

Signs of the Times



The Law of Jehovah

And God spake all these words, saying:

I.

I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

II.

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

III.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

IV.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V.

Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.

VI.

Thou shalt not kill.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbor.

X.

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

—Ex. 20: 1-17.

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2180.—Parable of the Rich Man and Lazarus.

The parable of the rich man and Lazarus seems to imply endless torment. How else is the fate of Dives to be understood?

C.

The parable itself, to our mind, is designed to show the condition existing between those who rejected the Lord Jesus Christ and those who accepted Him; the rich man a type of the Jews, the poor man Lazarus a type of the Gentiles. The ones who believed and received Jesus Christ were taken into a position of nearness to God, represented by Abraham's bosom, children of Abraham (Gal. 3:29), while the Jews rejecting Christ have been wandering on in darkness ever since. This can be very greatly amplified and made, it seems to us, quite clear. There is nothing in the parable which would imply eternal torment; no terms are used from which any such inferences can be drawn. On the subject of eternal torment, the tract, "The Rich Man and Lazarus," can be secured at this office, price two cents.

2181.—Formation and Creation.

Is there any difference between formation and creation of man?

N.

Practically, no. They were synchronous, at the same time, the one issuing in the other. "Creation" may be defined as bringing into existence that which did not exist before, tho it by no means implies that the material composing the thing created did not exist before. So God will create out of the matter of the old earth, new earth. "Formation" means shaping that which exists already. The creating of man was his formation out of the dust of the earth. Gen. 1:27; 2:7.

2182.—Sinning Ignorantly.

What was the status of the Israelite who committed an offense not ignorantly but consciously? Could such a sinner repent? In your article, "Cleansing of the Sanctuary," June 26, the writer begins with those sins ignorantly committed. Is there no chance for the sinner who knows what he is doing, providing he repents?

These expressions in Leviticus, the first part, it seems to us, are better expressed in the Revised Version: "If any one shall sin unwittingly" (margin, "thru error"); not a sin of purpose, but thru a lack of understanding of all that is involved in it. Lev. 4:2. But the same laws provided for the sins which are known; as, for instance, Lev. 6:2, 3, in which trespass, robbery, defaulting, oppression, and perjury are involved. It tells us that if he should restore that which he took by robbery, or the things gotten by oppression, etc., that they shall be forgiven him. See also Eze. 33:13-16, and many other scriptures. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:11. "Come now, and let us reason together, saith Jehovah; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1:18. There is no limit to God's forgiveness; the only difficulty comes in the sinner's lack of the power to repent.

2183.—The Tables of Stone.

What was written on the tables of stone?

D. A. N.

The Ten Commandments as given in Ex. 20:1-17, beginning with "I am the Lord thy God," etc., or better as in the American Revised Version, "I am Jehovah thy God." That passage declares, "And God spake all these words, saying;" and then follow the ten precepts. Forty years afterward, Moses, in rehearsing that law, and urging his people to observe it, declared that God spoke it from the mount and the fire, and wrote it on two tables of

stone, and gave them to Moses. Deut. 5:22. There can be no question as to that. As to work on the Sabbath, there were always three kinds permissible, work commanded of God for His own service, works of mercy, works of necessity. Under the first would come the service of the house of God; under the second the care of the sick, the feeding and watering of our beasts, the milking of cows; under the third, such things as were needful in the care of our bodies. No exact line can be drawn. The only way our actions can be right is to minimize all temporal work for His sake, and do all we do to the glory of God. Read Isa. 58:13; Matt. 12:1-12, as divine commentaries on the fourth commandment. God's Sabbath is not a "yoke" to bear men down; it is made for man, to be a delight, a blessing to him in every respect. Even so receive it.

2184.—A Great Wonder. Rev. 12:1.

Please explain Rev. 12:1, "There appeared a great wonder in heaven." When did this wonder appear? Was it before the creation of man?

D. A. N.

The vision was given to John on the isle of Patmos about A. D. 96. The woman clothed with the sun represented God's church, and especially about the time of the first advent of Christ.

It Is Said; but That Is Not Proof.

THE following clipping from the *Northwestern*, without date, is sent us; it illustrates many other questions and answers:

"S. B. S.—I find in the questions and answers column reference to the change of the last day of the week to the first day for the Sabbath. Please give the location in the New Testament for the change and approval of the same.

"A.—There has been no change of the kind indicated by your query. The Sabbath was ordained by the Almighty, and the Jews observed the seventh day in commemoration of the creation and their redemption from the bondage of the Egyptians. The Christians observe the first day of the week in commemoration of the resurrection of Christ from the dead, and the universal redemption of mankind. The first is the Sabbath, the other is Sunday. *Christ's apostles transferred* the religious rest observed by the Jews on the Sabbath to the day following."

Now the first of that is absolutely true. There has been no change of the Sabbath; there can be no change in the teaching of the Book. God's Sabbath is the same still, and ever will be. But neither Christ nor His apostles ever by word or act "transferred the religious rest" of the Sabbath to the first day of the week. There is not a scintilla of evidence to support it. They confirm God's law, of which the Sabbath is a part, in every jot and tittle.

Keeping the Law.

And here is another question and answer from the *Christian Herald* and we are asked if it is correct:

"I. H. D., New York.—If we keep the first day of the week as the Sabbath, when God commanded us to keep the seventh, are we not transgressors of the law?

"Are you desirous of keeping the law? It is a step backward and involves an extensive change in your habits, but there is no reason why you should not do it if you wish. Do not, however, try to persuade other people to follow your ridiculous example. If you read the Epistle to the Galatians, you will see how indignant Paul was with the people who tried to fasten the law on the shoulders of the people whom Christ had set free. Peter, too, called it "a yoke which neither our fathers nor we were able to bear" (Acts 15:10). If you choose to desert the practise of the whole Christian church, and cast in your lot with the Jews, in this matter, commemorating the creation of the world, and not the resurrection of the Lord, you are voluntarily

returning to a bondage from which you have been freed."

What a question this teacher asks! "Are you desirous of keeping the law?" The opposite of keeping the law is breaking the law. To break the law is to have other gods before Jehovah, to worship idols, to take His name in vain, to break the Sabbath, to dishonor one's parents, to kill, to commit adultery, to steal, to lie, to covet. What a blessing it would be to the world if all kept the commandments. Would it be "a step backward"? That is what the Gospel is for—to change man's heart, write God's law therein, in order that "the righteousness," the "requirement" of the law might be fulfilled in those who "walk not after the flesh, but after the Spirit." See Heb. 8:8-10; Rom. 8:1-4, A.R.V.

Nowhere does Paul condemn the keeping of the law, save as a means of justification. That is the thought of Galatians. No sinner can keep the law, and if he could, his keeping will not justify him for his sins. But leaving sin, uniting with Christ, "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. It is only to the sinner that God's requirements are become a "yoke." God's Sabbath rightly kept is a "delight." Isa. 58:13.

As to Jews, Paul says: "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. There is absolutely no promise to the man who remains a Gentile; and certainly it is not to the praise of God that we should break His law.

The man who follows God is in the majority. If the whole Christian world has been deceived in receiving and passing a well-worn counterfeit, that is no reason why it should be done longer. It is counterfeit still.

He who keeps the Sabbath truly as a memorial of creation seeks in it the mighty power of God to recreate, to make a new creature. Eph. 2:10; 4:24; 2 Cor. 5:17. And so the Sabbath becomes a sign to him that God is He who sanctifies and saves. Eze. 20:12. Sunday is a sign of nothing save of pagan worship and decadent Church-and-State religion. Would God its devotees could see it as it is, and know the delight which comes in keeping the commandments of God in Christ Jesus.

THE TRUE EDUCATION READERS.

Mary L. Zener, Educational Secretary of the Colorado Conference, writes, "The copy of the first reader duly received. I have carefully examined it and think it *the best for our schools that I have seen*. Not only is it good for our schools, but I think it good for any one needing a first reader. I am indeed glad that this series of readers is now published."

Prof. A. W. Hallock, principal of Bethel (Wis.) Academy, writes upon receipt of Reader No. 2, "I have examined the book and like its contents and arrangement very much."

The price of the readers No. 1 and No. 2, in full cloth binding, is 75 cents, post-paid; Reader No. 3 is 90 cents, post-paid.

All these books are fully illustrated, printed on first-class book paper, and substantially bound in cloth. They each contain lessons for a full school year, instead of for three months, as many other of the school readers do.

These books should be in every home where there are children, whether they have a home school, church school, or not.

This series of books is highly recommended by the professors and teachers in our colleges and academies, as well as by our church-school teachers. The books are thoroly practical in every way, and teach the principles of the third angel's message and that which we call the Present Truth for this time and generation.

These books may be ordered from any state tract society or Seventh-day Adventist publishing house.

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."

For Terms, See Page 15
Vol. 33, Number 33

MOUNTAIN VIEW, CALIFORNIA, AUGUST 14, 1907.

Weekly, \$1.50 per year
Single Copies, Five Cents.

Two Significant Movements Similar, yet Different

By Milton C. Wilcox

THE student of prophecy and history will never despise the day of apparently small things. He will measure events, their worth, their power to persist, by the principles which permeate them, and their hold upon the human heart.

All great, good, and right movements find their source in the heart of the Infinite, and are adapted to the *needs* of humanity. Always they will accomplish God's purpose and perform His work. The majority of men may reject them, yet there will ever be enough in every country and in every age to vindicate the wisdom, justice, and mercy of God in the movement.

Every false movement is to a greater or less extent either the perversion or the counterfeit of the true. Such movements originate with Satan, and are carried out either by his devotees, or by mistaken and professed followers of God, who believe they are doing God service while they are Satan's tools to frustrate God's purpose. They are adapted to man's *natural* lusts, ambitions, aspirations.

To understand these movements we must study the great principles involved, and which take hold of the springs of human nature for evil or good. We must learn their origin or source. We must test them by the unchangeable law of God.

The great movements of God all center in Christianity, which in all ages is the life of God sent down unto a sinful, dying world to save men. It takes hold of the motives, purposes, and affections of the heart of him who submits to its scheme, and changes them after the fashion of the Divine Man. Whatever reform stops short of this is of the human, and is temporal and ephemeral. While good men are often connected with these reforms, they are used of the devil to lead souls from the true. In many cases it is the temporary good, and the better hiding the best.

Satan has ever endeavored to oppose this work. He has perverted its principles, poisoned its life, counterfeited its forms and methods, set aside its Book for the tradition of men, and usurped the throne of its Author that he may act in the place of God.

Christianity will close its work in the world with a great and solemn message of reform and recreation. That great Threefold Message of power, life, protest, and warning is found in Rev. 14: 6-14. It will result

in the development of a class which God calls "saints," who "keep the commandments of God, and the faith of Jesus." Verse 12. That message of the everlasting Gospel goes to every nation, kindred, tongue, and people. Verse 6. It will be preached in all the world "as a witness unto all nations." Matt. 24: 14. It will not convert all nations, but it will give opportunity to all to accept or reject. Then will Christ come.

Opposed to the work of God, carried by a comparatively "little flock," is the work of the apostasy—perversion, and confusion. In these latter days this great system, if such it may be called, centers in the Papacy, which has set up another standard than that of God's word, another gospel than that of simple faith in Jesus Christ.

