

# SIGNS OF THE TIMES

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*"Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." Amos 3:7, A. R. V.*

*"There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days." Dan. 2:28.*



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 2284.—Beginning of Months.

I met a minister recently who tried to show me a change in the Sabbath in the book of Exodus where it speaks of the beginning of months. Ex. 12:1-3. The heading of this chapter is that the beginning of the year is changed.

The heading, which is of course by man, is all right. We have no objection to that, but the beginning of the year and the beginning of months does not necessarily mean the beginning of a week. In fact, if the Lord wanted to point that out, why did He not say, This month shall be unto you the beginning of months, it shall be the first month of the year; and this shall be the beginning of weeks, it shall be the first of weeks to you? The very fact that the Lord does not mention that is certainly evident proof that there was nothing of the kind in it, and that is solid fact. The Lord was simply marking the beginning of Israel's years, and the beginning of years, as we know, has absolutely nothing to do with the beginning of weeks. Sometimes the week might begin with the year, sometimes it would not begin that way, even as with our own year at the present time. The use of such scriptures as that shows how tremendously hard pressed the Sunday cause is. If those who keep the Sabbath of the Lord were forced to use scriptures from which no honest inference could be drawn for the observance of the seventh day, they would be ridiculed out of existence, and ought to be.

## 2285.—Ezekiel's Vision.

Please explain Eze. 8:13-16; 9:4.

J. H. B.

The scripture is a part of a vision which the Lord showed to Ezekiel of the corruption that existed among God's children. First He showed him the abominations of the children of Israel worshipping the image of jealousy. Verse 3. Next where they were worshipping every form of creeping thing and abominable beast and various idols portrayed upon the walls. Verses 9-12. Then still greater abominations where the women were weeping for Tammuz, the Sidonian Venus, or goddess of love, the one representing female lewdness. And yet greater than that abomination even was where he found the very elders of the church worshipping the sun. The tabernacle opened toward the east, the altar and center of God's worship was toward the west. To worship the sun toward the east was to turn their backs upon the worship of God, and sun-worship in all ages has stood for the most abominable of all kinds of nature-worship. For that the judgments of God were visited upon them, and it is set forth in the 9th chapter what the judgment would be. The second verse represents the means that the Lord would use, the six men with slaughter-weapons in their hands; but before that work should begin, God sends another messenger who sets a mark upon the foreheads of the men that sigh and that cry for all the abominations. In other words, he seals them as His. They are stamped with the stamp of His own character so that the destroying angel shall not touch them. This chapter is also typical of the sealing work of God, mentioned in Revelation 7, and the destruction upon all those who are not sealed in the seven last plagues, set forth in Revelation 16.

## 2286.—Wearing Long Hair.

Did the Saviour wear long hair while on earth? 1 Cor. 11:14, 15.

1 Cor. 11:14, 15 has nothing to do with the question. We have no such expression of long hair elsewhere as is there recorded. It means hair dressed in a way that women do, in which great pains is taken so as to adorn themselves. The apostle does not refer to the instruction which the Lord

gave to the Nazarites, that long hair should be worn. Absalom wore long hair (2 Sam. 14:26) and there is no reproof against his wearing it. God's instruction to the parents of Samson was that "no razor shall come on his head; for the child shall be a Nazarite unto God from the womb." Judges 13:5. The instruction concerning the Nazarites is that "all the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." See Num. 6:1-5. In the pictures representing Jesus, He is represented as a Nazarite, one separated unto the Lord. For that reason we suppose the artists represent Him as having long hair; and such may have been the case.

## 2287.—The True Seventh Day.

(1) Where is your proof that Saturday is the actual seventh day of creation? (2) At what point or meridian on earth did this day commence and end? (3) If at the Garden of Eden, where on earth was this located? (4) Do Seventh-day Adventist people recognize the international date line or Greenwich time in dividing the day? If so, was this instituted by God or man? (5) If we are governed by the rising and setting of the sun, what about the poor Eskimos, who have souls the same as we? What are they going to do when they do not see the sun from November to February? (6) If you travel westward around the earth, observing strictly the seventh day, when you get around you find you are one day behind those who stayed at home. Are you justified in dropping a day so as to make it coincide with the seventh day of your friends, when Moses received the commandment that we must observe every seventh day, governing ourselves by the rising and setting of the sun? E. E. P.

1. Let us first say that Saturday does not coincide with the Bible day. The Bible day begins at sunset and ends at sunset. Saturday begins at midnight and ends at midnight. Let this always be understood in such connections, so when Saturday is spoken of as the seventh day, the day will be considered as beginning at sunset Friday and ending at sunset Saturday. There are a few simple events which clearly fix the identity of the seventh day. First, it matters not if the race had lost the reckoning of the days of the week—a preposterous thing—for the first twenty-five hundred years of Bible history, the Lord fixed it by the falling of the manna for forty years. See Exodus 16. There was no difficulty whatever for them to know the Sabbath of the Lord. That Sabbath which originated at creation was confirmed by the commandment from Sinai, not to remember a seventh day, or every seventh day, but the seventh day, on which God rested. If Israel had become so blinded to the simple truth as to forget the day of the Sabbath during the next fifteen hundred years of their history, they were set right by the life and teaching of Christ, who Himself observed the Sabbath, and of which Inspiration declares that the holy women who were with Him kept the Sabbath day according to the commandment. Since that time the whole world has been at one in regard to the day of the week. A noted antiquarian of London, William Jones, D.D., published not many years ago a chart of the week in which 160 languages and dialects were presented, with the names of the weeks, the number of days of the week, and the names of the days. These were languages from lands entirely separate, but the week is identical in all. 108 of the 160 languages call the seventh day by a term which indicates its holiness, the Sabbath day, "the day of rest to the heart," showing conclusively that the original day known in Noah's time has

come down thru various languages of earth to the present time. Of this there can be no question.

