a visible church. The Lord left a visible baptized church when He went away, and He declared that the gates of hell should not prevail against that church; and they will not. When He returns, He will find a visible church baptized with the Holy Ghost, without spot or wrinkle, awaiting His return.

There is an ever-increasing procession leading toward the "upper room." Reader, are you one of them? And just as the precious metals obeyed the divine law and left the lighter, baser metal, and ran together, so the gold that is mixed with the base in church and world, under the smelting heat of the Holy Ghost will yet hear the voice of God from heaven, saying: "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The furnace fires have begun to burn. God's latter-day harvest will soon be gathered. Reader, are you in the furnace? Are you being baptized with the Holy Ghost and with fire? Are you willing to be cleansed? If so, get into the furnace. "Receive ye the Holy Ghost."

WE are living in the very age toward which all eyes have been directed, as those of the closing days of the church's conflict, as long ago as the time of Luther.—Rev. Samuel Garratt.



# HEBER, THE FIRST-BORN

## A Story of Israel's Deliverance

By HART HALL



### CHAPTER III.

THE Lord God of the Hebrews hath sent me unto thee saying, Let My people go, that they may serve me in the wilderness, and behold hitherto thou wouldst not hear. Thus saith the Lord, In this thou shalt know that I am the Lord. Behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."

The monarch sneered contemptuously at the prophet's words, but deigned no reply. Quickly Moses turned, and, with a gesture toward the river, spoke to Aaron. The other lifted his rod, and, stepping forward to the water's edge, smote the stream, then, turning this way and that, repeated the Divine malediction.

Instantly the deep, bluish-green river turned a

the same manner. Already they were a harbinger of evil to the superstitious Copts, for truth rejected is a bane and a dread to the rejector.

Fearlessly the warning message came from the lips of the seer: "Thus saith the Lord, Let My people go, that they may serve Me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughs. And the frogs shall come up both on thee, and upon thy people, and upon all thy servants."

The king received the warning with contempt and ridicule, reviling them in a manner ill-fitting a king. The prompting came again to him to slay them, but he feared.

And again the men withdrew, and the court ex-

### CHAPTER IV.

Perhaps no intelligent Egyptian worshiped the bull or goat, but the theology of the land as formulated by the priests and philosophers indicated these animals as the best living embodiment of the gods to whom they were held sacred. For instance, to the gods Amun and Chunn, the ram was sacred; to Ptah the beetle; to Osiris the heron; to Ptah and Isis the vulture; to Ra and Horus the hawk and cat; to Thoth the ibis; to Anibus the ape; to Set and his later counterpart, Sebek, the crocodile.

Any offense to the beast was an offense to the god of whom the creature was a symbol; and in the miracles of the plagues we witness the Divine displeasure against the heathen deities. In that displeasure God would teach all the nations of that time, and to all time, the folly of Pantheism. But sin is blinding, and its influence debasing, so the lesson was to the great majority, and still is, unlearned.

As much as was possible for one in his position, Pharaoh was humbled. Calling an officer of the court he asks, "Canst thou name me the fleetest messenger?"

The man bowed low in deep reverence. "Yea, my lord, the king; it is the lad Heber." "Heber?" repeated the ruler. "That is a name of the Hebrews."

"Yea, my lord, chosen only because he is the swiftest of foot in the land."

"It is meet," quoth the king, "at this time; he will know where these Hebrew dogs abide. Send for them."

The officer bowed low and retired, and soon speeding away from the palace and the city, toward the land of Goshen, was the messenger, Heber, robed with the king's colors as passport, fleeing as on the wing of the wind. Moses and Aaron promptly started on their return in answer to the king's summons, and when they stood before him at last, he greeted them anxiously. "Entreat the Lord, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord."

In quiet deference Moses requested the king to name a time for the frogs to be removed.

"To-morrow," said the ruler, secretly hoping that the frogs would disappear of themselves in the meantime, and save him the humiliation of submitting to a Hebrew and a bondman.

"Be it according to thy word," was the reply, and the men withdrew.