It is evident that the work of God must ever be characterized by missionary movements, missionary propaganda, till every soul is warned. It is also evident that this will be more manifest as we near the end. Therefore it is not surprising—it ought to be the natural thing to expect—that great efforts will be put forth to train missionaries and send them forth in the closing years of the work.

These things point the reason why the Seventh-day Adventist people, in proportion to their numbers, are sending out more missionaries into the dark lands of earth, and are giving more *per capita* for foreign missions than any other religious denomination, the Moravians not excepted. And this is nothing of which to boast, nor is it mentioned here in praise or boasting; it is recorded as mere fruitage which ought to be borne, the fact which ought to exist even in greater measure.

To enlarge these operations and make them more effective, important steps have been taken. First, a training-school for foreign missionaries is inaugurated in Washington, D. C. Rather, the training-school there has been dedicated to that one purpose. It will take the best in all their other schools, the consecrated young men and women of ability, in school and field, and give them the most thoro and quickest preparation possible to fit them for the foreign field to which God has called them. This will encourage other schools, encourage those called to the work, and furnish many more workers to carry God's everlasting good tidings to the world.

(Continued on Page 8.)

The Attempt to Change the Sabbath

By W. A. Colcord

MANY attempts have been made to change the law of God, but none have been successful. Satan tried it in heaven; but he was cast out, and his angels were cast out with him. Jezebel tried it in the days of Elijah; but her priests were slain, and dogs ate her flesh by the wall of Jezreel. Nebuchadnezzar tried it when he erected his great golden image in the plain of Dura; but divine providence intervened, and "changed the king's word."

And yet in all these instances there was a time when it seemed as tho these opposing powers were triumphant, and had gained the day. In the conflict in heaven there was no doubt a time when Lucifer had gained so many sympathizers among the angelic host that he felt that his triumph was assured. This must have been so, or he would not have dared to match strength with the Son of God. But he misjudged the case. Things were not as they appeared, and when the final test came, he was overthrown.

So in the days when Israel had turned to Baal-worship. God's prophets had been hunted, persecuted, and cut off wherever found, while the prophets of Baal were numbered by the hundreds, and ate at the queen's table. So few, apparently, were the loyal ones still remaining, that Elijah was led to exclaim, "I, even I only, am left, and they seek my life, to take it away," altho there were, in fact, seven thousand left in Israel who had not bowed the knee to Baal.

And when the great image was set up near Babylon, and the royal decree went forth that all "people, nations, and languages" should fall down and worship it, all present, with the exception of three young men, were ready to bow down. But these three withstood the idolatrous decree of the king, and, under God, brought this attempt to alter the law of God to naught, so much so that the king himself was forced to confess his defeat.

Another Attempt to Change the Law of God.

But these are not the only attempts that have been made to change the law of God. Another power has arisen in the world which has sought to alter the divine precepts, and lead men into idolatry and the transgression of God's law. This power is described in Dan. 7:25:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

The Douay, or Catholic, Bible renders this passage thus:

"And he shall speak words against the High One, and shall crush the saints of the Most High; and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time and times and half a time."

That this prophecy describes the work of

that great apostasy and ecclesiastical hierarchy known as the Papacy, which arose in the Christian church, is quite generally agreed to by all outside of that apostasy and not under the influence of that hierarchy. This meets all the specifications of the prophecy.

The Revised Version says, "He shall think to change *times* and *the law*," evidently referring to the times and law of the Most High.

The expression, "He shall think himself able to change times and laws," is significant. That the Papacy has thought itself able to change the law of God, the following authoritative statements show:

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgment in contradiction to the right of nations, to the law of God and man."—*The Roman "Decretalia."*

"The pope's will stands for reason. He can dispense above law; and of wrong make right, by correcting and changing laws."—*Pope Nicholas.*

The Ups and Downs of the Sabbath.

But this prophecy says that this power was to think to change *times*. One of the greatest gifts and choicest blessings bestowed upon man in the beginning was the Sabbath, a *time* divinely set apart for rest and worship, and the only institution mentioned in the law of God involving time. But as men departed from God, they ceased to regard this beneficent institution.

Thru the wilderness wandering, by miracle, precept, and promise, God sought to impress upon His chosen people the importance of observing the day of holy rest. By a seventy-years' captivity he sought to teach them the evils of disregarding it. After their return from captivity they went to the other extreme, and surrounded the Sabbath with so many human regulations and restrictions that its real import and design were lost sight of, and it became, not a delight, but a burden grievous to be borne. From these senseless restrictions Christ relieved it during His ministry, and placed it back in its original divine setting, declaring that it was made for man, and not man for the Sabbath. Thus relieved of its burdens and human restrictions, Christ gave it in its purity to His church, as He had given it in the beginning to man.

For a time it was kept by the early Christian church; but as apostasy came in, a great change took place. The original design, nature, and importance of the Sabbath were lost sight of; because it was observed by the Jews, it was styled Jewish, and finally another day largely took its place in the church.

But such a change in the practise of the church could be brought about only upon the ground of the church, or some power in the church, changing, or attempting to change, the law of God; for that law not only regulates Sabbath-keeping, but stands as the very foundation of the Sabbath institution itself.

God Does Not Change.

That God would not change His law is evident; for this would at once destroy His character. He says, "I am the Lord, I change not." Mal. 3:6. "My covenant I will not break, nor alter the thing that is gone out of My lips." Ps. 89:34. "Thy word is true from the beginning; and every one of Thy righteous judgments endureth forever." Ps. 119:160.

Nor would Christ; for at the very opening of His ministry He said, "Think not that I am come to destroy the law or the prophets." Matt. 5:17.

Neither would the apostles, who declare: "Do we then make void the law thru faith? God forbid; yea, we establish the law." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Rom. 3:31; James 2:10; Rev. 22:14.

The Attempted Change Confessed.

But, true to prophecy, this same power—the Papacy—confesses that it changed the Sabbath from the seventh to the first day of the week. Not only so, but, while God sets forth the seventh-day Sabbath as the memorial and sign of His creative power (Ex. 20:8-11; 31:13-17; Eze. 20:12, 20), the Papacy sets forth the Sunday and the power to change the Sabbath from the seventh to the first day of the week as a mark, or sign, of its authority and power. The following are a few only of the many testimonies that might be presented in proof of these assertions:

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.—*Doctrinal Catechism.*

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By THE VERY ACT OF CHANGING THE SABBATH INTO SUNDAY, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.—*Abridgment of Christian Doctrine.*

The CATHOLIC CHURCH for over one thousand years before the existence of a Protestant, by virtue of her divine mission, CHANGED THE DAY FROM SATURDAY TO SUNDAY. The Christian sabbath is therefore to this day the acknowledged offspring of the Catholic Church.—*Catholic Mirror.*

The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law.—*Kansas City Catholic.*

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles.—*Sydney Catholic Press.*

Thru his chancellor, Cardinal Gibbons speaks as follows regarding the change in the day of rest:

"Of course the Catholic Church claims that

the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a **MARK** of her ecclesiastical power."

Father Enright, a Catholic priest, in a lecture given at Hartford, Kans., a few years ago, said:

"I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."

Thus the Papacy has thought itself able to change the law of God respecting this

most important of all divine institutions, the Sabbath, and boasts of this change as the mark of its power and authority.

And, as in former apostasies and attempts to change the law of God, it would seem as tho this one had triumphed and carried the day. As the last quotation says, "All the world bows down and worships upon that day [Sunday] in silent obedience to the mandates of the Catholic Church." Not only so, but the laws of nearly every government under heaven now uphold and enforce the observance of this false sabbatical institution.

And thus the Scriptures declared it would be. Referring to this power, the apostle

John says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life." Rev. 13:8.

But while it may seem that the apostasy has triumphed, such is not the case. God's law and government still stand. As in former conflicts, there are still loyal ones who will not bow the knee to Baal; who, like Daniel and his companions and the apostles of Jesus, choose to obey God rather than man. In the end and final outcome, truth will triumph gloriously. Wise is that one who now, like the loyal of past ages, discerns the real nature and outcome of this conflict, and chooses to stand on the side of God and final victory.

The Perpetuity of the Sabbath

By R. C. Porter

THE Sabbath was made for man." Mark 2:27. This scripture leaves no question in the mind of the honest inquirer after truth as to the binding obligation of God's hallowed rest-day. Christ is the Author of the above language. He does not say that the Sabbath was made for the red man, or the colored man, or the Frenchman, or the Englishman, or the Jew man, or the Gentile man, or any other limited portion of the race of mankind; but the Sabbath was made for man—the entire race of mankind. There is no more reason for restricting the word *man* in the above text, in his relation to the binding claims of the Sabbath, to the Jew man, than there is for restricting the word *man* in the text, "The woman was made for man," to the Jews only. To argue that the Jews only were in right entitled to the privileges of the marriage relation, upon the basis of this scripture, would be regarded as too absurd to receive serious consideration.

Are They Men?

It therefore follows that the only question necessary to settle, in order to determine the binding claims of the Sabbath upon any people, is, Are they men? If they belong to the race of mankind the Master says the Sabbath was made for them. The Sabbath, like all God's laws, was made *for* man. It was not against him, but promotive of his highest good.

God's original law is summed up by the Master in these words:

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

Every law of God and every prophetic utterance of Holy Writ hangs upon this principle of love to God and love to man.

Love Is the Basis.

This gives us the divine philosophy of God's laws. None of them are arbitrary. He gave none of them for the purpose of the condemnation of any of His creatures.

Why did He command the relation of love between Himself and His creatures and between man and his fellow man?—It was because love is the only basis of happiness. "There is no fear in love; but perfect love casteth out fear; because fear hath torment." He therefore gave all of His laws based upon love to insure happiness to all who would receive and live them. No man was truly happy from cherishing hatred toward God or his fellow man. Happiness is always the fruit of love. Perfect happiness can therefore be produced only by perfect obedience to all of the divine law of love. The only way into this perfection of Christian experience is thru Christ, who is the door. He says, "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

That we may be absolutely certain that the Sabbath of the Old Testament has been perpetuated in the New Testament so that the Sabbath originally instituted in Eden is still the Sabbath to-day, we shall trace it from its institution to the close of the New Testament.

It is a principle of law in tracing a statute that the original statute must first be found, and the statute must then be traced thru the later revised statutes to see if there has been any revision or repeal of the statute. If there has been no revision or repeal, the original statute still stands. We should be as rational in tracing a statute of the divine law as we are in tracing a statute of civil law. Following this principle, which all men declare to be sound, let us trace the Sabbath statute that we may be unquestionably fair in reaching our conclusions with reference to the perpetuity of the Sabbath to our time.

The first introduction of the Sabbath is found in Gen. 2:1-3. After laboring six days in the work of creation, it is said:

"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Who Wrought in Creation?

The God that wrought in the work of creation, rested and blessed and sanctified, or appointed, the Sabbath as a day of rest. By whom, then, was the work of creation wrought? In Colossians, chapter one, verses 12-17, the Son of God is plainly declared to be the Creator. Verses 13 and 14 speak of "the kingdom of His dear Son, in whom we have redemption thru His blood." Verse 16 says, "By Him were all things created." The 17th verse says, "And He is before all things, and by Him all things consist." This was God the Son, or Christ, of whom it is declared that He created all things.