2-4. As to just what point on the earth's surface the day began matters nothing. In all probability the face of the earth was altogether different before the Deluge than since. Peter tells us that the world, or cosmos, that then was perished. Out of the Deluge came the broken condition of the earth as we see it at the present time. Those that survived the Deluge kept the Sabbath still as it came to them in Asia. In God's providence some of them drifted eastward to the eastern shores of Asia, keeping the same day, and from time immemorial the day has been identical; one could travel westward from the eastern shores of the Eastern Continent to the western shores of the Western Continent and find himself in perfect harmony with all the countries thru which he passed in the numbering of the days. Crossing the narrow ocean, in God's providence the week was carried with the migrators to America, so that from the western shore of America to the eastern shores of Asia eastward there is perfect harmony. In God's providence when the Pacific Ocean was crossed, men saw that a day must be dropped or added, according to the direction in which the ocean was crossed, and this, not fixed by astronomical date-line, but in God's providence. Sunday-keepers have no trouble whatever in adjusting themselves to this. No one raised any objection to it. Never until the Sabbath question was agitated, and men have desired to evade—to them a cross, but really a blessing—the keeping of God's Sabbath, has the objection been raised that the Sabbath can not be kept on a round world. God in His providence selected the Pacific Ocean and settled the change of time in connection with it.

5. So far as the Eskimos are concerned, they have no trouble in keeping the day as far north as any one lives. Such objections as this and the one that follows are not against men who may observe the Sabbath, but against the God who gave the Sabbath. Here are two scriptures: "The Sabbath was made for man." Mark 2:27. "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26. He that made the world knew that it was round, and placed man upon it; He has overruled thru all the ages of the past so that every soul that desired has had no trouble whatever in keeping God's times before appointed; and every objection that is brought against it is not against man, but is against the wisdom of God as expressed in His word, and demonstrated by the conduct of His faithful children.

The other questions in this connection have been clearly answered, it seems to us, in what has already been said. We wish only to remark again that it is not every seventh day which the Lord has told us to keep, but the seventh day on which He rested and which He has blessed.

## 2288.—The Wise Men.

Why were the wise men of the East called wise men? L. D. W.

The more correct term for wise men is Magi, as given in the American Revised Version. The Hebrew word is *chartumim*, meaning sacred scribe, from two roots, sacred and style or pen; priests who were skilled in sacred writings and in divining thru signs the will of heaven. They were a regular order among the Eastern nations. The word *magi* comes from the Persian. Take, for instance, in Jer. 39:3 the term, Rabmag, meaning chief of the magicians. The Magi were a priestly caste among the Medes in connection with the Zoroastrian religion. "They waited upon the sacred fire, and performed ablutions, and practised observation of stars." One writer tells us that the Chaldeans first gave them the name of Magi. Some of these men seem to have been devoted men and worshipers of one God. They seem to have been enlightened by Balaam's prophecies in Numbers, and doubtless also by Daniel's prophecies; inasmuch as so many of them came in contact with Daniel, they doubtless were brought to a knowledge of the Scriptures in that way; and it was these Magi who came from the East to find Jesus.



# 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  
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## "By Faith."

SAYS one writer: "The apples of sin are all poisoned at the core. And every unlawful pleasure we pursue is transformed at last into a hound that turns and rends us." There is a great truth in the words. The Scriptures express the same thought: "The wages of sin is death." "Sin, when it is finished, bringeth forth death." In every sin is a seed of death. It matters not how beautiful it may appear, how sweet to the taste, fragrant to the smell, or melodious to the ear, in every pleasure of sin lies hidden the germ of death.

BUT all this man will not believe by the evidence of his senses, because his senses are in harmony with the fleshly lusts, and are educated to pander to their demands. Man of himself, the natural man, can not, therefore, discern sin. He judges only by conscience and experience; but as conscience has been educated by the desires of the flesh and hardened by continually resisting its own admonitions, it becomes a very uncertain and erratic guide. And so with experience. No living man has experienced in himself all of the results of sin; for its ultimate result is death. He may have reaped some of its results, he may have seen them in others, but he is often persuaded that the same sin will not again result the same in himself, because it has not in others, and so the sin deceives and his experience becomes as uncertain as his conscience. This brings us to the all-important thought.

THE only way of knowing sin is by faith. But faith is not built on experience, nor on conscience, but on the word of God. "Faith cometh by hearing, and hearing by the word of God." That word is ever the same. The Spirit which inspired that word and enlightens our heart thru that word is ever the same. Sin, therefore, however changeable we may be, is ever the same. Says one apostle, "Sin is the transgression of the law." Says another, "Nay, I had not known sin but by the law; for I had not known lust except

the law had said, Thou shalt not covet." It matters not, therefore, whether we may feel a certain thing to be sin or not, if the word of God calls it sin, it is sin, and if we have faith, we will accept it as such; and if in simple faith we acknowledge it as sin because God says so, and turn from it, the Spirit of God will give us a tender con-

His word, we must have a knowledge of that word, and simple faith in what it says. The word will then reveal to us not sin alone, but a Saviour from sin. It reveals to us the sin in order that it may reveal to us a Saviour. It shows us that we are desperately sick in order that we may be healed by the great Physician. It points out the exceed-

ing sinfulness of sin, of sinful pleasure, that we may be led to choose those joys, those pleasures, which are unalloyed with base metal, and which never pall upon the heart. Reader, will you not look upon sin in all its deceptive forms the way God looks upon it? You may do this in the light of His word. Will you not also choose that Saviour from sin and sinning, who was manifested to take away our sins, that you may walk in the way of eternal joys? Is there a better time to choose than now? Why choose sin? Why not choose Christ?