The coming dawn revealed the frogs still in the land, but they were dead, and the disagreeable task

remained to gather them together in heaps for removal from the houses. And with the stench from their putrid remains polluting the air, there was no opportunity for the ruler Rameses to attribute magic to this miracle.

But with the horror of the plague removed, the promise he had made seemed better broken than kept. Their bondmen should not be liberated whether or no, this was his decision in counsel with the wise men. He would have no more of the impostors, with their presumptuous claims, and strict orders were given that they should be kept from the king's ground. Thus was he secure.



crimson red, and soon a sickly smell was perceptible. The white bellies of the fish began to dot the stream as they floated, dead, to the surface.

The whole company were speechless and amazed, but, mindful of the experience of the day before, Pharaoh commanded the magicians to come forward and repeat the miracle.

With much difficulty some untainted water was secured, and the sorcerers, repeating over it their incantations, caused it to turn as red as the water of the river.

"It is magic," quoth the king, "It is magic," and, with a wave of his hand, bade the retinue of courtiers to proceed on its return to the city.

For seven days blood flowed in the streams and rivers of Egypt. The cisterns and pools were stagnant with the horrid pollution. In despair the Egyptians dug wells about the rivers, and from them carried water to their homes.

The eighth day, however, the streams were flowing with the clear, sweet waters from the snows of what is now Abyssinia. The return of the water brought peace to the Egyptians, but with the return of peace came the brother prophets to the palace.

Unbidden and unannounced as before, they appeared in the king's presence, and were received in

pectantly, tho unwittingly, awaited the fulfilment of the prophet's words.

They had not long to wait. Before the sun had reached the zenith the kingdom was filled with slimy, hopping frogs, that came from the rivers and pools and everywhere that water flowed; they filled the cisterns and water vessels, they appeared in all their obtrusiveness in the houses, in the palace, in the court; and from the royal kitchen came the complaint that the pest was invading the ovens and bread troughs. Doors seemed no obstacle to them, for they appeared everywhere.

The king called for the magicians to appear before him. "Canst thou do this thing also?" he demanded. The sorcerers began their weird incantations, and soon, to all appearances, caused frogs to appear.

Upon seeing this the king was well pleased, and, with much earnestness, demanded them to remove the frogs now with their magic. To his disappointment and chargin, they declared themselves unable.

Pharaoh was impatient to have the frogs removed, but they must not be destroyed, because the frog was regarded as sacred to certain gods. They were the symbols of deities; the bodily presence of the invisible prince or power.





The full corps of musicians were summoned to the court; the tables of the banquet hall were set for feasting; but while the preparations were in progress, the third plague made its appearance in a most revolting and unexpected form. It was unsparing and impartial in its attack, from the king on his throne, to the cattle in the fields. The very dust of the earth seemed alive with the horrible scourge of lice.

In despair the monarch or preparations discontinued and magicians. But their cantations and frantic haughtiness in themselves in the spectators. They imitate the plague and clared to the king, "This of God."



dered the sent for the wailing in-efforts pro than ex-and disgust could not finally de-is the finger

the pretty cloak of mannerism, every odd or disagreeable trait in their character. Instead of banishing those traits and getting the mastery over them forever, they hold on to their pet evils and carefully cover them from the eyes of friend or lover until it is too late to repent. O, why is not the season of courtship made a season of getting acquainted with one another, instead of being deceived. Why not take time before marriage to find out if the young man with whom you are to spend all your life is a Christian or a pagan? whether he treats his mother and his sisters with love and tenderness, or whether he makes himself obnoxious to his friends, and a terror to every one about him? Why not find out beforehand whether the young woman is kind-hearted, gentle, and true?

"Well," says some pessimist, "since there is such a risk in marrying, it were far better to live alone, and so save trouble."

This is the opinion of the pessimist, mind you; but, before deciding in his favor, hear what the Almighty says: "It is *not* good for man to be alone."

"Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord."

Well, then; let no one pretend a greater wisdom than the Almighty, who made these wonderful bodies of ours, and gave us our reasoning powers and our minds.