Some have been troubled because it says in Genesis, in giving the account of creation, that "in the beginning, God created the heaven and the earth." They conclude that this must refer to the Father. It should be remembered that the Son bears the same name as the Father. In the first chapter of Hebrews, verses 1-3, the Son of God is again declared to be the One thru whom God the Father performed the work of creation. The 8th verse reads, "But unto the Son He saith, Thy throne, O God, is forever and ever." The title *God* is here definitely applied to the Son of God. It is therefore clear that the Son of God is the One thru whom the work of creation is wrought. The title *God* applies as properly to Christ as to God the Father. Hence Christ is the God who created, and at the end of the six days of creation rested on, and blessed and appointed the Sabbath.

The Christian Sabbath.

From its very institution, therefore, the seventh day of the week as the Sabbath was Christ's rest-day, or the Christian Sabbath. Since the seventh day of the week is the day upon which Christ rested at the close of creation week; and the seventh day of the first week was made the Sabbath by the act of Christ in resting upon that day, blessing that day, and sanctifying, or appointing, that day as the Sabbath for coming time; and our text declares, "The Sabbath was made

(Continued on Page 9.)

The Christian Endeavor Convention

"Christian Citizenship" a Leading Issue

By John S. Wightman

I MUST not fail to note the entry of the labor question into the discussions of the International Conference of the Christian Endeavor Society, and the important role it played. It was instantly recognized that this important and world-wide question of our modern times could no longer be kept from entering the domain of the religious, and from receiving the respectful and careful consideration of the church as to the best and final solution of, perhaps, the most serious problem of the age. It was Rev. Charles Stelzle, superintendent Department of Church and Labor of the Presbyterian Board of Home Missions, New York, who interjected the question with his address, "The Laboring Man and the Church of the Carpenter." It was one of the stirring addresses of the convention, delivered by a man intensely in earnest; and it received due recognition, both by the delegates and the public press of Seattle, as a matter that must be dealt with by the church. To show that it is the church that is, in fact, reaching out to secure the forces of the labor movement, I need only to quote a portion of Mr. Stelzle's speech. He said:

"Some day the church will awake to the fact that the labor movement IS THE MOST SIGNIFICANT MOVEMENT OF MODERN TIMES. When I speak of the labor movement, I do not refer exclusively to the labor-unions. There are some people who imagine that if the labor-unions could be abolished, the labor question would be settled. If every labor-union in existence should be wiped out to-day, the labor question would still be present; and, I believe, in a more aggravated form than we have to-day. There are forces organized which are comprised in the labor movement. IT INCLUDES THE TWENTY-FIVE MILLION SOCIALISTS OF THE WORLD; IT EMBRACES THE EIGHT MILLION TRADE-UNIONISTS OF EVERY LAND, THREE MILLION OF WHOM ARE IN THE UNITED STATES AND CANADA; it includes the movement among the Russian peasants; it includes the social movement in Germany; it includes the movements we are hearing about among the people in Italy, in Belgium, in Australia, as well as the social unrest which exists in our country. This is the era of the common man. When the hour strikes that shall proclaim the victory of the common people, this is the question which will confront us as a church: Will they be inspired by a high religious ideal given them by the church of Jesus Christ, or will they go on to even nobler and better things independent of the church, because of the consciousness that they have won all in spite of the church?—for win they will. No human power can prevent it, and no divine power will. This, then, is the labor movement that confronts the church of Jesus Christ to-day.

"There is so much religion in the labor movement and so much social spirit in the church, that some day it will become a question as to whether the church will capture the labor movement, or whether the labor movement will capture the church.

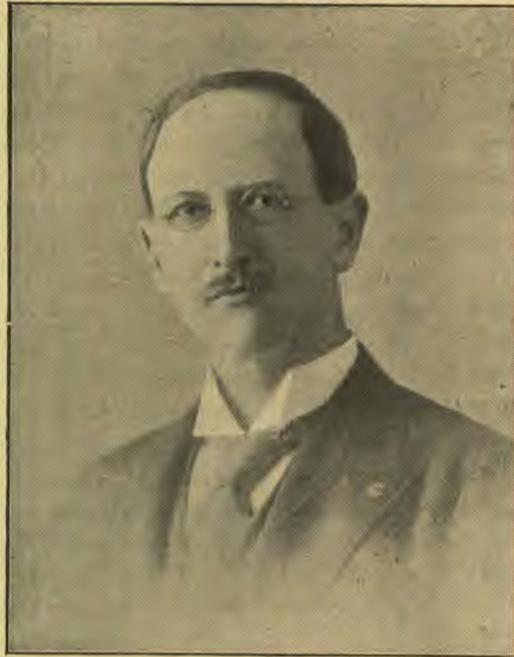
"There are four fundamental facts in this connection to which I desire to call your attention:

"First, working people almost universally honor Jesus Christ as their Friend and Leader, and most of them believe in His divinity. Secondly, working people are naturally religious, even tho their religion is not always expressed in the most orthodox manner.

Thirdly, the labor question is fundamentally a moral and a religious problem. History has prophesied it. Our best labor leaders are coming to recognize it. Present reform measures which working men are hearing most about to-day, indicate it. Fourthly, there has rarely been a time in the history of the labor movement when working people have responded more readily to the appeal of the church than they do to-day.

"For these reasons, the church is already supreme in the matter of capturing the labor movement for Christ. Some day God will raise up a prophet who shall again win to himself the masses of the people. That day shall reveal whether the church will capture the labor movement, or whether the labor movement will capture the church."

As in many instances great labor-unions have sent delegates to great religious con-



Amos R. Wells.

ventions, and as many of the leaders in the labor movements have publicly contended that the support and help of the united forces of the religious bodies should be sought and, if possible, obtained,—to the end that labor may become victorious in its long-drawn struggle with capital,—and inasmuch as in every religious gathering like this one of Christian Endeavor organized labor has its strong advocates and champions not a few, who plead that the forces of the churches should be thrown upon the side, and in the defense of, organized labor and its demands against the greed and avarice of organized capital, who can fail to see, and is it not fair to presume, that soon or late these two vast forces—the forces of the church and the forces of united labor—will, in some way, come together. It may remain to be seen, as Mr. Stelzle declares, whether "the church will capture the labor movement, or whether the labor movement will capture the church." One thing is certain, and that is that the church and the labor movement are rapidly nearing the point where they shall see a common cause. And when they do, will they not unite? Will they not link their respective forces together in one vast federated

power that will demand and secure *governmental* recognition? Nothing is easier. No event of the near future seems more certain than the federation of the church power and the labor movement. It will be remembered that Mr. Samuel Gompers, president of the Federation of Labor, stated, as reported in the *Buffalo Sunday Courier*, that he trembled for the safety of the American Government and for the revolution that might come if ever the Federal power attempted to crush the labor movement. Mr. Stelzle is quite right. "The labor movement is the most significant movement of modern times;" and when once these two great representatives of religious faith and of public opinion shall amalgamate, confederate their powers, and focus their combined strength upon the sphere of the civil government, what may we expect—rather, what may we not expect—from the workings and influence of such a mighty dynamic force! Mr. Stelzle has set a wave of thought agoing amongst Christian Endeavorers that can not be arrested. His remarks revealed a touchstone of power—power for the church—that will not be lost sight of.

The Patriots' League.

Good citizenship is a good thing. None may deny that good government results from good citizenship and every *legitimate* means of securing a better citizenship. Every laudable effort to reach one step nearer the standard of ideal citizenship should receive the hearty approval and support of every citizen desirous of a better and more improved system of government. But Christian citizenship is quite another thing from *good citizenship*, and the terms may mean vastly different conditions; yet to the Christian Endeavor Society, good citizenship is Christian citizenship; rather, good citizenship must necessarily be Christian citizenship. With them the terms are compatible. They are used interchangeably. Analyzed, Christian citizenship is good citizenship; hence, good citizenship would be Christian citizenship. As Doctor Clark stated in the very beginning of the conference: "Christian Endeavor stands for good citizenship; and I believe this will be noted as pre-eminently the good-citizenship convention."

Speaking upon the subject of "Good Citizenship," Dr. Alexander Francis, pastor of the British-American Church, St. Petersburg, Russia, called attention to the difficulty of securing a common standard of citizenship in a nation like America, where population was so diverse in race and religion; what a huge problem it seemed to be where individual occupations and interests so widely differed. There are common bonds, such as those created by law, custom, and executive government, but they are not original factors in the cohesion of a people in the same degree as such natural ties as

community of race, of language, of religion. Because of the tremendous and rapid changes owing to an immense immigration here from everywhere, these latter ties "of race, of language, of religion," must be recreated; and to effect this problem is a political, moral, and natural, not to say a human, necessity. "To find a common denominator," said Doctor Francis, "which shall solve the problem of your cosmopolitan and complicated life—that is the need of the hour of this nation. And, therefore, the Christian Endeavor proposes to form a Patriots' League, whose aim shall be to awaken and train the civic conscience in each of its members and in the nation at large. Right citizenship in political relations involves reverence for law and the demand for its enforcement.

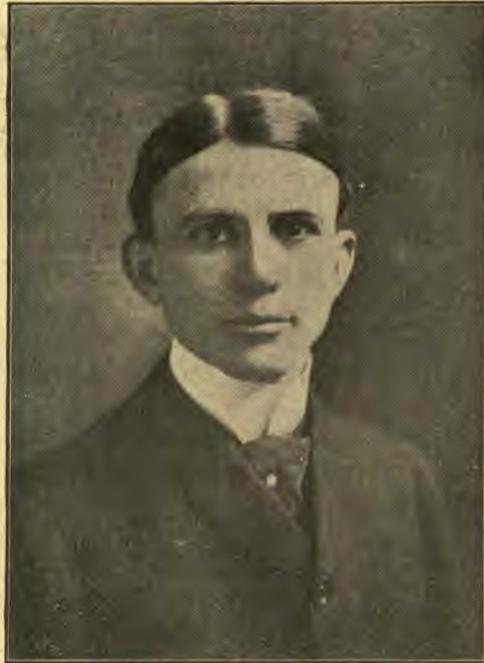
"Citizenship endeavor, to be fully successful, must be Christian Endeavor. Organic Christianity has often proved to be a divisive force; but by the spirit of Christ—the true religion of Jesus Christ—the human as well as the divine harmony may be restored to mankind. Right relations make good citizens; and only the power of Christ can destroy the sin which disrupts and prevents harmonious relations, . . . so civics, economics, and politics must be related to Christ. Now the ballot is the one final and absolute vehicle of political expression in a modern democracy." Doctor Francis invoked strongly the aid of the ballot that religious ties might be recreated, and declared that obedience to new laws, as well as the old established laws, was absolutely necessary, whatever the sovereign will of the people might be; and "disregard for these laws is not merely lawlessness, but immorality, deserving to be visited by severe social condemnation." Thus the discussion of the problem of good citizenship began with a plea for the Christian feature of good citizenship, the use of the ballot, the training of the "civic conscience," uniformity of opinion, recreation of *religious ties* and the "finding of a common denominator" to solve the problem and the need of the hour of this nation. And to accomplish this metamorphosis in the affairs of a nation, the Patriots' League is the agency, and the *ballot* is the vehicle. So civics, economics, and politics might properly be "related to Christ!" Just what that "common denominator" is to be, remains to be seen. It can, however, hardly be anything other than a *religious* common denominator, for no other kind of a denominator could obtain in the "complicated" political and commercial life. And it is as plainly to be seen that it must be a religious common denominator upon which all denominations, however they may differ in the main, may easily agree.