JESUS is now the Friend of sinners; and therefore, sinner, whoever you are, however great your sins, He is your Friend. He cleansed men from that vilest of all physical diseases, the leprosy, by a word, to show to all that He has power and will to cleanse from the vile disease of sin. From the vile leper every one shrank with loathing, save Jesus of Nazareth. He loved the leper, but He hated the leprosy, and when the mind of the leper had faith to lay hold of the mind of Jesus, the leprosy was cleansed and the man was saved. The poor woman, despised by her kind, feeling to give the lowest of service if only so she might expiate her iniquity, is told in the life-giving words of the Master, "Thy faith hath

saved thee; go in peace." And so Jesus hates the sin, but He loves the sinner; and when the sinner will renounce the sin, and by faith lay hold of Christ, the Healer, that same word which cleansed the leper will cleanse the sinner. The power which banished the leprosy will banish the sin. When He comes the second time, He will destroy all sin and all that is identified with sin. Those who forsake the sin now will welcome Christ at His coming as the dearest Friend



"And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. . . . And He said unto her, Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

science and spiritual sense to see and feel the sin. John 16:7-11; 2 Cor. 2:15, 16. But the Spirit brings feeling to the heart thru the word. John 6:63; Heb. 4:12.

THE word of God, therefore, becomes an absolute necessity to salvation. In every sin is the seed of death. Walking in sin is walking in the way of death. But as we must know sin in order to turn from it, and as we can only know it by God's law revealed in



ever known, because He has delivered them from the worst enemy. Those who do not now renounce the sin will then be identified with it, and will be involved in its destruction. Jesus Christ wants to save you from that now. Will you let Him?

### Obedience the Test of Love.

God produces within us, says a writer in the *Nashville Christian Advocate*, the right spirit—the disposition to obey. This is the main thing. Then He furnishes us with great principles—not rules—for the guidance of our lives. Rules are made out of cast iron, and when we try to break them they break. But principles have infinite elasticity, and are capable of adjustment to all the varying circumstances of human life. Furthermore, lest we should fail correctly to interpret and apply these principles, God gives us particular cases under them—specimen cases—for our instruction. Finally, when He has done all this, He throws us on our liberty, and bids us walk worthy of our calling. When the little boy is just beginning to walk, his mother watches every step that he takes. Even after he gets large enough to go away from home, she still thinks it necessary to tell him how long he shall stay, with whom he shall associate, what he shall and shall not do—prescribing the very form of all his conduct. But when he passes the gates of manhood, if he be the high-minded young man that he ought to be, she knows that it is not necessary for her to do more than follow him to the door, put her hand on his shoulder, leave a kiss on his lips, and say to him, “My son, you must not do anything to-day that you think would bring grief and pain to my heart.” She trusts him enough to throw him upon himself. So God trusts His children, not tying them down with petty and minute restrictions, but leaving them free to do as they please, with this only condition that they do nothing to grieve Him. He puts them on their honor; and it were better for them to die than to dishonor Him.

### Liars, and Their Destiny.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.” 1 John 1:8-10. “And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.” Chapter 2:3, 4. “If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” Chapter 4:20. “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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Rev. 22:14, 15.

## Studies in Romans

IN the study of the book of Romans, as in the study of all portions of the sacred Scriptures, the fact should be kept before the mind all the time that the very words of the Lord are to be carefully considered and closely scrutinized if we are to receive the desired benefit. The divinely inspired instruction on this point is, “Consider what I say; for the Lord shall give thee understanding in all things.” 2 Tim. 2:7.

It is with the firm conviction that the only profitable Bible study consists of considering just what the Lord Himself says that we enter upon these lessons from the book of Romans.

The book of Romans opens with the salutation:

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He promised afore thru His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, thru whom we received grace and apostleship, unto obedience of faith among all the nations, for His name’s sake; among whom are ye also, called to be Jesus Christ’s; to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.” Rom. 1:1-7.

Paul announces himself as a “servant of Jesus Christ.” He gave himself to Christ, holding nothing in reserve. In another scripture the apostle states the complete method on which he gave himself to the service of his Master. He says: “One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.” Phil. 3:13, 14. His was a complete surrender. His was an undivided service.

Paul was “called to be an apostle.” An apostle of God is one sent on a special mission for God. And so we find that when the Lord was telling His prophet Ananias about the conversion of Paul, He said to him, “He is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel; for I will show him how many things he must suffer for My name’s sake.” Acts 9:15, 16.

Paul was “separated unto the Gospel of God.” And God’s Gospel was “promised afore thru His prophets in the Holy Scriptures.” Hence Paul must be a masterly student of the word of God, for it is this word that reveals the very Gospel that He is commissioned to preach.

And it should be observed that this Gospel that Paul is separated unto God to teach reveals Him who is “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” Christ is revealed thru the prophets in the Scriptures. The Gospel of Christ is revealed thru the prophets in the Scriptures. There is where Paul tells us that he finds the evidence for his faith in the Christ and the Gospel that he is so unreservedly commissioned to teach. And he devoted this study to the Scripture notwithstanding the fact that Paul himself was taken

into prophetic visions and permitted to receive direct revelations from the Lord.

In going to the Scriptures of the prophets to find the things he was commissioned to teach concerning the Son of God, Paul was following the example of the Master Himself. For soon after His resurrection He joined two of His disciples in their journeying to Emmaus, and when they expressed to Him their perplexities in regard to the things that the Son of God had just suffered, “beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.” Luke 24:27. And as the Master thus opened the Scriptures to the minds of His perplexed disciples, they said, “Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?” Luke 24:32.

The mighty power of the Master’s teaching was in the simplicity with which He gave to the people His own words, drawing His great lessons of truth from the teachings of the prophets thru whom He had spoken in the centuries before. And likewise Paul, whom we must recognize as one of the most devoted and one of the Master’s greatest followers, found his power and his success in winning souls to Christ thru the simple teaching of the sacred word. In one of his other letters Paul says, “For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.” 1 Cor. 2:2-5.

Continuing his letter to the Romans, the apostle says:

“First, I thank my God thru Jesus Christ for you all, that your faith is proclaimed thru-out the whole world. For God is my witness, whom I serve in my spirit in the Gospel of His Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other’s faith, both yours and mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome.” Verses 8-15.