"I came to you for advice, Aunt Hannah;" and the fair young face, pure and sweet, and unsuspecting, was turned gravely toward the stern-faced matron.

"Robert has asked me to be his wife, and I am afraid I can not make him happy; I do not feel that I am worthy of the love of so good a man; so I have not yet given him my answer."

"The idea! you unworthy of Robert Lane? You better let well enough alone. Robert is good enough—a Christian, and all that; but he's poor as a church mouse. He can't dress you as you have been accustomed to dressing. Besides, you can't tell anything about *these men*; most of them are no good. You better let well enough alone."

The sensitive lips quivered at the slur on "*these men*!" Why, Aunt Hannah! don't you think Uncle John is a good man? You ought to love your own husband, I'm sure. I know my father and brothers are good men.

"O yes, good enough, maybe; but I've been married a great many years, and I tell you, if you want to be happy, stay as you are. If you want to be miserable all your life, why then, get married!"

Now, this little dialogue is not imaginary. We have all heard similar ones. O shame! shame! I say; And yet, these "mothers in Israel," who seem to know so much more than the Almighty, are legion.

"But would you have us hasty and careless in this matter?"—Most certainly I would not. Ah, if there were less unseemly haste in this most important and solemn matter, there would be far less repenting at leisure, and fewer broken hearts. But let none scoff at this, the most sacred of human ties. My heart aches whenever I hear it. As well might we scoff at the blessed institution of the Sabbath. Both are Eden born.

Let us allow our imagination to wander back over the long centuries. The earth is young and fair,—fresh from the hand of Him who said, as He viewed His handiwork, "Behold, it is very good!" The man stands forth in all the strength and excellence of perfect manhood. The praise of the Creator is upon his lips,—but he is alone. To be sure, there are rare animals, and beautiful birds, and lovely flowers. But in all these there is no companionship. The happiness of the man is not complete. It is like a sunset without color, a rose without perfume. His beautiful home gives him only a limited pleasure; for he must enjoy it alone,—alone must he sing the songs of praise to his God.

Not so; a strange drowsiness creeps over him. The finger of Omnipotence touches him. He opens his eyes to behold a beautiful being like to himself, whose eyes beam with intelligence and love. The Creator brings her closer to the side of the man; and we listen with wonder and delight to the first marriage ceremony. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Nowadays it is different. Every day we hear this

sacred relation scoffed at. Every little while some sensationalist feels called upon to write a book directing the attention of the people to the inconsistency and folly of the marital relation, and to the evils which result from it. "Confessions of a Wife" is read and commented upon most favorably by the public press. The accursed doctrine of free love—better termed "free lust"—is preached everywhere; until the sacred subject of marriage is made a jeer, a jest, and a by-word. The home is wrecked, and the very foundations of society and government are in danger.

[The next article in this series is entitled "Husbands and Wives."]



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#### THE SANCTITY OF MARRIAGE.

BY MRS. L. D. AVERY-STUTTLE.

I AM quite aware that I am touching upon a subject which, to say the least, needs to be handled with care. Married people are exceedingly sensitive sometimes,—exceedingly fearful of being blamed for something by somebody. And I guess it has always been so. Indeed, they are so fearful of it, that they sometimes lay the blame onto each other.

Away back in the Garden of Eden it began. Adam was so afraid the Lord would blame *him*, that, altho he loved his wife very much, he speaks words of reproach against "the woman whom Thou gavest to be with me," and accuses her to *save himself*. "Not very gallant in Adam," you say;—no; and the ungallant Adams are not all dead yet.

The marriage relation is the most sacred of any on earth. Without it, there would be no home, no family, no government. Then, to undermine the marriage relation, undermines the home; and upon the individual homes of the people rests the government, the safety and the prosperity of the nation.

Show me a family where the husband and wife are devoted to each other, and I will show you a happy home,—a miniature of heaven. Show me a whole nation of such families, and I will show you a nation that lives in peace with the whole world, and with whom business or friendly intercourse would be a delight. But alas and alas! where shall we find such an one?