But what is the Patriots' League, and how is it to operate upon the public civic life? What does this League—launched at the Seattle convention, and having for its first member President Theodore Roosevelt by consent of his letter of June 2, receiving the prayers and benedictions of the many pastors from all over our land, and accepted with the loud "huzzas" of the many thousands of delegates—what does this auxiliary to the

great Christian Endeavor movement mean to do? Here is the platform of the League, as adopted by the trustees of the United Society, and unanimously accepted by the convention:

"The Christian Endeavor Patriots' League is an enrolment of those whose aim is the promotion of civic righteousness and national welfare. It is the purpose of the League to take up courageously the duties of a Christian citizen. Its members will seek a knowledge of public affairs, of the laws, needs, and possibilities of their town, their State, and the United States. They will labor for the election of good and efficient office holders, for the observance of existing laws, for the adoption of improved laws, for the encouragement and aid of patriots, and the downfall of all enemies of the country. They will seek to promote the cause of temperance and personal purity, the betterment of municipal politics, the improvement of the conditions of labor, a rational use of the Lord's day for rest and worship. All this they determine to do in the measure of their opportunities and powers, under the guidance and in the strength of Jesus Christ."

If there is any doubt that all this designed in the Christian Endeavor Patriots' League



Von Ogden Vogt, General Secretary United Society of Christian Endeavor.

is to be secured by the use of the ballot, and brought in "thru the gateway of politics," and in no other way, the address of Prof. Amos R. Wells, educational secretary of the United Society and managing editor of the *Christian Endeavor World*, Boston, Mass., will clear away that doubt and leave the political object and political methods of the League to stand out in bold relief. Following are his remarks:

"With this platform as a basis, the Christian Endeavor Patriots' League is left free to take up in any locality just the work that the members and their pastors feel to be most needed.

"Primarily, that work will be everywhere, as is fitting for young people, study and investigation. **THE CHRISTIAN ENDEAVOR PATRIOT MUST FIRST KNOW THE LAWS, THE POLITICAL CUSTOMS, AND THE SOCIAL CONDITIONS OF HIS TOWN, COUNTY, STATE, AND THE NATION, BEFORE HE CAN DO ANYTHING TO BETTER THEM.** The Patriots' League will become, we hope, the school of the young citizen and prospective voter.

"What is this Christian Endeavor Patriots' League?—In a word, it is to consist of all that are willing to study and work for a better country. While Christian Endeavorers will naturally make up the greater part of its membership, it will welcome to its ranks all that are in sympathy with its purposes and will labor toward its ends. The Chris-

tian Endeavor Patriots' League will aim to reach the head for information, the heart for purpose, and the hand for execution. It will become, we trust, a powerful agent in the growth of patriotic sentiment and in training for civic duties.

"What can a local League do?—It can pursue in a very delightful and valuable way the study of Christian citizenship. It will be wise if it begins right at home, and undertakes first to learn about conditions in its own town.

"Here are the public schools. It may begin with them. It will hold a meeting at which the school superintendent will be present, or one of the school board, or some other school officer thoroly acquainted with the matter. This officer will explain the school laws—where the money comes from, who dispense it, how the teachers are appointed, how they are paid, what authority they have, what truant laws there are, how far education is compulsory, how the school buildings are kept up, how the text-books are chosen, what progress has been made, what reforms are needed.

"In the same way, if you are living in a city, the meeting may be devoted to the study of the city charter, with the mayor present, or some aldermen, ready to explain it and answer questions. You may hold a meeting to study the judicial system of your city, county, and State, with a lawyer present to tell you about the different kinds of courts, how the judges are chosen, and the course a case takes thru the grand jury and the courts. Other meetings may take up the laws for paupers, the temperance laws, **THE SABBATH OBSERVANCE LAWS**, the election laws, the town system of water supply and sewage, the care of streets, municipal franchises, municipal ownership, primaries, and caucuses, party conventions—the list will be a long one before you have begun to exhaust its possibilities. You will discover laws that are not enforced, and you will wish to agitate for their enforcement.

"It will not be long, either, before the Christian Endeavor Patriots' League will widen out irresistibly **FROM LOCAL TO NATIONAL INTERESTS**. The Christian Endeavor patriot will come to see **WHAT POWERFUL CAMPAIGNS FOR RIGHTEOUSNESS MAY BE CONDUCTED THRU THE POST-OFFICE**. Our lawmakers do give heed to the written expressions of desire from their constituencies. Petitions are effective. Great measures may be introduced into Congress and carried triumphantly thru by the pressure of Uncle Sam's mail-bags. Great reform measures are continually coming to the front in these days of searching and of change. As these come before our legislators it is of the greatest importance that they may be made to feel the force of a righteous public sentiment. This the Christian Endeavor patriots will learn how to express more and more **POWERFULLY and USEFULLY**. It will be seen that the Patriots' League is to take up positive work, and not merely negative; that its members are not to become hectoring cranks, but helpful, wide-awake, constructive citizens of this great republic."

In the light of Mr. Wells' frank statement of the object and intent of the Patriots' League, none can fail to understand. The Patriots' League intends to enter, in the fullest sense, the political field of activity, State and national, and not alone to secure economic and political benefits, but for *religious* reasons. For Mr. Wells plainly states that it will study the "*sabbath observance laws*." Ah, here is the *religious* creeping into the *civil* life. What have civil governments got to do with the enforcement of religious institutions? Sabbath days are religious; more than that, they are spiritual, and with them, or their enforcement, governments rightly have nothing to do. This should be obvious to Christian Endeavorers. The United States Senate Committee on Post

(Continued on Page 11.)

THE SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 14, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

The Sabbath a Perpetual Monument.

AT the close of creation's week the Lord set up a monument to commemorate what He had done. It was not a monument of marble slabs or granite blocks, but something far more enduring. He established a monumental institution that was to be builded into the memory of each and every loyal subject for all time to come.

The inspired utterance that makes known this monument to the sons of men is in the following language:

"And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made."

First there is the statement that "the heavens and the earth were finished." Then the Lord "rested on the seventh day from all His work which He had made." And, having rested on the seventh day, "God blessed the seventh day, and hallowed it." Then He gives the reason why He blessed the seventh day. He says it was "because that in it He rested from all His work which God had created and made."

The facts of creation are things that are forever fixed in the indestructible, indelible, and unchangeable tablets of the past. In the language of His own word let it be said:

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God hath done it, that men should fear before Him." Eccl. 3: 14.

What the Lord has done is done forever. That is the clear statement of fact that is in the above text. And since God knows all the future just as well as he knows all the past, it is plain that it is perfectly easy for Him to do all His work so that it may stand forever.

Then since what the Lord does is done forever, and since He created the earth, and gave the Sabbath as a memorial of that creation, it should be plain to any one that the Sabbath institution is to stand forever. And since He gave a definite day (the day on which He Himself rested from His creative work) as this memorial, it should be easy for any one to see that this day can never be changed to any other day of the week, and still remain as the memorial of God's creation.

What up-lifting blessing there is in Sabbath-keeping when we keep the day as the memorial of God's power to create. As the Sabbath comes to us, we look out upon

the great realm of creation and call to mind that our Father in heaven made it all. The towering mountains, the vast plains, the mighty ocean, the beautiful trees and flowers, all the animal creation, and everything that we see about us, represent the work of Jehovah; and the Sabbath day is the monumental institution of the Lord's own planting that He has given to us as a weekly reminder of His power, and that He is our Creator.

The Sabbath commandment, if there was no other evidence, is sufficient in itself to show that the Lord instituted the weekly day of rest. And the Sabbath commandment is explicit in saying that He established this rest-day, "because that in it He rested from all His work which God had created and made." The reason for the "because" of the Sabbath commandment is just the same to-day as it was when the first Sabbath was kept by Jehovah Himself at the close of creation week. The Sabbath is needed even more now than then to call the attention of the people continually to the fact that we have a Creator to preserve us and to receive our worship.

The nature of the sabbatical institution is such that any one should see at a glance that it must be perpetual. And if there were left any doubt in regard to this, the commandment itself, as already shown in the foregoing paragraphs, should set the subject at rest clear beyond the possibility of a peradventure.

God has placed His Sabbath commandment right in the very bosom of His law, and in the great judgment day every inhabitant of this earth will have to answer to the plain, clear, and reasonable requirement. T.

The Bible Claims of the First Day of the Week.

WHAT is the evidence from the Bible that the first day of the week, or Sunday, is the Sabbath? Nearly all the Christian world keeps Sunday, and can it be true that there is no divine command or authority for it?

The word "Sunday" does not occur in the Bible at all. But the day we call Sunday is spoken of in the good Book a number of times as the first day of the week, but in no one of these instances is it called the Sabbath; nor is there any occasion for drawing even an inference that there is any sacredness attached to the day. It is merely spoken of as the first of the working-days of the week, and no more.

In his article on "The Perpetuity of the Sabbath," found in other columns of this issue, Pastor R. C. Porter gives all the texts in which the first day of the week is mentioned in the New Testament. No one claims that the Sabbath was changed during Old Testament times, and hence if there is to be found any authority for Sunday observance, it must be found in some one of the texts where the first day of the week is mentioned. Surely it could not be claimed that the Lord would establish Sunday as a day of rest and not say anything about it.

Now, if the reader is candidly seeking for the truth on this Sabbath question, let him read carefully all the texts that speak of the first day of the week. He will find the list in the concluding portion of Pastor Porter's article on the next page. Some of these texts will show that the first day of the week was the day on which Christ rose from the dead, but they will also show that the Sabbath according to the commandment was still kept by the disciples. Another one of the texts will show that Paul held a meeting on that day, and if you read the context, you will learn that while Paul was preaching, two of his disciples were hard at work sailing around a cape in the Mediterranean from Troas to meet him at Assos. And still another of the texts will show that the church at Corinth was exhorted to lay by for the collection, "according as the Lord had prospered him." To be able to lay aside for the contribution as the Lord had prospered, would necessitate looking over the business in order to see how much had been made.

Thus in all these scriptures do we see that only secular work is prescribed for Sunday, or the first day of the week. The original Sabbath commandment shows us plainly that the seventh day is, and ever has been, the Sabbath. In view of these plain facts, what will we do about it? Will we continue to keep Sunday when the Lord has plainly showed us that He requires the observance of another day? T.

Two Significant Movements.

Similar, yet Different.

(Continued from Page 3.)

Secondly, a special young people's department has been formed by the General Conference Council for the purpose of enlisting under Emmanuel's banner an enthusiastic, devoted army of missionary volunteers, who will rapidly develop in work in the home field talents which will fit for labor in the great fields beyond. These are mighty factors in the closing, rapidly closing, work of God.

Right at this time, unknown each to the other, so far as we know, precisely similar movements are developing in the Roman Catholic Church in America. The recent great meeting of the American Federation of Catholic Societies at Indianapolis developed that a special school is being organized and is in operation at the Washington University of that church, to especially prepare priests in the quickest manner possible for missionary work among Protestants and in the world. Further, the Young Men's Catholic Union has been organized after the plan of the Y. M. C. A., in order to bring into the organization, and also the Catholic Church, all the young men possible. They hope much from these movements. They expect these centers of propaganda—colleges and organization—will tell greatly for the church.