In the foregoing verses the apostle shows the burden of constant care that he bestowed upon the converts that he had been instrumental in bringing to the knowledge of the Gospel. “I make mention of you, always in my prayers,” are the words he writes to the church at Rome. He desired to be prospered by the will of God so that he could come to them to impart some spiritual gift, to the end that they might be established. Writing to the Corinthian church, he says concerning the care he felt for those that had been converted to the Gospel, “Besides



those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is caused to stumble, and I burn not?" 2 Cor. 11:28, 29.

How remarkably complete is the devotion that the apostle manifests. Surely he was indeed "a servant of Jesus Christ." But note the still further evidence of his devotion. In verses 14 and 15 he says, "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the Gospel to you also that are in Rome." No matter what the nationality, no matter what the intellectual attainments of the people within his reach, all that was in him was devoted to the one great work to which he was called.

The labors of the apostle Paul left their effects in all parts of the world in his day. And all parts of the world from that day to this have been affected by the uplifting power of his teaching. Is it any wonder that his Lord said of him at his conversion, "He is a chosen vessel unto Me, to bear My name before the Gentiles and kings, and the children of Israel?"

Paul's complete and absolute devotion to the service of Christ has placed him in the very front rank of the men whose lives and work have molded and influenced the world. This same apostle tells us farther on in his letter to the Romans that "there is no respect of persons with God." God asks for the same devoted service to-day, so that He may carry on the work that Paul assisted so devotedly in establishing.

A person that has devoted himself so completely to the Gospel will certainly give us some wonderful gems of truth in his inspired utterances. May we not look forward with the anticipation of deriving much profit from the consideration of what is said in the book of Romans?

"CHRIST'S service is no service for an idler. There is no place in all the kingdom of heaven for an idle man, either in this world or the next. Indeed, no man can follow Christ without becoming a busy man, as his Master was before him. Work is one of the world's great blessings. It is work that wins wages. And yet there is no easy task that may not be made hard by leaving Christ out of it. So there is no hard task but may be made easy if we put Christ and His helpfulness in it."

"PUTTING off work means adding to it. The weeds that should have been killed before the rain are many times harder to kill after the rain, with the delay that follows while waiting for the soil to get into condition again." Christ did not procrastinate in His work. He said, "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." John 9:4.

"KEEP your conscience as clear as possible, and try to get better acquainted with it."

"SOME preachers make the scripture read: 'Make your calling and collection sure.'"

## The Word of the Lord

### The American Revised Version.

IN my article of last week several reasons were given as to why we should feel reasonably certain that we have the expressed will of our Father in the English versions of the Bible. The editor of the *Sunday School Times* well says: "It is not the Bible that is being revised; it is man's fallible translations from one human language into another that are capable of constant improvement in order to better convey the Father's message." This is the great object of every worthy translation, to enable us better to understand what God has said to us in the originals.

In the article of last week the following English translations and versions were

### The Bells of Prayer.

Up in the Tauern Mountains  
Are bells on the summit peaks,  
They hang in the golden sunshine  
All silent for days and weeks;  
But lo! when the storm wind rises  
And blasts from the hilltops blow,  
Those bells send their peals while  
Swinging,  
Far down in the valley below.  
  
And so in each heart is hanging  
A bell, yea, a bell of prayer,  
Oft silent in days of sunshine,  
But pealing when storms are there.  
'Tis well in the days of beauty,  
In the solemn and quiet hour,  
To set all the prayer bells ringing,  
For prayer is the key to power.

ELIZA H. MORTON.

noted: the Wyclif Bible, in 1382; Tyndale's Bible, 1535; the Coverdale Bible, 1535; Matthew's Bible, 1537; Taverner's Bible, 1539; the Great, or Cramner's, Bible, 1539; the Geneva Bible (the first printed in Roman with divided verses, popular for more than half a century), 1560; the Bishop's Bible, 1569; the "Authorized Version" 1611. This last was never authorized by any one; it came into general use because it was the better translation. Since that time there have been many translations of the New Testament, and a number of the Old Testament. The latest translations of note are the Revised Version of 1885 and the American Standard Revised Version of 1901. Of these two the latter is confessedly the better. Some of the reasons for this are as follows:

1. The revisers had a longer time to perfect their work and consult the very latest authorities in language and text.

2. The American Revisers sought to correct as far as they could all inaccurate translations. Note this in 1 Tim. 6:10, in "The love of money is the root of all evil," or as in the A. R. V., "The love of money is a root of all kinds of evil." In 1 Cor. 11:27, compare "unworthily" as in the common version with "in an unworthy manner" as in the A. R. V. The latter version substitutes "boil" for "seethe;" "crime" in-

stead of "fault" in John 18:38. There are many instances similar.

3. The Personal God, the Ever-living God, the Covenant God, the God of Revelation, the Friend of His People, is designated by the memorial name "Jehovah." The common version renders it "LORD" and "God," and printed in small capitals. How much more means to us the very name by which God revealed Himself to His children!

4. Some have gathered the idea that the Holy Ghost and the Holy Spirit are quite distinct; the A. R. V. renders the original by the Holy Spirit, as facts warrant, more uniform and expressive.

5. Some words in our common version are now obsolete; for instance, the "meat offering" had no flesh about it, and is properly rendered in the A. R. V., "meal offering." The Israelites did not "borrow" from their Egyptian neighbors, but "asked" of them the various things named, and so the A. R. V. has "asked." The word "let" formerly meant to "hinder," "restrain," while now it means permit, allow. The A. R. V. renders restrain.

6. The American Revision is much more uniform. For instance, in the common version three words are, in the New Testament, indiscriminately rendered "hell," namely, *tartarus*, *gehenna*, *hades*, with nothing to show that they do not all mean the same thing. But the A. R. V. renders the first two terms by the word "hell," with the original word in the margin, and transliterates the third term, *hades*, equivalent to the Hebrew term *sheol* in the Old Testament, which is also transliterated and transferred but not translated. The reader of the American Revision knows at a glance whether the reference is to the state of the dead, both righteous and wicked, or to the place of future punishment—*gehenna*.