The divorce courts were never so crowded; and the divorce lawyer who gains his living by separating those who ought to have been sure that God had joined them together, is getting rich. The good old time has gone by when it was a rank disgrace to apply for a divorce. Now, almost any plea is considered sufficient, even to simple incompatibility! Why did not the couple whose marriage bonds have become hateful and galling, discover the incompatibility before the solemn marriage vow was taken?

O, there is the trouble! Young men and young women seem determined to hide and cover up, with



## CHRIST AND THE PROPHETIC WORD

By J. O. CORLISS

CHRIST is the "all in all" of every age. In the beginning He was the Word, through whom God's creative voice was heard. All things were created *by* Him and *for* Him. John 1: 1-3, 14; Col. 1: 16, 17.

God, through Christ, walked and talked with man in Eden. Gen. 2: 16, 18; John 1: 18. But when sin entered through the first pair, Christ's subjects renounced Him, to their own loss, and His kingdom was greatly marred by the curse which rested on the earth. Because of this He set about to redeem His injured heritage from its sad condition, that He might return to it in person, and reign in glory with His ransomed people.

But sin has so deformed the image of God in man, and so enfeebled his moral faculties, that a simple promise of help could not do the work for those who not only had no power left in themselves to accept the proffered aid, but whose environments were wholly satanic. It was therefore necessary to leave with men some constantly prompting influence for good, which would not only offset man's evil surroundings, but draw him heavenward as well.

This Word, then, must not only contain a general warning against corrupt control, but to be entirely effectual, it must point out the distinctive nature of this agency in all its many phases. This would demand divine foresight, in accurate description, of all the evils to be met in different ages, in order that man might recover himself from all the diplomatic schemes of Satan's cunning.

**Suffering and Glory.**

All this being a part of the great plan of salvation, these prophetic words must reveal, not only the sufferings of Christ, but also His reign over the saints in glory, as the outcome of those sufferings. It was this view of the work of Christ which led the inspired writer to say that in the work done by the prophets, they "enquired and searched diligently" concerning man's salvation through Christ, when prophesying of the grace to come unto Him. 1 Peter 1: 10.

**The Spirit of Christ in the Prophets.**

But there is another point in Peter's testimony concerning the prophets which is worth emphasizing here. He says that their "diligent" search of this salvation was specially directed by the Spirit of Christ which was in them, and that this same Spirit testified beforehand, through them, of the sufferings of Christ, and the glory to follow, in consequence of His sufferings. From this it is plain that the prophetic Word was inspired by Christ, and that it, as well as all other parts of the Bible, make Him the great central object of their existence.

This thought having been so clearly stated by Inspiration itself, Christ's words of reproof for two of His disciples seem justly merited. These disciples were on their way from Jerusalem to Emmaus, near the close of Christ's resurrection day, and, when nearly there, were joined by their risen Lord. Thinking Him to be simply a fellow-countryman, in deepest sorrow they poured the fulness of their disappointed hopes into His ears. After listening to the end of their lamentation, Christ replied to them thus: "O foolish men, and slow of heart to believe after all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" Luke 24: 25, 26, A. R. V.

Had these professed disciples known the state-

ments of the prophetic Word, they might have been saved their wail of unbelief, upon seeing Christ give up His life in agony on the cross. But as they had neglected this important study, it became necessary to administer balm to their wounded hearts. Christ Himself did this, by "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." This was satisfying enough to the disciples to make their "hearts burn" within them, while He talked with them about these things. Their sorrow also was turned to joy, as they discerned in the stranger their Master, who was risen according to the prophetic scripture, and they hastened back to Jerusalem to spread the good news of a living Saviour.

**Prophetic Word for Us.**

The fact that Christ Himself, and His apostles

are ready to admit, yet they do not know their meaning, because, like the two disciples on their way to Emmaus, they have not studied the prophetic Word, and so noted its reference to these things which were to be omens of the soon-coming Saviour to redeem His waiting people, and receive them into His glory. May such hasten to redeem the time, and so be prepared to receive the Master when He comes.