Reader, in which of these two movements do you want a part? The one will give to the world "the everlasting Gospel," which makes men obedient to God, and followers of Christ; the other will still further spread

—tho carried by honest men—the gospel of apostasy, the perversion of God's law, the tradition of men, and the union of Church and State.

These are significant movements; who will heed them?

The Perpetuity of the Sabbath.

(Continued from Page 5.)

for man;” it follows that so long as the race of man continues, and as universally as man is found thruout all time, *the seventh day, which is the Christian Sabbath*, is made for his observance, as a day of rest and worship. There could be but one act that could nullify this obligation, and that would be the revision or repeal of the Sabbath statute.

The Original Law.

The twentieth chapter of Exodus gives the law of God as spoken directly by the voice of God upon Mount Sinai. In the very midst of the law is found the Sabbath commandment. It reads:

“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, . . . 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.”

Here we find the original law of the Sabbath. It refers us to the time of creation for its institution. It declares that it was made by the Creator, who was Christ, resting on the seventh day at the close of six literal days which were ruled by the sun, and made up of day and night. See also Genesis 1. And when it was made, He blessed and hallowed it.

Has Christ changed it or revised or repealed this statute? If not, according to the above-stated principle of law in tracing a statute, the original law still stands.

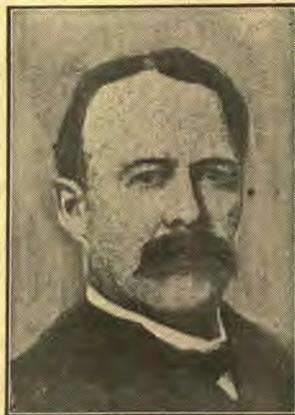
Prophesied to Magnify.

The 42d chapter of Isaiah opens with a beautiful prophetic description of the character of Christ. Verse 21, speaking also prophetically, says, “The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable.” The 40th Psalm, verses 7 and 8, declares His relation to this law at His coming as follows: “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”—the very opposite of a repeal or revision of the law.

In the 5th, 6th, and 7th chapters of Matthew, His inaugural address, He lays out the principles of His administration and His kingdom. In chapter 5:17-19, He plainly presents His relation to the law. His first statement is very clear, “Think not that I am come to destroy the law, or the prophets.” Some one was evidently in danger of thinking that He came to destroy the law or the prophets, but in the very first mention He makes of the law, He corrects this erroneous thought. He then emphatically adds, “I am not come to destroy.” The 19th verse presents the conclusion from this premise: “Whosoever therefore shall break one of these least commandments, and

shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

There can be no misunderstanding this statement. The Master here first declares that He did not come to destroy the law. He then announces His disfavor upon any one who fails to teach every precept of the law, and concludes with the highest commendation to those who do and teach them. He thus surely fulfils the prophecy by magnifying the law and making it honorable. That He is speaking this of the law given at Sinai, of which the Sabbath statute is a part, there can be no question; for in verses 21 and 27, He quotes two of the commands of that law in confirmation of the fact that it is the law in which these commands are found of which these statements are made. We can not therefore hope to find either a revision or repeal of any command of this law. To satisfy every inquirer, however, there is one other place we may properly inquire if there has been any such revision or repeal. Have the Gospels or the Acts of the Apostles re-



Judge Freemont Wood,
Who Presided at the Haywood Trial—See Last Page.

corded any such thing? If such a revision or repeal had occurred, it must have been there recorded. Let us, therefore, examine the Gospels with a view to informing ourselves as to the record of the Gospels on the perpetuity of the Sabbath.

Sunday in the Gospels and Epistles.

Matthew says, “In the end of the Sabbath, as it began to dawn toward the first day of the week.” This record confirms the fact that the original Sabbath statute is still in force. Mark says, “When the Sabbath was past, . . . very early in the morning of the first day of the week.” Here again the seventh, and not the first day of the week is declared still to be the Sabbath. There is no revision or repeal here. John mentions the first day of the week in the 20th chapter of his Gospel in verses 1 and 9, but he does not even hint a revision or repeal of the original Sabbath-command. In the 5th chapter he emphatically states, in verses 16 and 18, that the same day the Jews regarded as the Sabbath is still the Christian Sabbath.

Paul, in 1 Cor. 16:2 and Acts 20:7, mentions the first day of the week, but in neither case does he intimate that that first day of the week has now had conferred upon it the title of the Sabbath, or Lord's day. It is merely called the first day of the week. There is no intimation of a transference of

the Sabbath to that day. The book of Acts abounds with references to the Sabbath, but that Sabbath day is in every case the seventh day. There is no intimation in any case of either a transference of the day or a repeal of the Sabbath command.

But One More.

There remains but one more scripture that mentions the first day of the week in the New Testament. That scripture is in Luke 24:1. If there had been a transference of the day or a repeal of the Sabbath statute, we must find it here. But this scripture merely says:

“Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them.”

There is no evidence of a repeal or revision here. To the contrary, there is the plain declaration in chapter 23, verse 56, that the original Sabbath-command still stands:

“And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.”

What language could be more forceful? What day is to be observed by Christians? The answer is unmistakable. It is the Sabbath according to the original commandment. “The Sabbath was made for man.” “Remember the Sabbath day, to keep it holy”—the Sabbath “according to the commandment.”

Which day does that command enjoin? “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” There has been no repeal or revision of this statute. God's original law of the Sabbath still stands. Shall we obey and live?

“Scientific Basis of Sabbath and Sunday.”

THERE has come to our table a book with the above title, by the Rev. Robert John Floody. Introduction by G. Stanley Hall, LL.D., President of Clark University. Second and revised edition. 360 pages. It is published by Herbert B. Turner & Co., Boston.

We confess that we looked for something better. We are told on the title-page that it is “a new investigation after the manner and methods of modern science, revealing the true origin and evolution of the Jewish Sabbath and the Lord's Day, for the purpose of ascertaining their real significance and proper observance.” The author is Master of Science, Bachelor of Sacred Theology, etc.

We wonder that he did not say in the very beginning that he did not believe the Bible. It would have saved him many words. Why in the world he should speak of it as “inspired,” and as the “Sacred Record,” we can not see. The evidences he brings show that the early Sabbath of the seventh day as a sacred day was very widespread, but it does not seem even to occur to the author that this common knowledge had its source in the origin of the Sabbath at creation. No, all these great nations were moon-worshippers, and the week and the Sabbath came from the phases of the moon! It does not seem to occur to him that all the “holy” days connected with moon-worship might be perversions of the true. The reason why these obvious explanations do not occur to the author is quite patent. He has adopted the conclusions of “higher criticism,” which sets aside the Bible as a mass of traditions and legends written at a very late date, and unworthy of credence. Yet the vague, fragmentary record of archeology, often uncertain in meaning, is taken as confirmed truth. The Biblical feast of the new

(Continued on Page 13.)



Official Delegates to the Sixth Annual Convention of the American Federation of Catholic Societies.



Claypool Hotel, Headquarters of the Convention.

A Great and Purposeful Movement

By Charles M. Snow

THE sixth annual convention of the American Federation of Catholic Societies was held in Indianapolis, Ind., July 14 to 17, inclusive. The convention was opened by solemn pontifical high mass in the church of Saints Peter and Paul, and a sermon by Most Rev. James H. Blenk, Archbishop of New Orleans. The other meeting of the day was a mass meeting in Tomlinson Hall, where an audience of about 3,000 was gathered. The hall was beautifully decorated with the American and papal colors, and everything was done that could be done to impress the beholder with the magnificence, the pageantry, and the power of the Catholic Church.

This first mass meeting of the convention was attended by the highest dignitaries of the Catholic Church in the United States, and was presided over by Rt. Rev. F. S. Chatard, bishop of Indianapolis, who was clad in the vestments of his rank, and seated at his right hand was the Rt. Rev. Diomedo Falconio, apostolic delegate of Pope Pius X to the United States, clad in a gorgeous robe of silk.

At the entrance of these dignitaries, leading a procession of Fathers, Right Reverends, and Most Reverends, the whole audience arose to do them honor, and remained standing until the apostolic delegate from Rome gave the signal to be seated.

After the opening preliminaries, Mayor Bookwalter of Indianapolis gave the welcoming address, in which he, tho professing

nimself a non-believer, paid the highest praise to the great religious organization known as the Catholic Church and to the great federation of Catholic societies under its auspices. Loud applause interrupted the mayor as he declared the Catholic Church in this country to be second to none, and denounced as know-nothings and infidels those who took any other view. He was vociferously applauded.

The president of the federation replied to the address of welcome, following which the pope's special delegate to the convention, Diomedo Falconio, pronounced upon the federation and its aims and purposes the blessing which the pope had sent him to Indianapolis to give in person. It was plain, from the words of blessing and praise spoken by the papal delegate, that the work of federating the Catholic societies of the whole world will be one of the chief purposes of that church from now on. Last year the papal blessing was sent by telegraph. This year so important had the work grown in the eyes of the Vatican that it seemed expedient to send a personal representative of the pope over sea and land to speak that blessing.

A Significant Address.

The principal address of the evening was delivered by Mgr. Joseph Shrembs, Vicar General of Grand Rapids, Mich. The subject of the address was "Christ and the Twentieth Century." There was no question from the beginning of the long address that the speaker was pleasing his audience. It was a powerful address from a Catholic standpoint, and well calculated to win to the Catholic faith many a man and woman uncertain in their belief or the foundation of their faith.

The bishop set forth in strong light the work that the Gospel of Jesus Christ had done in changing the hearts of men, in putting civilization in the place of barbarism, Christianity in the place of heathenism; but the agency to which he attributed all this was the Catholic Church. He showed clearly what the world would be without Christ; but the Catholic Church was His only legitimate representative on earth, and to that church he gave the glory for all that had been accomplished in the betterment of the world during the Christian era. In conclusion the bishop said: "Friends, we are the children of that blessed Catholic Church which has not surrendered the faith, and to which the longing eyes and weary hearts of the earnest believers of disintegrating Protestantism are turning."

Catholics have not been slow to see the downward trend in Protestant belief that has come about thru a lack of devotion to the sacred word, and a spirit to criticize that word out of the field of belief and practise. It is true that because of this tendency among so many professed Protestant churches, Catholicism is winning many recruits.

The first business session of the federation was held at the headquarters of the convention, Claypool Hotel, at 10:30 A. M., Monday, July 15. The two most interesting features of this meet-



Federation of Catholic Societies, Indianapolis, Ind., July 14 to 17.

ing were the annual report of the president of the federation and the annual report of the national secretary.

The president of the federation declared in his report that federation had passed out of the experimental stage, and must now be recognized as one of the great forces of the nation, and that the unity of the whole Catholic body in this country would soon be realized. They were planning to take up energetically the work of forming new federations and of strengthening those already organized that they might make themselves a power in the land. He stated that as a result of the banding together of Catholic societies in this country to stand for their rights, there was only the remotest possibility that religion (by which he meant the Catholic Church) would ever be interfered with. This was, of course, an allusion to the experience thru which the church has been passing in France. The federation of Catholic societies would be able to wield such an influence in this country and be able to bring such pressure to bear in its organized capacity that no such condition could ever be brought about here. "We ask," said he, "no favors of any man, but only that our rights before the law in equity be recognized;" and the federation is that power which is to make the demand for "rights" so powerful as to insure the obtaining of those "rights." "Federation," he said, "is bigger than any Catholic society. It is working hand in hand with the clergy for the advancement of the Catholic Church."