7. All the dignity, solemnity, and beauty of style of the common version is retained, and often enhanced. It represents the best scholarship of the ages in an honest attempt to translate the word of God into the beautiful language of every-day life; and it ought to be prized above all other translations. There is none better save one, and that is the translation which the Spirit of God makes upon the heart and mind and in the experience of the devoted Christian; but that, too, is only safe as compared with the written word. In every reading we prize the American Standard Revised Version more and more.

ABDIEL.

"WE are brought into the kingdom of God on earth for service. God will supply the necessary ability. He never yet has called any son or daughter to a work without giving them the necessary wisdom, strength, and grace to rightly do it. Our sole responsibility is to employ well the grace He supplies. No one who thus works need ever be ashamed to face either God or man."

READING maketh a full man, conference a ready man, and writing an exact man.—*Bacon*.



### The Commission and Power.

**W**HEN Jesus was about to ascend up into heaven after His resurrection, He said to His disciples, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

The message is for all nations. And Jesus promised to be with His messengers "alway," till the work should be finished, "even unto the end of the world," and with them, not in weakness, but having "all power . . . in heaven and in earth."

This power, then, is at the command and for the use of the messenger of Christ. But the messenger must carry the true message and be found "teaching them to observe all things whatsoever I have commanded you." Should the messenger fail to "declare the whole counsel of God," if for selfish reasons he "keep back a part," then the promise is not for him. But he who gives all, and teaches all, as Christ taught, will have access to the "all power," and the companionship and aid of the Lord of grace and glory.

W. M. HEALEY.

### Who Will Be Deceived?

**F**ROM God's word we learn that a little time from this almost the entire world shall be deceived by Satan. At first thought this seems impossible; but upon careful investigation we find people educating themselves for this very thing. In Heb. 3:13 (last part) we have the following: "Lest any of you be hardened thru the deceitfulness of sin." It is sin that is so deceitful, and by it—perhaps unwittingly—people educate themselves to be deceived.

While Satan is responsible for sowing the seed and watering it as opportunity affords; man must be held accountable for the way it is digged about and encouraged to grow until it becomes a plant of such enormous proportions that he will have neither the desire nor the power to root it out.

To illustrate: A man acquiring the appetite for alcoholic drinks argues with himself, "Beer is a food, whisky stimulates and strengthens, also keeps me from freezing in very cold weather," etc. Why does he reason with himself thus when he knows he may ruin his life by the habit? Answer: He is endeavoring to educate his conscience not to trouble him in what he is doing, and so is deceiving himself to believe sin is right. Of just such the Lord has said, "Whosoever is deceived thereby is not wise."

When the natural heart longs to think, say, or do something that the conscience condemns, it will commence to reason with, and search for, that which will soothe the conscience. If this course is pursued until its age is numbered by years, is it any wonder that the conscience is "*hardened thru the deceitfulness of sin*"? When people have been educating themselves thus for years, is it to be wondered at that "evil men and seducers

. . . wax worse and worse, *deceiving and being deceived*"? 2 Tim. 3:13. Should we stand aghast when God says the day draws on apace that they shall "believe a lie"? 2 Thess. 2:11.

As "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall *deceive* the very elect," could one, after having deceived self until that time, expect anything else but to be carried away with the last great deceptions which shall sweep almost the entire world into their nets? Or shall we heed the admonition of the apostle Paul: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened thru the deceitfulness of sin." Heb. 3:12, 13.

B. E. BEDDOE.

### The Book That Could Not Sink.

(A True Story.)

**A**BOUT sixty years ago a party of missionaries set sail from America to carry the light of the Gospel to India, Burma, and other lands overshadowed by the false religions of Buddha and Mohamet.

There were no steamboats in those days. An old yellow sheet lies before me now, written on one of those six months' voyages to India, telling quite simply and uncomplainingly of such terrible discomforts on the way as even our missionaries in the heart of Africa, to-day, are not called on to endure.

For instance, the water supply ran so low, on this voyage of which my faded letter tells, that when a shower of rain came, the voyagers were thankful to catch and drink the water that ran off the deck; tho barefooted sailors had splashed about in it.

But this missionary company, of which I set out to tell you, fared worse than having to drink dirty water, or having to thirst for more. For in a great storm their vessel was wrecked, and every one of them cast upon an uninhabited island. After days and days of suffering they were rescued; else this little true story would never have come to our ears.

But it is not of their adventures that I wish to tell—it is the strange story of a Book that did not sink.

It was black night when the ship containing the missionaries was wrecked; and when dawn rose over the island, and over the wet and weary castaways, nothing was in sight on the wide waters but spars, and beam ends, and bits of rigging, tossing, as if in a wild game with the rough waves.

But as one of the missionaries walked along the sands in the early sunlight of the new day, he saw lying at his feet, soaked and discolored, but intact, his own Bible.

The missionary pressed it to his bosom, and the whole company knelt under the open sky while he read aloud psalm after psalm of praise and thanksgiving and trust in God.

Perhaps you have heard this little story before; but I want it to suggest to you, to-

day, the history of that great Book of books, in all ages. It has sometimes seemed to suffer shipwreck; it has been buffeted by waves of unbelief and scorn and denial. The church itself (of the Middle Ages), tho calling itself Christian, sought to bury it fathoms deep, in an unknown tongue, and in edicts forbidding it to be read.

But God's care was ever over it, and not a page was ever lost or defaced.

Our Bible is threatened to-day—not by the boisterous clamor of the storms; but the more deadly work of enemies inside the ship, cutting holes here and holes there; denying this Gospel, and that epistle, and every supernatural record.

Will the ship sink?—Never believe it! The missionary's Bible, lying unhurt on the sands, in the quiet sunlight that followed the storm, is a picture of the word of God for all the future.

"Forever, O Lord, Thy word is settled in heaven."

"Thy testimonies have I taken as an heritage forever."

"I have known of old that Thou hast founded them forever."