**Life and Immortality.**

(Continued from page 5.)

the earth of the fresh creation into a human form, and then breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I thought of Jehovah coming forth, at the blast of the last trumpet, to summon together the scattered dust of the corpse, and mould it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man."

And, reader, this power displayed by Christ in the creation and resurrection is for us now, to change our hard hearts, to give us victory over sin, and create us anew in Christ Jesus. Paul prayed that he might "know Him, and the power of His resurrection." Phil. 3: 10. It is the same power that converts the soul, causing the stormy, sinful passions to subside, that brings the dead from their graves in the last day. The Gospel is the power of God unto salvation (Rom. 1: 16). Redemption and creation are wrought through the same power, and the Sabbath, being the sign of creative power, became the sign of redemption as well.

How MANY editors or preachers are writing or speaking of the second coming of Christ? It is a solemn and sublime truth; it was the constant utterance of Paul, and yet these good and wise men let it alone. Truly, religious people are asleep in relation to the momentous fact that He is coming. —Rev. George R. Cramer.

THE Lord Himself is coming personally the second time to earth, not at death, but at the harvest-time—the end of the world. This is the good hope, the blessed hope, the hope that purifies, the hope of the church, the Scripture hope, and the great incentive to holy watching.—Rev. S. J. Austin.

THE conviction that the time is short deepens in our souls. The sure Word of prophecy leaves little room to doubt this: The Lord is at hand.—Rev. Henry Gratlan Guinness.

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after Him, used the prophecies to reveal the work of Christ, and to establish His claim to the Messiahship, shows the prophetic Word to be absolutely reliable. More than this, it having been dictated by the Spirit of Him who is our common Saviour, and for the purpose of enlightening us relative to His sufferings and their object, that Word must be adapted to the needs of those for whom it was written. That is, it must be so exempt from secret intention that no one may possess the privilege of reading its mystery for himself alone. In other words, the interpretation of the prophecies has been absolutely delivered from "private" ownership, by the revelation of the Holy Spirit, freely distributed to every person. 2 Peter 1: 19-21; John 16: 13, 14.

All this being true, those who will may know the portent of the strange events which, in our day, crowd so strenuously upon the heels of their predecessors. That many of the scenes and incidents of the present time are startling, and almost unaccountable from natural causes, many



# INTERNATIONAL SERIES

## THE SUNDAY SCHOOL

### LESSON 9.—NOVEMBER 27.—WORLD'S TEMPERANCE LESSON.

Lesson Scripture, Isa. 28: 1-13, A. R. V.

(1) "Wo to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious beauty, which is on the head of the fat valley of them that are overcome with wine! (2) Behold, the Lord hath a mighty and strong one; as a tempest of hail, a destroying storm, as a tempest of mighty waters overflowing, will He cast down to the earth with the hand. (3) The crown of pride of the drunkards of Ephraim shall be trodden underfoot: (4) and the fading flower of his glorious beauty, which is on the head of the fat valley, shall be as the first-ripe fig before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. (5) In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of His people; (6) and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate.

(7) "And even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment. (8) For all tables are full of vomit and filthiness, so that there is no place clean.

(9) "Whom will He teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? (10) For it is precept upon precept, precept upon precept, line upon line, line upon line; here a little, there a little.

(11) "Nay, but by men of strange lips and with another tongue will He speak to this people; (12) to whom He said, This is the rest, give ye rest to him that is weary; and this is the refreshing; yet they would not hear. (13) Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line, line upon line, here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken."

Golden Text.—"And even these reel with wine, and stagger with strong drink." Verse 7.

#### SUGGESTIVE QUESTIONS.

(1) Against whom does the prophet pronounce wo? For what reason? Verse 1. Note 1. (2) What chastisement did the Lord have in reserve? With what is this mighty instrument compared? Verse 2. Note 2. (3) What should befall their proud capital? Verse 3. (4) How suddenly will its glorious beauty be destroyed? Verse 4. (5) What gracious promise is given to Judah in that day? Verse 5. Note 3. (6) How closely would Israel's doom press upon the borders of Judah, the "residue." Verse 6. (7) What was the cause of even Judah's imminent danger at this time? To what extent were even the priest and prophet affected by strong drink? Verse 7. Note 4. (8) To what extent did this evil prevail among the people? Verse 8. (9) What pertinent question does the prophet ask? Verse 9. Note 5. (10) How does the Lord impart His instruction to His people? Verse 10. (11) If Judah would not heed instruction by the Lord's prophet, by whom would He teach them? Verse 11. Note 6. (12) Looking back from this future result, of what are they reminded? Verse 12. (13) Then how does the instruction of chastisement come to them? To what extent? Verse 13. Note 7.