Protestants have long been bidding for Catholic support along various lines, and an assurance that they have not been bidding in vain was given in these words of the federation's president:

"We propose to cooperate with our separated brethren in advancing any cause that is for the good of the people. We have already done so in more than one instance. Our friends



War Monument Circle, Near Headquarters, Where Picture of Delegates Was Taken

who differ with us in religion have appreciated the grand work in which we are engaged, and welcome our cooperation in improving the moral tone of our citizens."

Here is the forecast of the federation of the world under one head; for be it known that when Protestant and Catholic join, the Catholic will take no second place. Thus we see clearly the welding of the first links in that chain which is to bind the people of this world to the throne of St. Peter; for the federation idea is not confined to this country. It is actively going on in all the principal nations. Thru that arrangement a power is developed which will be able to say "to them that dwell on the earth, that they should make an image to the beast that hath the stroke of the sword and lived." See Rev. 13:11-18.

The Christian Endeavor Convention.

(Continued from Page 7.)

Roads, as far back as 1829, recognized the danger to be apprehended in these movements to make men good by law, forwarded by zealous yet misguided reformers, and said:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence."

"A nation's greatest need," said Rev. Oliver W. Stewart, of Chicago, "is patriotic zeal more than a fighting spirit. Of unmeasured value to a country is a citizenship with proper conception of the interrelation of citizen and government. When one wrongs the government, he wrongs his neighbor; when he cheats the government, he cheats

his neighbor. Then it would be remembered that the law is the will of the people to be respected and obeyed, not because it is right, for it may not be, but because it is the will of the people and its violation and injury wrong our fellow men."

Said Dr. E. H. Delk, of Philadelphia:

"Not until every churchman goes to the ballot box with the same high devotional duty with which he goes to the communion table—God grant that our women may do it after a while!—will we have a Christian citizenship."

"Enforcement of Law" was the subject of Dr. Hugh K. Walker, D.D., of Los Angeles, Cal. In the "Training in American Citizenship" meeting, he said:

"It is easy to get people to put upon the statute books laws that are best for the interests of the community, but not so easy to have them enforced. A campaign of enthusiasm is needed. It is our duty to see that the laws are enforced. It is just as wrong to keep out of politics as it is to keep out of religion. Equally as wrong to neglect the civic as the religious affairs of our

country. Officials must enforce the laws. To get them to do it—let me tell you how: keep patiently picking at them, keep persistently prodding them, and then keep constantly praising them. The greatest evil is unenforced law. We must have courage in this holy warfare. We must fight our enemies here at home, and joining hands with those across the sea, bring out the enforcement of law, and peace to all men."

Thus it appears that the Christian Endeavor Society, in its organized Patriots' League, has definitely and finally set sail upon the great political sea, with all its treacherous shoals and reefs, and the thousand and one unknown dangers of a long and stormy voyage. And in all this, Christian Endeavor is repeating, and must necessarily repeat, the history of Rome. And time, with unerring certainty, and in the lime-light of heaven-born prophecies, will reveal the progress, and the final results.

JOHN S. WIGHTMAN.

Seattle, Wash., July 17, 1907.



The Day Breaketh

(Gen. 32:26.)

Eliza H. Morton.

AFTER the night of wrestling,
Struggling with habits strong,
After the rain of teardrops,
After the conflict long,
The day breaketh.

After the dire disaster,
Crushing thru heart and brain,
After the grief and sorrow,
After the cutting pain,
The day breaketh.

After the pit and dungeon,
After the heavy cross,
After the fire and scourging,
Failure, distress, and loss,
The day breaketh.

After the time of waiting,
Glimmers the morning star,
Gates of the East swing open,
Glory from land afar,
The day breaketh.

Religions of Korea

Korean Articles—Number Four

KOREA has been described as a country without a religion. Confucianism and Buddhism were introduced from China, but at present have very little influence. The former is rather a system of ethics, quite lacking in the restraints and incentives essential to a religion. The latter at one time became quite prevalent and influential in Korea; but about three hundred years ago it fell into disrepute for political reasons, and was disestablished. So at the present time, Buddhism in Korea must be sought for to be found. The principal monasteries and temples are situated in remote places. Perhaps the most famous are those among the Diamond Mountains, in the east-central part of the country.

Airy Spirits.

With the people generally, the only substitute for a religion which they possess is a superstitious form of spirit worship. The popular imagination peoples every conceivable place with hosts of airy spirits, good, bad, and indifferent; but the great majority are malevolent. The people live in constant dread of being injured by these evil spirits; or of offending the good spirits, and so losing their favor and protection.

This gross superstition is without priests or temples, without any regular form of worship or of religious ceremony, without sacred writings to which even a form of reverence is paid. Two classes of exorcists or sorcerers, the *Pan-su* and the *Mu-tang*, tho not forming an order, nor being united into an organization, are practically recognized as the priesthood of the cult; for it is thru them that the spirits are approached and propitiated.

Seeking the Sorcerers.

The services of these sorcerers are sought under a variety of circumstances. In time of sickness or other trouble, the incantations of the sorcerers are believed to exorcise the

evil spirits. On the occasion of some important transaction, as a marriage, the location of a grave, or of a dwelling, the purchase of land, a sorcerer is employed to make a favorable forecast for the event. It will be seen that the services of these sorcerers are frequently required; and as their fees are high, the aggregate of these makes a heavy burden for the people already impoverished by official rapacity. It has been estimated that at the lowest calculation Demonism costs Korea two million five hundred thousand dollars annually.

The *Pan-su* are a class of blind sorcerers; and fortunate are the parents who have a blind son, for he will be able to support them from the profits of his divinations. The *Pan-su* form a guild, or society; and the chief officers of this guild in Seoul hold certain official titles from the government, which serves to give prestige to the whole body. The *Pan-su* are employed in time of sickness to exorcise the evil spirit that is believed to cause the disease. Their services are also sought for the purpose of divination. The late queen is said to have frequently consulted these blind sorcerers in behalf of her son, the crown prince, whose health has always been somewhat precarious.

The *Mu-tang* Deserts Everything.

Of the other class of sorcerers, the *Mu-tang*, the great majority are women. The position of these women is peculiar. While their employment is lucrative and their services are freely sought, socially they are looked upon as outcasts from society. A *Mu-tang* is believed to be possessed by some spirit; and any woman is liable to receive this "supernatural call." The spirit is supposed to seize upon the woman, and impose his personality upon her. From this time she severs every home tie, deserts parents, husband, and children, and obeys only the "call" of her familiar spirit. Judging from the experiences of these women upon receiv-

ing the "call," it seems more than probable that these are real cases of possession by evil spirits, like those recorded in the Bible.

The functions of the *Mu-tang* are similar to those of the *Pan-su*, but more varied. While the *Pan-su* seeks by his incantations to expel, bottle up, or bury the troublesome evil spirit, the efforts of the *Mu-tang* are rather to propitiate the spirit, and so secure relief from his malevolent influence. The *Mu-tang* are also consulted for purposes of divination; and their influence in this direction extends even to the court of the king. It is related that on one occasion when the king was planning to give an entertainment to the *corps diplomatique*, sorcerers were consulted as to the most propitious building or room in which to hold the function. A number of sorcerers were consulted in turn; and as their advice did not agree one with another, the place of the entertainment was several times changed within an hour. No serious consequences might follow so simple a matter as this. But as these sorcerers are also consulted in matters of State, the resulting uncertainty and confusion can readily be imagined; and the removal of their influence from government circles is one of the political reforms that has been attempted within recent years.

Much more might be written on this topic of Demonism in Korea; but enough has already been presented to give some idea of the burden of superstitious fear which rests upon this people. And it is with a sense of relief that we turn to consider what the Gospel of peace and of love that casts out fear has done for them.

The First Protestant Missionary.

Korea was opened to foreign residents and foreign intercourse in the year 1884; and in the same year the first Protestant missionaries entered the country. But the Roman Catholics had preceded them by exactly a century. The first efforts of the Protestant missionaries met with very scant success.



A Korean Lady.

After five years of labor, the number of believers in both the Presbyterian and Methodist missions was only about one hundred. As late as 1897 a well-known traveler and writer described the people as being practically devoid of religious sentiment, and the outlook for the success of the Gospel among them as very unpromising.

But since that time the work has gone forward by leaps and bounds. Pyeng Yang, the old capital, was one of the first places occupied by mission workers; and after six years of labor, the Presbyterians had twenty-eight converts in that city. But at the present time the whole number of Christian converts in the city is said to be over five thousand. This remarkable increase in this particular locality will serve as an example of the progress made in other places. The missionaries who have been connected with the work from the beginning speak of the results as a marvel of God's grace. From a few isolated localities, the work has been extended from the south far toward the north, and from the western to the eastern shores.

Korean Liberality.

The Korean Christians are often spoken of in terms of praise for their missionary zeal, and for their liberality in the support of Gospel work. It seems to be the rule that the little companies of believers in country districts build their own meeting-houses. They have very little money, but only a small outlay of cash is required. The materials for the walls, roof, and floors, are readily supplied from their own fields; so that the timbers of the frame would be the principal expense in money. Donations of work reduce the carpenter's bill to a minimum. They are also liberal in their support of their native evangelists. In addition to this, it is a common practise for believers to devote a certain number of days or weeks, as they may be able, to active evangelical labor among their neighbors who have not yet heard the Gospel. These graces of liberality and zeal, it would appear, have been carefully cultivated by the missionaries, who have taught the Koreans to bear their share of the work.

All the various lines of missionary effort are being systematically developed in Korea, including evangelical, educational, publishing, and medical missionary work. Korea presents great opportunities to consecrated workers along all these lines. The lack of a regular system of public schools leaves a large place for Christian schools for the education of the youth and children. The practical results of the rational treatment of disease are the best refutation of the superstitious claims of the sorcerers. Native laborers, trained in mission schools, are seconding the efforts of missionaries from abroad.

We rejoice in what has been done and is being done for the evangelization of Korea; for we recognize this as a part of the great work of evangelizing the world. But as a preparation for the Saviour's coming, the people of Korea must hear the closing message of the Gospel as proclaimed by the three angels of John's prophecy. The whole truth concerning the commandments of God and the faith of Jesus is to be preached in

Korea, as in all the world. The claims of the true Sabbath are to be presented; every error in faith and practise is to be laid bare, and the "faith once delivered to the saints" is to be heralded thru all the land. And we rejoice also that this closing message has found an entrance into Korea, and that it is making substantial progress. But the particular account of this remarkable work of the Lord must be reserved for a later article.

Tokyo, Japan. F. W. FIELD.

July Receipts for India Mountain Mission Home.