—*Youth's Evangelist.*

### "That Day and Hour."

SO MANY are misled by that passage in the Bible, "That day and hour knoweth no man," and think the Adventists are wrong for saying the time of the end is near. They seem to read that passage and stop there.

An explanation was given by Christ to His disciples on Olivet. The disciples had asked the question, "What shall be the sign of Thy coming, and of the end of the world?" Jesus gave them signs, and said, "When ye shall see all these things, know it is near, even at the doors." Tho no man knows the day or the hour of His coming, we are instructed that it is near, even at the door. If we refuse to heed the warning, it will be as fatal for us as it was for those who rejected the message in the days of Noah. "If therefore thou shalt not watch, I will come on thee as a thief."

It is plain that some will be watching, and the Lord will not come to them as a thief. "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. No man knows the day or the hour, continues to be the cry of the scoffer. The cry of "Peace, peace; when there is no peace," is one sign among many of the nearness of the end. Paul says, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

Let us study God's Book that we may be found among those who shall be watching.

LAURA GEHLI.

SOME people pray and then sit down to wait for God to send an answer, ready-made, before they do anything. That is not the best way. Pray; then, without waiting, go to work, that you may be ready to meet the answer. When you pray for rain, hasten to get your rain-water barrel out, even tho no cloud is in sight. God controls the clouds. You control the barrel. Answers to prayer seldom come to idle men.—*Anon.*



# Drunkenness and Crime

By Mrs. E. G. White

## Their Significance.

**I**N these days when vice and crime of every form are rapidly increasing, there is a tendency to become so familiar with existing conditions that we lose sight of their cause and of their significance. More intoxicating liquors are used to-day than have ever been used heretofore. In the horrible details of revolting drunkenness and terrible crime, the newspapers give but a partial report of the story of the resultant lawlessness. Violence is in the land. And yet, notwithstanding the many evidences of the increase of crime and lawlessness, men seldom stop to think seriously of the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age.

Upon those to whom God has given light, rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the Scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should they uplift the divine standard, and raise their voices in protest against the sanctioning of the liquor traffic by legal enactment.

The evils that are so apparent at the present time are the same that brought destruction to the antediluvian world. "In the days that were before the Flood," one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being.

"As the days of Noah were, so shall also the coming of the Son of Man be." The drunkenness and the crime that now prevail have been foretold by the Saviour. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of Christ. The very conditions we see in the great cities of our land, the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of the rulers of the people, the dead and the dying whose destruction can be traced to the use of poisonous liquor—all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven.

## Divine Warnings.

The Lord can not bear much longer with an intemperate and perverse generation. There are many solemn warnings in the Scriptures against the use of intoxicating liquors. In the days of old, when Moses was rehearsing the desire of Jehovah concerning His people, there were uttered against the drunkard the following words:

"And it come to pass, when he heareth the words of this curse, that he bless himself in

his heart, saying, I shall have peace, tho I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

Solomon says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

The use of wine among the Israelites was one of the causes that finally resulted in their captivity. Thru the prophet Amos the Lord said to them:

"Wo to them that are at ease in Zion! . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed."

"Wo to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

These words of warning and command are pointed and decided. Let those in positions of public trust take heed, lest thru wine and strong drink they forget the law, and pervert judgment. Rulers and judges should ever be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in anywise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless."

The Lord God of heaven ruleth. He alone is above all authority, over all kings and rulers. The Lord has given special directions in His word in reference to the use of wine and strong drink. He has for-

bidden their use, and enforced His prohibitions with strong warnings and threatenings. But His forbidding the use of intoxicating beverages is not an exercise of arbitrary authority. He seeks to restrain men, in order that they may escape from the evil results of indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow as the natural results of intemperance. God has pointed out the consequence of following this course of evil. This He has done that there may not be a perversion of His laws, and that men may be spared the widespread misery resulting from the course of evil men who, for the sake of gain, sell maddening intoxicants.

The relation of crime to intemperance is well understood by men who have to deal with those who transgress the laws of the land. In the words of a Philadelphia judge: "We can trace four-fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life, in which rum is not the direct or indirect cause of the murder. Rum and blood, I mean the shedding of blood, go hand in hand."

A district attorney in the city of Boston is reported as declaring that "ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors."

(Continued Next Week.)

MISSIONARY work prospers not because of the extraordinary capabilities of the workers, but rather, in the language of an experienced leader, because of "the exceedingly ripe condition of most mission fields." Still it is a mistake to send out as missionaries a class of preachers who have proved failures in the churches. Occasionally, but rarely, a poor pastor may become a good missionary, but the safest way is to send out the strongest preachers and the wisest leaders into the mission fields. Take the church at Antioch as an example. When, under the direct guidance of the Holy Spirit, they selected men for the foreign field, they chose Barnabas and Saul, the two most eminent teachers and preachers in their community, and the two who seemed to be the most needed at home.—*Selected.*

POINTING to the self-denial practised by the contestants in the ancient Greek games, the apostle Paul writes: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—"Education," page 129.

"MANY would speedily reach the heavenly haven if progress could be secured by blowing their own sails."





# The "More Sure Word of Prophecy"

## Its Purpose.

### 1. What does the prophet say of God?

"He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:22.

### 2. Thru whom does God reveal His purposes?

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

### 3. To whom does the revelation belong?

"The secret things belong unto the LORD our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

**NOTE.**—A prophet is "one who speaks as the inspired representative of a divine being; one who delivers the divine messages, or interprets the divine will."—"Standard Dictionary." Prophecy, according to the same authority, is (1) "a prediction made under divine influence and protection; more loosely, any prediction or foretelling; (2) discourse delivered under divine inspiration or direction; something uttered by a teacher as the representative of God and for God." The inspiration pertains rather to the words, the writing, than to the person. It is not the prophet, but the prophecy, that is inspired—God-breathed. Prediction of future events is therefore one of its great offices. It also reveals present conditions as God sees them and the duty of His people in view of these conditions and of our relation to Him.