#### NOTES.

1. "Wo."—This expression was not that of a wish or a prayer for wo, but a warning that wo was coming. "The crown of pride" was the capital city, Samaria, which was situated on the crown of a conspicuous hill. "Ephraim" is specially designated because it was the leading tribe of the kingdom, and often spoken of as standing for the whole kingdom. Samaria overlooked the most fruitful of valleys, where grapes grew luxuriantly; and the people of the proud city had become drunkards through the excessive use of wine, to the manufacture of which the grapes had been extensively perverted.

2. The Lord was using the Syrians as an implement of chastisement for His recreant people. Palestine lay on the highway between the two greatest powers in the world at that time—Assyria and Egypt—which were always jealous of each other, and therefore always hostile. Palestine invariably suffered when active hostilities were going on between them. A great disaster was imminent upon the northern kingdom through an invasion by the Assyrians, and Samaria was threatened with the destruction that came three or four years later. As yet this was only discernible through the Spirit of prophecy, and Isaiah was giving the information to the people of Judah. It was a warning to them of the results of pride and riotous living as illustrated in the sister kingdom.

3. Verse 5 was a gracious promise to Judah if she would heed the warning voice of the prophet. Israel was doomed to overthrow, but there was still hope for Judah. Through repentance and faith, the oncoming scourge would be stopped before entering the kingdom of Judah. The battle would be stopped at the gate, as stated in verse 6.

4. The warning was timely, as there was urgent need for it in Judah, which was fast following in the footsteps of backslidden Israel. Drunkenness, which had so befooled the rulers of Israel, was also prevalent in Judah.

5. It is always a pertinent question, "Whom will He make to understand the message?" of warning? The answer is clear, namely, Those who "despise not prophesyings;" for "surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." 1 Thess. 5: 20; Amos 3: 7. No, it will not be those who have turned away from the "milk," the "spiritual milk which is without guile." (The Common Version renders it "the sincere milk of the Word.") See 1 Peter 2: 1, 2. The last warning message that goes to this sinful world is understood only by those patient ones who "keep the commandments of God, and the faith of Jesus." See Rev. 14: 9-12.

6. The Lord must teach His people as little children, a little at a time and often repeated? But if they will not be taught in the Lord's way, they will necessarily have to be taught by the instrumentality of strangers, through bitter persecution.

7. Refusing to hear the Lord's prophet, they must, as a consequence, receive "precept upon precept; line upon line" of the instruction of chastisement until they were utterly subdued. And that was just what did come to pass in due time. It is better to be instructed by peacefully heeding the Word of God by His prophets, than through the judgments that He permits to come upon those who refuse such instruction. Will the Lord's people of to-day heed the warning lesson of Israel's drunkenness?

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**Crowded Out.**—A sixteen-page paper has its limitations, and some of our important articles are crowded out, and must wait for future place. Among these is the second article in the series, "God's Message for This Time." We greatly regret that we could not print all that we prepared. We really felt they were needed. But we appeal to our readers to obtain future numbers, and read what is yet to be said. We are living in important times. Is it not worth while to give attention to divine things?

**The Day.**—We can desecrate that day alone which God has made sacred. We can profane that day alone which God has made holy. We can dishonor only that day which He has honored. On the other hand, we can hallow only that day which God has sanctified. We can keep holy only that day which God has made holy. He has hallowed or made holy but one day, namely, the seventh day of the seven. It is but will worship, to do or to attempt to do what He has not commanded. Well may He say, "Who has required this at your hands?"