Curtis Shingler	\$.25
M. Mary Schon25
Arley M. Allen50
John Schick	1.00
Blanche Kalin	1.00
Fredy R. Allen	1.50
Carrie Allen	2.50
Mrs. George Fritz	3.00
F. A. Allen	12.50
Ellelin Ferris	1.00
Cath. E. Ferris	2.00
Eugene Roe	1.00
J. H. Fritts	4.00
Gertrude Barron	1.00
Mrs. Jared Wilson	3.00
M. M. Fry and family	15.00
Mrs. A. C. Campbell	5.00
C. D. Reaser	5.00
Mrs. M. A. Seaton25
M. M. Minier	1.00
Mrs. E. Snyder	5.00
Mrs. S. E. Mills	1.00
Mrs. L. O. McFarland	1.00
A. A. Weseman	5.00
Alfred Karlson	1.50
C. M. Crane	1.00
Mrs. L. S. Shear	5.00
Robt. S. McLain	5.00
Mrs. A. T. Stickney	10.00
Mrs. Florence Carr	1.00
A Friend	5.00
Mrs. Sarah Eldridge	1.00
Edna Kendall	1.00
Peter Jensen	1.00
D. B. Richards	2.00
Mrs. Maggie Phillips	1.00
Mrs. D. McKeen	1.00
Maggie McColloch	1.00
H. C. Balsbaugh	1.00
C. M. McIlwain	1.00
Stanley Swisher	1.00
Mrs. F. A. Fleck	1.00
J. F. Lamond	5.00
Mrs. M. A. Hollister	5.30
H. E. Svendsen	5.00
Mrs. V. Liter	5.00
Anna Frazier	5.00
Miss E. Batterson	2.00
Mrs. Lillie Nelson	2.00
Johnson Buckley	3.50
Mrs. E. W. Hurlbutt	10.00
A. J. Burns	2.00
Frank Banks	1.52
J. H. Sylvester	2.00
B. B. Johnson	2.00
Mrs. J. S. Leacock50
C. Christensen	1.00
Idaho Friends	10.00
Mrs. M. R. Towers	4.00
P. Gomez	1.00
E. L. Morrow	1.00
Mrs. E. C. Pearson	2.00
O. J. S. Kemmerer	5.00
P. M. P.	30.00
Geo. E. Henton	10.00
Jas. A. Dye	2.00
Josephine Gotzian	50.00
Sallie Cain	2.00
A Friend	1.00
J. B. Reid	5.00
Mrs. Papworth	1.00
The late Mrs. A. N. Loughborough	20.00
A Friend, Idaho	2.50
Total	\$311.57
Previously reported	116.75
Total to August 1	\$428.32

"Scientific Basis of Sabbath and Sunday."

(Continued from Page 9.)

moon is counted idolatrous, and because the monthly festival and weekly holy day are mentioned together, the Sabbath must have originated in moon-worship! The moon, he declares, was the chief object of worship, when the testimony is to the

effect that the sun was the chief god because of his blazing, terrific splendor.

Because the Hebrews in idolatry patterned after other nations and chose a king like other nations, therefore they got their Sabbath from other nations!

He tells us that there are two Decalogues, entirely different, the one in Exodus 20, the other in Exodus 34; that Moses wrote very little of the Pentateuch; that the earliest law of the Sabbath (Ex. 34:21) was after 850 B.C.; that Ex. 20:22 to 23:33 was written about B.C. 750; that Deuteronomy was written about B.C. 622; the creation story of Gen. 1:1 to 2:3 was written about B.C. 450, and that not till then did people have the Sabbath as a memorial of creation. It would puzzle one to find a decalogue in Exodus 34, but Mr. Floody tries to tell us what it is. It would be easier to find one in Genesis 1.

In his "scientific" study he declares that Mr. Gamble's sliding position on the adjustable sabbaths "is not borne out by facts" (page 87), which is true. The theories devour each other—a case of Kilkenny cats.

His New Testament argument is deplorably weak. Other first-day apologists have done much better. He tells us what things should not be allowed and what things are permissible on Sunday, just as the men of other minds have no rights in the matter, and then argues the right of the State to make Sunday laws, and makes an appeal for concerted action.

He gives a little thought to the advocates of the Bible Sabbath, calls them Saturdarians, a strictly "scientific" term, we suppose, in the vocabulary of higher criticism, inasmuch as the seventh-day Sabbath people do not advocate Saturday nor keep it, as the seventh day is not identical with it.

Another of his many examples of "scientific" inquiry is shown in the following from page 321:

"Why should the Saturdarians commence the day at sundown? No doubt it is to have the identical time of Palestine where the commandment was given."

The truly scientific mind will inquire. If Mr. Floody had asked a single intelligent advocate of the seventh-day Sabbath, he would have learned to speak with less confidence.

We have not space nor time nor disposition to point out all or half or one-fourth of the defects in this book, which makes such high claims and weak performances. Shall we accept as a "scientific basis," on which to build the hopes of eternal life, the conclusions of one who denies the Biblical record concerning man and the Sabbath; who prefers the questionable conclusions of men that pile their hypotheses against God's word on the sandy foundation of uncertain data; whose suppositions ever lie against the Bible when it would be the easier, truer way to favor the moral Record; who will quote as authoritative testimony to "the will of God" the spurious epistles of Ignatius, long ago repudiated by scholarship; who sets aside with a wave of the "scientific" hand all divine law for the Sabbath, but urges that Sunday be established by human law? We beg to demure. The book is neither scientific nor Scriptural, and is worthy of the higher criticism, the exponent of which it is.

"Health and Disease." By Dr. C. G. R. Montoux, Surgeon of Lyon Post No. 8, G. A. R., Oakland, Cal. Author's portrait as a frontispiece. Published by the doctor himself, at Oakland, Cal.

The design of this work is to give a popular exposition on the essentials of health, the causes of disease, the care of the sick and convalescent. The book contains much information on hygiene, physical culture, diet and digestion, clothing, occupation, recreation, etc., etc. One may not always agree with him. He takes little stock in the germ theory of disease, advocates little medicine. Among the causes of disease he includes alcohol, and other intoxicants and tobacco. Like many other physicians, he thinks hypnotism may be used to advantage in the treatment of the sick, a thing to be deplored. An appendix contains an essay on the "Physical Degeneration of the Human Race," another on the "Increasing Occurrence of Childlessness," and a third on "Principles of Sexual Physiology." It is a thought-suggesting book.



Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Fifteenth Evening's Study.

ONCE more our little company has gathered in the pleasant sitting-room at Brother Eldred's, which has begun to seem almost like home to them.

"This evening the study is on the thrilling scenes which cluster around the closing hours of our Lord's life on earth, and of His cruel death at last," began Brother Eldred.

"Miss Mildred, can you name some of the more important events which occurred just before the betrayal and death of our Lord—something which most impresses you?"

"There are so many; but—well, I love best to read of His triumphant entry into Jerusalem. This seems to be the nearest approach toward according the divine Master the honor and adoration which were due Him by ungrateful humanity for whom He paid such a price," responded Mildred.

"I love to read the particular directions the Lord gave about finding the humble animal which He rode upon," interrupted Jack; "for even the little colt is mentioned, and if the Lord had need of that, I feel quite sure He must have some use for boys like me."

"Well said, my lad," replied his mother, while Mrs. Field turned to her daughter Blanche and asked her if she would not give the recitation she had prepared on "The Triumphant Entry into Jerusalem." At once the little circle approved most heartily, while Brother Eldred remarked, as Blanche took her position upon the floor, that he was glad to see the interest which all seemed to feel in the studies.

Far o'er the Mount of Olives' crest,
The westering sun is sinking low,
As winding up the mountainside
I see the joyous people go.

High over Hinnom's burning vale,
The holy city gleams alone,
'Mid shimmering gold and marble pale,
Like Orient queen upon her throne,
Till royal palace, dome, and spire,
Seem glowing with celestial fire.

And everywhere the shout is heard;
Hosannas reach the very sky;
Vast throngs take up the joyous word,
And answering echoes make reply:

"O blessed is He that cometh,—
That cometh in the name of the Lord;
Hosanna in the highest! hosanna!
Come, echo the glorious word,—
Hosanna to the Son of David,
That cometh in the name of the Lord!"

'Mid waving palms and victor's shout,
'Mid songs of triumph rising high,
Loud hallelujahs glad ring out,
And acclamations rend the sky.

While at the blessed Master's feet
The royal city proudly lies,
In tender tones of pity sweet
The Son of Mary sadly cries:

"If thou hadst known in this thy day
The things that to thy peace belong!
But thou hast filled, in haughty ease,
The cup of violence and wrong!
How oft would I have gathered thee,
Jerusalem, My chosen bride;
But thou hast turned thy back to Me,
In selfish vanity and pride;
Ah, didst thou cruelly condemn
Thy Master, O Jerusalem!"

He weeps; as o'er the city fair
He gazes with prophetic eye,
And sees upon her lordly walls
The Roman banners proudly fly.
Her gilded domes grow dim with rust;
Her temple prostrate in the dust;
Her sons, the screaming vultures' food,
And Zion's streets flow red with blood.

And well he knows that even they
Who join the hallelujah cry,
Before another Sabbath day
Will madly echo, "Crucify!"

'Tis thus when life's ambrosial cup
Seems brimming o'er with nectar sweet,
The world comes eagerly to sup,
And casts her garlands at our feet.
But ah, when'er life's cup is filled
With gall and wormwood to the brim,
How oft we hear, with sad hearts chilled,
The mocking cry, "Away with him!"

"Indeed, that is very true," responded Sister Eldred, as she wiped a tear from her eye. "Not only in the experience of the blessed Master, but also in our own lives we realize the sad truth of this last stanza."

"Tillie, can you tell us where the full account of this scene is given?"

"I think Luke gives the fullest account of it, in the nineteenth chapter; but it is found in Matthew 21, Mark 11, and in John 12."

"Very good; what was the next event of importance after this, Jack?"

"I believe the Lord's Supper was instituted."

"Tom, where do you find an account of this?"

"In the twenty-sixth of Matthew, the fourteenth of Mark, the twenty-second of Luke, and the thirteenth of John."

"Mr. Field, do you remember where we may find an account of the institution of the ordinance of humility?"

"I don't quite understand what is meant by this term," replied Mr. Field. "I think Tom will answer your question for me, perhaps."

"John is the only one of the evangelists, I believe, sir, who gives an account of the instituting of the ceremony of feet-washing, which is commonly called the ordinance of humility. This he gives in the thirteenth chapter."

Mr. Field smiled incredulously, as he turned to the place indicated.

(To Be Continued.)

Prayer.

Its Victories.

WE have called the attention of our readers to some of the most striking examples of prayer and its remarkable answers recorded in the Old Testament, but we must not fail to mention, among New Testament examples, the Lord's Prayer, the prayer our Saviour taught to His disciples, and which has been passed down thru all the ages, and is known thru-out the world. This prayer expresses, in brief, all the essential requisites of a daily morning prayer—praise to God, petition for daily needs, prayer for forgiveness, for guidance, for deliverance from temptation, unto Him whose "is the kingdom and the power and the glory forever."

The prayer of Christ for His disciples, and for us, His followers, recorded in the seventeenth chapter of John, is the most beautiful in the Sacred Record. Not for Himself did He pray, tho He knew that the cross was just before—but O, how His great heart of love yearned for His disciples! even tho He knew they would forsake Him and flee, and that one of them would deny Him. He loved them, as He does us, with an everlasting love, and with loving-kindness He drew them to Himself. How He pleads that they may be kept from the evil in the world, and that their hearts may be filled with love for God and for one another, even as He had loved them and the Father loved Him!

Nor can we pass over the night in Gethsemane with its agony of supplication, so full of sweet submission. While the heart of Jesus was wrung with anguish, and the weight of the sins of the whole world was resting upon Him, hear that prayer as the bloody drops stand out on His forehead, revealing something of the intensity of the struggle within—hear the words from a heart so full, a frame so weak, with all the hosts of darkness hovering near, almost triumphant in their seeming victory; and all heaven silently, longingly, watching the struggle.