### 4. What does the apostle call this revelation of the future and of present duty?

"We have also a more sure word of prophecy." 2 Peter 1:19.

### 5. "More sure" than what? What is the comparison?

"More sure" than the evidences of the senses, seeing and hearing combined. See verses 16 to 18.

**NOTE.**—The apostle declares that the making known of Christ's second coming was not a "cunningly devised fable;" for God revealed what it meant in the vision of the transfiguration of Christ on the holy mount; and that glory they SAW, and God's voice they HEARD, while they were with Him there. See Matt. 17:1-9. But more than this visible, audible evidence is God's "more sure word of prophecy."

### 6. In what shall we do well?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:19.

### 7. What is it designed to be for the children of God, and for how long?

"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

**NOTE.**—The time of sin in this world is known as the night, in contradistinction to the glorious reign of Christ to come, known as the day. The morning, or breaking of that day, is the rising of the Sun of righteousness, the second coming of the Master. To that coming day belong His children of light,

and until that day dawns and He comes into life and heart and experience of His people such as has never been known before, God's prophecy lights their way. See Rom. 13:11, 13; 1 Thess. 5:1-8.

## For the Latter Days.

### 8. What does Daniel say of one of his prophecies?

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." "He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2:28, 29.

### 9. Did the prophets themselves always understand the things revealed?

"And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" Dan. 12:8.

### 10. What reply was made to him?

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12:9, 4.

### 11. What would then occur?

"Many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

**NOTE.**—That is, many would seek out God's truth, searching the Scriptures, giving "sedulous attention to these things," and knowledge of the prophecies should be increased.

### 12. What therefore are the prophets represented as doing?

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what [time], or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

### 13. What was revealed to them?

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:12.

### 14. What may we then conclude?

"Whatsoever things were written aforetime were written for our learning, that we thru patience and comfort of the Scriptures might have hope." Rom. 15:4. See also 1 Cor. 10:11.

## A Sign of the True God.

### 15. What was Jehovah acknowledged to be because of His power to reveal?

"Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets." Dan. 2:47.

### 16. What does God declare Himself to be?

"For I am God, and there is none else; I am God, and there is none like Me." Isa. 46:9.

### 17. What evidence is set forth in support of this claim?

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:10.

### 18. What does Jesus say of one of His noted prophecies?

"Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35.

## Examples of Bible Prophecies.

### 19. The Hebrew people.

"And the LORD shall scatter thee among all people, from the one end of the earth even unto the other." Deut. 28:64.

"Thou shalt become an astonishment, a proverb, and a byword, among all nations." Verse 37.

"The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9.

**NOTE.**—What a prophecy is this of over three thousand years ago concerning a nation, one of the striking characteristics of which was clannishness. Go where one will, to every nation on the face of the earth, and the Jew has been there before him; and still he is, seemingly without reason, a proverb and a byword. Seeking political favors, all that he has found are exceptions which prove the rule, and create greater astonishment. He does not become a part of any people. No wonder that when the infidel king, Frederick the Great, asked the court chaplain for an evidence that God's word is true, he replied laconically, "Sire, the Jews."

### 20. What prophecy was uttered against Egypt in the day of her greatness and pride, now literally fulfilled?

"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." Eze. 29:15. There is not a nation to-day to do Egypt homage.

### 21. What prophecy was uttered against Tyre when she was the merchant city of the earth?

"And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I the LORD have spoken it." Eze. 26:14. How literally has it been fulfilled.

### 22. In view of the importance of prophecy, what admonition should we heed?

"Despise not prophesyings." 1 Thess. 5:20.

### 23. What should we do regarding claimed prophecies?

"Prove all things; hold fast that which is good." 1 Thess. 5:21.

### 24. By what test are we to try the prophets?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

### 25. What is the result of rejecting the prophecies of God's word?





"And the LORD God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till there was no remedy." 2 Chron. 36:15, 16.

26. *What blessing is pronounced upon those who heed His prophetic word?*

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

27. *What then is our duty and privilege?*

"Believe in the LORD your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

### Prophecy.

It is impossible seriously to peruse this collection of prophetic writings (the minor prophets) without discovering the Omniscient Eye to which all future events, with the most minute of their attendant circumstances, are present; the Omnipotent Arm, which, in the most difficult cases, secures the accomplishment of the divine purposes; the glorious attributes of Jehovah as the Moral Governor of the universe, and the special Friend and Protector of His people; the deep depravity of the human heart; the multiform phases of moral evil; and the just retributions which befall mankind in the present state of existence. These, and numerous subjects of a kindred nature, furnish abundance of matter "profitable for doctrine, for reproof, for correction, for instruction in righteousness," which, while it is able to make men "wise unto salvation, thru faith which is in Christ Jesus," is also admirably fitted to make the man of God "perfect, thoroly furnished unto all good works." 2 Tim. 3:15-17.—*E. Henderson, D.D.*

### Obscurity in Prophecy.

THE absence of greater clearness in the prophets is due to God's purpose to give light enough to guide the willing, to leave darkness enough to confound the willfully blind. Hence the prophecy is not dependent for its interpretation on the prophet; nay, he was often ignorant of the full meaning of his own word (2 Peter 1:20, 21). Moreover, if the form of the prophecies had been *direct declaration*, the fulfilment would have been liable to frustration. If also the *time* had been more distinctly marked, believers would have been less in a state of continued expectancy. The prophecies were designedly made up of many parts (*polumeros*, Heb. 12:1); fragmentary and figurative, the temporary and local fulfilment often foreshadowing the Messianic fulfilment. The obscurity in some parts of prophecies of which other parts have been plainly fulfilled is designed to exercise our faith, the obscure parts yet

waiting their exhaustive fulfilment; for example, prophecies combining the first coming and the second coming of Christ, the parts concerning the latter of course yet require patient and prayerful investigation. Moreover, many prophecies, besides their references to events of the times of the sacred writer, look forward to ulterior fulfilments in Messiah and His kingdom; "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).—*Fausset's Bible Cyclopaedia*, page 585.