**Is Your Foot on the Sabbath?**—In Isa. 58:13 the Lord thus speaks to His people: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." And then follow God's promises of rich inheritance to His returning people. Verse 14. Do you not wish to inherit these promises? Is your foot on the Sabbath of the Lord? Would it not be well to honor the Lord by doing as He says?

**Healers of the Breach.**—Once God's people held His holy law in its integrity. Abel, Enoch, Noah, Abraham, Moses, Elijah, and all the prophets, even to Jesus Christ and His apostles, loved God's law and observed His Sabbath. They did not even question it; they ever affirmed its authority. But in the Christian age a change has come. "The foundations of many generations" have been, in the church of God, broken up; waste places have been made in the moral hedge; a breach has been opened in the Decalogue, and the sign of the Creator has been obscured by a day which the apostasy claims as the mark of its power. And yet God's law is the same, and is to be restored in His remnant church. Noble souls will seek out the truth, will turn from the errors of pagan apostasy, will "ask for the old paths, where is the good way" (Jer. 6:16), and will hold up to the world once more the banner of God's truth. Of this remnant, those who will break from every form of unholy tradition, the Lord says: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." And a prime condition is, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:12, 13. In Rev. 12:17 it is said of this remnant people that they "keep the commandments of God, and have the testimony of Jesus Christ." Here also is predicted the persecution of those who observe the Sabbath of the Lord. It is said that "the dragon [the devil] was wroth with the woman, and went to make war with the

remnant of her seed, which keep the commandments of God." The beginning of that wrath has been manifest the last few years in Maryland, Tennessee, and elsewhere.

**Not a Question of Days.**—The Sabbath question is not a mere question of days. Behind the Sabbath is God, the great Creator and Redeemer through our Lord Jesus Christ. It is the memorial of His creation, the sign of His redeeming, sanctifying, upholding, keeping power. Behind the Sunday—hidden tho they be by sacred memories and hallowed traditions of honest hearts—are a hoary pagan sun-worship and an apostate ecclesiasticism, the Papacy, which claims it as its mark or badge of authority. Honest men have passed the base, well-worn counterfeit in the past, but now the true light from God's Word shines upon it and reveals the imposture. Will they cherish it longer?

#### OUR NEXT ISSUE

Of this series is entitled, "Christ Our Judge." It will deal with His ministry as great high priest in the sanctuary above, and His closing work in the judgment. See second page of cover for some of the principal articles.

**Its Importance.**—There is more than mere theological importance to be attached to the doctrine of man's nature. Upon the claim of man's immortality or "immortal soul," of consciousness in death, Satan has reared the great superstructures of idolatry, saint worship, Mariolatry, eternal torment, Universalism, Christian Science, Modern Spiritism, and other soul-destroying doctrines. Given a knowledge of the Bible truth, that man is mortal, that his only hope of future life is through Jesus and the resurrection, and all these baleful errors are destroyed of themselves. This number of the SIGNS will be a help in that direction.

**Immortal and Immortality.**—Reader, did you know that the word "immortal" is found but once in the entire Bible? It is true, nevertheless. It is there applied to God, "Now unto the King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17. "Immortality" is found five times, as follows: Rom. 2:7; 1 Cor. 15:53, 54; 1 Tim. 6:16; 2 Tim. 1:10. In every instance it is presented as an attribute of God, or a condition to be attained through faith; it is never referred to as an attribute which man now possesses. It is what man is enjoined to seek after; it is to be put on at the coming of Christ; it is brought to light by Christ through the Gospel, and only God is said to possess it. These words or kindred terms are never applied to mortal, fallen man except once, and that by Satan, in Gen. 3:4. Man is a sinner, subject to death, both soul and body. His only hope is Christ Jesus. Will you not accept Christ and life?

**Soul and Spirit.**—The original terms from which these words come occur in the Hebrew and Greek an aggregate of about one thousand seven hundred times, and yet not once is soul or spirit said to be immortal, deathless, never-dying. All these expressions and the ideas they convey are anti-Biblical and anti-Christian. Life is found only in Christ. The soul without His life perishes forever. He is "the way, the truth, and the life." Let not Satan deceive you through a false and pagan philosophy which aims to exalt sinful man, and takes from Christ the honor that belongs to Him.