"O My Father, if it be possible let this cup pass." It seems that He can not bear it—alone, forsaken, despised, rejected of men! Yet hear Him still—"Nevertheless, not My will, but Thine be done."

How heaven rejoices at that prayer, so full of sweet submission, so utterly empty of self. How the angels honor their noble Captain, how they long to strengthen and encourage Him! Three times this yearning petition ascends to the Throne above, and then a heavenly messenger is sent to strengthen Him. He has prevailed with God; He faces the foe, meets the test of the ages, and later rises triumphant, the victorious, glorified Redeemer.

Do I hear some one say that these answers came hundreds of years ago? Is not God the same yesterday, to-day, and forever? What He has done for others, He will most certainly do for us; for He is no respecter of persons.

We quote from Dr. Daniel March:

"There is no joy, or duty, or conflict, or sorrow of life for which we can not be better prepared by prayer. If the child would be kept from the

paths of the destroyer while his heart is tender and his mind is not skilled to discern between good and evil, let him pray. If the young man [or the young woman] would pass in safety thru the dark scenes of trial and temptation, let him pray. If the weary, anxious, hard-working man of business would not be wholly given up to a life of care and endless disappointment, let him pray. If the aged pilgrim would find the last days of life the best, and enter the valley of the shadow of death in peace, let him pray. If any one does not know by personal experience how much of heaven's promised rest can be secured for the soul even now by prayer, he had better leave every other lesson of life unlearned until he has mastered that. The mightiest man on earth is the man who has the most power with God."

KATHRINA BLOSSOM WILCOX.

Beautiful Bible Mottoes

No home complete without them

There is no better time than the present to sell them. They sell readily everywhere, and agents are making good wages. An inspiration to higher living in every home. Nearly 75 styles of mottoes in English, and two each in German, Danish and Swedish. Ten dozen beauties, \$7.00. Sell for \$25.00. Five dozen, \$3.75. Sixteen samples, all different, \$1.00. All prepaid. Safe delivery guaranteed. Particulars free.

Address, Home Art Co., Box 114, College View, Neb.



Mica Axle Grease
Helps the Wagon up the Hill

The load seems lighter—Wagon and team wear longer—You make more money, and have more time to make money, when wheels are greased with

Mica Axle Grease
—The longest wearing and most satisfactory lubricant in the world.
STANDARD OIL CO.
Incorporated

WANTED.—Ten men to chop wood near Sanitarium, Cal. Must be Sabbath-keepers. Address, J. B. Fradenburg, Sanitarium, Napa Co., Cal.

WALL MOTTOES.

They are selling everywhere. Three agents ordered 5,000 each. One agent has taken, in less than eight months, 6,783 orders. If you send us a good recommendation from the elder of your church we will mail you one dozen on thirty days' time. Send a two-cent stamp if you want further particulars. Address, Hampton Art Company, Hampton, Iowa.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

C. H. JONES - - - CIRCULATION MANAGER.

Per Year, post-paid\$1.50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75

SPECIAL RATES.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions sent at one time, \$4.00. Sample copies sent on application.

Choice Tracts

Topically Arranged

	Post-paid Per 100
IMMORTALITY QUESTION	
Thoughts for the Candid	(B. S. L., 47) \$.50
Rich Man and Lazarus	(B. S. L., 146) 1.00
Is Man Immortal?	(A. G. L., 86) 1.00
SECOND COMING OF CHRIST	
Without Excuse	(B. S. L., 46) .50
The Eastern Question	(B. S. L., 144) 1.00
We Would See Jesus	(B. S. L., 173) 1.00
The Gospel Message	(B. S. L., 188) 1.00
Waymarks to the Holy City	(B. S. L., 189) 1.00
Signs of the End	(B. S. L., 194) 1.00
Coming of the Lord	(A. G. L., 40) .50
Heralds of His Coming	(A. G. L., 85) 1.50
"Come, for All Things Are Now Ready"	(A. G. L., 87) 1.00
THE SABBATH QUESTION	
Why Not Found Out Before?	(B. S. L., 52) .50
Jewish	(B. S. L., 69) .50
From Sabbath to Sunday	(B. S. L., 95) .50
Identical Seventh Day	(B. S. L., 114) 1.00
The Seal of God and Mark of the Beast	(B. S. L., 130) 2.00
New Testament Sabbath	(B. S. L., 137) 1.00
Who Changed the Sabbath	(B. S. L., 187) 1.00
Elihu on the Sabbath	(B. S. L., 192) 1.00
The Seventh or One-Seventh	(A. G. L., 39) .50
Day of the Sabbath	(A. G. L., 50) 1.00
Which Day Do You Keep, and Why?	(A. G. L., 75) .50
Is Sunday the Sabbath?	(A. G. L., 76) .50
The True Seventh Day	(A. G. L., 78) 1.50
Sunday in a Nutshell	(A. G. L., 83) 1.00
TEMPERANCE	
A Chat with My Tobacco-Loving Brother	(A. G. L., 67) .50
Food: Its Mental and Moral Value	(A. G. L., 68) .50
The Name	(A. G. L., 72) 1.00
Demons' Council	(A. G. L., 80) .50
It Does Not Pay	(A. G. L., 82) 1.00
SPIRITUALISM	
Spiritualism: Its Source and Character	(B. S. L., 112) 1.00
Try the Spirits	(A. G. L. 48) .50
MILLENNIUM	
Temporal Millennium	(B. S. L., 121) 1.50
THE LAW	
Under the Law; or Under Grace ..	(B. S. L., 163) 1.00
Relation of the Law and Gospel ..	(B. S. L., 166) 1.50
The Perpetuity of the Law	(B. S. L., 178) 1.00
Ceremonial and Moral Law Distinguished	(B. S. L., 195) 1.00
The Two Covenants	(A. G. L., 83) 1.00
PACIFIC PRESS PUBLISHING CO.	
Mountain View, Cal.	
285 Salmon St.	1109 E. 12th St.
Portland, Ore.	Kansas City, Mo.
	Box 666, Regina, Sask., Canada.
Review and Herald	
Battle Creek, Mich.	
Takoma Park Station	32 Union Square East
Washington, D. C.	New York.
Southern Publishing Association	
Nashville, Tenn.	Hickory N. C.
217 So. Main St., Fort Worth, Texas.	



CHOICE OF ROUTES

Unexcelled Service to and from

CALIFORNIA




ASK FOR

Special Occasion

—AND OTHER ATTRACTIVE RATES—

ANY AGENT

SOUTHERN PACIFIC

CHAS. S. FEE

Passenger Traffic Manager

San Francisco California



MOUNTAIN VIEW, CAL., AUGUST 14, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference.

CONTAINED IN THIS ISSUE

Table listing contents: WITH OUR INQUIRERS (Questions, Nos. 2180 to 2184, It Is Said; but That Is Not Proved), SABBATH SYMPOSIUM (The Law of Jehovah, The Attempt to Change the Sabbath, The Perpetuity of the Sabbath), GENERAL (The Christian Endeavor Convention, Prayer), EDITORIAL (Two Significant Movements, The Sabbath a Perpetual Monument, The Bible Claims of the First Day of the Week), LITERARY NOTICES, OUTLOOK (A Great and Purposeful Movement), MISSIONS (Religions of Korea), THE HOME (Studies in the Christ-Life at Brother Eldred's), POETRY (The Day Breaketh, The Triumphal Entry into Jerusalem).

The address of Pastor John F. Jones is changed to Delaware City, Del.

A Paper in Italian.—The workers in New York, especially the Greater New York Conference, have found it necessary to start a paper in Italian. The first copy is before us. It is called L'Ultimo Messaggio ("The Last Message"), has 16 pages, is published monthly, and is 50 cents a year.

Our Cover Design.—Have you studied our new cover design by Mr. Pedro Lemos? It is worth while. It is a sermon in itself in its symbolism. At the foot of the page is a suggestion of the basis of all true government—of universal government—the two tables of the Decalogue, God's eternal moral law.

The Haywood Decision.

THE trial of Haywood for the murder of Governor Steunberg ended last week in his acquittal by the jury that tried his case. This case has attracted world-wide attention, and as is usual in such cases, some are saying that they think the decision was right, and others are saying that they think it was wrong.

But since so much has been said on both sides of the case, it shows a state of feeling in society that is decidedly ominous. The strong utterances both for and against Haywood show the revolutionary spirit that is in the very air.

The Next Week's Paper.

THE resurrection of the dead is an event toward which all good people for ages past have looked forward with anticipations of joy.

In connection with the resurrection day there is the judgment day, also. Hence the importance of knowing what the Bible teaches concerning the judgment. Because of the importance of this subject, the paper next week will treat the "Judgment Message" quite fully.

Our India Mountain Mission Home.

AS WILL be seen by our report on another page, we have received \$428.32 toward the one thousand dollars still needed to complete our Mountain Mission Home in India, and have it dedicated free from debt.

Our oldest minister, Elder J. N. Loughborough, came into our office a day or so since and left \$20 with us to help this mission. He stated that this was a part of some of the effects left by his wife.

As has been stated from time to time in these columns, this mission is for the purpose of affording our missionaries a retreat in the cool mountain climate, away from the debilitating and health-destroying heat of the lowlands of India.

they need in that country. The devoted men and women who leave home and friends to spend their lives in carrying the Gospel into those dark lands should have all that is necessary in the way of facilities for keeping their health.

There is no more worthy enterprise, and we will be glad to receive donations till the small amount still needed is made up. Send your donations to the SIGNS OF THE TIMES, Mountain View, Cal.

Training the Forces for the Conflict.

THE problem of problems in the world has ever been that of how to govern the lawless element of society. This lawless element does not always consist of straightforward outlaws; but frequently the most lawless persons are found in the high places of life, and using the influence of their positions to further their selfish ends.

Since the war of the rebellion in this country, there has been an especially marked tendency on the part of certain men to get hold of all the property of the nation, and they have been quite successful in the progress they have made.

The city government of San Francisco is a striking example of what has been accomplished in the last half century in this form of corrupting education so that men might win to themselves vast fortunes.

San Francisco is no worse than most of the other large cities. The plague is being exposed there now so that we see it, but there is plenty of evidence that it may be seen in other cities just as much, if it is looked for by men of the same ability as those who are uncovering the frauds in the metropolis of the Pacific.

The wealthy men of the country may not realize it, but whether they do or not, they are training for a conflict of violence that will pale the bravest hearts. Just so surely as the harvest is of the same character as the seed sown, just that surely will the fruitage of violence follow the sowing that has been, and that is still being, done.

God's word points out the outcome and the meaning of all this. Are you studying to know about it?

The Plague in India.—Notwithstanding all that the English Government has done and is doing, the awful plague is again raging in India. A cable despatch from London, under date of July 13, declares that from January to May 31 there have been more deaths from plague than any year since the appearance of the plague in 1896.

A Shower of Frogs.—It does not take much force to kill frogs. Boys do it very easily. Yet a heavy rainstorm sometimes drops them from the clouds alive, as it did near Nolin, Ky., July 12. They were said to have fallen as thick as grasshoppers in a newly mowed hay-field over a territory two miles square.