**What Is the Lord's Day?**—The expression occurs but once in all the Bible, but the passage in question does not reveal the day of the week. It reads as follows: "I was in the Spirit on the Lord's day." Rev. 1:10. Now, according to God's Word, for this alone is authority upon this question, what day is the Lord's day? Three scriptures will answer this most conclusively:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Isa. 58:13.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

"The Son of Man is Lord also of the Sabbath." Mark 2:28.

These texts conclusively show that the Lord's holy day is the Sabbath, and that the Sabbath is the seventh day, and that the seventh-day Sabbath is the day of which Jesus Christ is Lord. Therefore, according to the Lord's Word, the Lord's day is the seventh-day Sabbath. Could we ask clearer evidence?

**May We Know the Day?**—Why not? Adam knew it when God appointed it to his use. Gen. 2:1-3. He could make no mistake. Toward three millenniums later the people of God knew it again. They heard God's voice proclaim the law of the Sabbath from heaven amid such grandeur as earth has never known. Ex. 20:8-11. They had in the fall of the miraculous manna a manifest threefold weekly demonstration that but one day of the week was the Sabbath, namely, the seventh. See Ex. 16:23-30. This threefold weekly miracle demonstrated the true Sabbath day for forty years. Surely Israel knew the day. Verse 35. When our Lord Jesus Christ came, the power of God, and the Wisdom of God; He who made the Sabbath, He knew the day and observed the day. Luke 4:18; Mark 2:27, 28. And Inspiration tells us that the Sabbath day was the day just before "the first day of the week." Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. Since that time there has been no mistake made in the reckoning of the days of the week. Commerce, astronomy, history, and religion identify the week then and now as the same. The seventh day now is the Sabbath of the Lord.

**Not Proportion of Time, but the Day.**—The day of the Sabbath law is definite. It is not remember a Sabbath day, nor a seventh part of time, but the Sabbath day, the day of the rest. What right has man to change the day of the law any more than he has the proportion of time? If infidel France is to be condemned for making every tenth day a day of cessation from work, is not apostate Christianity equally to be condemned for substituting the first day for the day expressly commanded of God? The commandment not only implies the proportion of time; it expressly enjoins the particular day. The proportion of time is incidental. The definite day is positively commanded. But we are not responsible for the blasphemy of infidelity or the sin of apostate Christianity unless we make the error our own by adopting it in the face of truth to the contrary.

**The Rest of the Sabbath.**—The rest of the holy Sabbath is not mere cessation from physical labor. "God is Spirit." "His law is spiritual." His rest was spiritual rest, refreshing and delightful. Ex. 31:17. He sanctifies and blesses by placing within the thing sanctified His own presence. 2 Cor. 3:16, 17. So the hallowed bread—the showbread—was literally the bread of the presence. Christ was the angel of God's presence, because God was in Him. So the Sabbath is "the holy of the Lord" (Isa. 58:13), "holy to the Lord" (Ex. 31:15). The rest of the Sabbath is, therefore, spiritual rest, the rest of Christ's presence in the Sabbath, which faith alone appropriates. Men came in contact with Christ, but saw and knew only the Man Jesus. But faith saw in Him the Lord of life, and drew from Him life-giving virtue. Many come in contact with the Sabbath; they see in it but a day as other days, or a day of casual rest, but faith sees in it the sign of the ever-living Creator and Redeemer, finds in it the presence of Christ, and appropriates the blessing God has promised. This is the rest of the holy Sabbath to the Lord. Then indeed is it "a delight."

The only hope for this world lies in the second coming of our Lord Jesus Christ to destroy Satan, sin, and all the results of sin, and bring in righteousness and peace and everlasting life. Through thousands of years men who have forgotten God have been seeking out ways of their own which have led only to soul-darkness and ruin. There has always been the one shining way, leading out of the quicksands of sin. That way is Christ. That way is open now. Press in.



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