### Evidences of Inspiration.

[*Joseph Addison Alexander, in "Isaiah Translated and Explained."*]

THE gift of prophecy included that of foresight and prediction, but it included more. The prophet was inspired to reveal the will of God, to act as an organ of communication between God and man. . . . The restriction of these terms in modern parlance to the prediction of events still future has arisen from the fact that a large proportion of the revelations made in Scripture, and precisely those which are the most surprising and impressive, are of this description. The frequency of such revelations, and the prominence given to them, not in this modern usage merely, but in the word of God itself, admit of easy explanation. It is partly owing to the fact that revelations of the future would be naturally sought with more avidity, and treated with more deference, than any other by mankind in general. It is further owing to the fact that of all the kinds of revelation, this is the one which affords the most direct and convincing proof of the prophet's inspiration. The knowledge of the present or the past, or of general truths, might be imparted by special inspiration, but it might also be acquired in other ways; and this possibility of course makes the evidence of inspiration thus afforded more complete and irresistible than any other. Hence the function of foretelling what was future, altho but a part of the prophetic office, was peculiarly conspicuous and prominent in public view, and apt to be more intimately associated with the office itself in the memory of man.

### Lack of Discernment.

[*From John Wesley, Sermon 71, on "The Signs of the Times."*]

AND as it was with them in ancient times, so it is with the present generation. Thousands of those who bear the name of Christ are now given up to an undiscerning mind. The god of this world hath so blinded their eyes that the light can not shine upon them; so that they can no more discern the signs of the times than the Pharisees and Sadducees could of old. A wonderful instance of this spiritual blindness, this total inability to discern the signs of the times mentioned in Scripture, is given us in the very celebrated work of a late eminent writer who supposes the New Jerusalem came down from heaven when Constantine the Great called himself a Christian. I say *called himself a Christian*;

for I dare not affirm that he *was one*, any more than Peter the Great. I can not but believe he would have come nearer the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit! For surely there never was a time wherein Satan gained so fatal an advantage over the church of Christ as when such a flood of riches and honor and power broke in upon it, particularly on the clergy.

### Adaptation of the Scriptures.

How marvelous is the adaptation of Scripture for the race for whom it was revealed! In its pages every conceivable condition of human experience is reflected as in a mirror. In its words every struggle of the heart can find appropriate and forceful expression. It is absolutely inexhaustible in its resources for the conveyance of the deepest feelings of the soul. It puts music into the speech of the tuneless one, and rounds the periods of the unlettered into an eloquence which no orator can rival.

It has martial odes to brace the warrior's courage, and gainful proverbs to teach the merchant wisdom: all mental moods can represent themselves in its amplitude of words. It can translate the doubt of the perplexed; it can articulate the cry of the contrite; it fills the tongue of the joyous with carols of thankful gladness; and it gives sorrow words, lest grief, that does not speak, should whisper to the heart, and bid it break. Happy we, my friends, who, in all the varieties of our religious life, have this copious manual divinely provided to our hand.—*W. M. Punshon.*

### The Organic Unity of the Old Testament.

ITS predictions are not isolated, but features of one great prophetic picture; its ritual and institutions parts of one great system; its history, not loosely connected events, but an organic development tending toward a definite end. Viewed in its innermost substance, the history of the Old Testament is not different from its typical institutions, nor yet these two from its predictions. The idea, underlying all, is God's gracious manifestation in the world—the kingdom of God; the meaning of all—the establishment of this kingdom upon earth. That gracious purpose was, so to speak, individualized, and the kingdom actually established in the Messiah. Both the fundamental and the final relationship in view was that of God toward man, and of man toward God: the former was expressed by the word Father; the latter by that of Servant, or rather the combination of the two ideas, "Son-Servant." This was already implied in the so-called Protevangel; and in this sense also the words of Jesus hold true, "Before Abraham came into being, I am."—*Edersheim, "Life and Times of Jesus."*



## Our London Letter

(From Our Own Correspondent)

**P**ARLIAMENT was prorogued August 28, after a long and fruitful session. The Liberal government can point to an excellent legislative and administrative record. Expenditure in the army and navy has been reduced the last two years to the extent of some nine million of pounds, and taxation has been lowered accordingly, while the income tax has been adjusted so as to rest less heavily on those with small resources. The army has been overhauled and remodeled to the satisfaction of all parties concerned, and measures favoring small holdings and removing some of the present abuses in regard to the land have been passed for England and Ireland, the corresponding bill for Scotland being lost thru opposition in the House of Lords. The way has been opened financially for old-age pensions.

### The House of Lords.

When Parliament meets for its third session, under the new Liberal regime, in the early part of 1908, the struggle will begin in earnest between the Commons and the Lords. The government is determined to bring in a new education bill and a licensing bill, both of which are likely to meet with strenuous opposition in the Upper House. If this second effort to provide a national education system is rejected by the Lords, Parliament will doubtless be dissolved, and an appeal made to the people based on the arbitrary action of the Upper House. The campaign cry of the Liberals would then be the necessity of curtailing the power of the Lords.

### Russian Relations.

The new convention with Russia, which is not popular with Radicals, seems to give some guarantee of peace in central Asia. The respective relations of the two countries in Persia are so adjusted as to give England the southern part for its sphere of influence and Russia the northern. Afghanistan is declared to be a British sphere of influence, and Tibet is given to neither of the two countries. The land of the Lamas is to be left alone for the present. There are to be no concessions for railways, mines, etc., and no "scientific expeditions" for three years to come.

King Edward's visit with the Kaiser at Wilhelms-Hohe was an extremely cordial one, and England is looking forward with pleasure to the return visit which the Kaiser will pay to his uncle. The king's popularity seems to increase every year. He certainly shows admirable tact in winning and holding the affections of all classes. Queen Alexandra is also exceedingly popular, and, in fact, the whole royal family.

### Religion and Politics.

The religious situation is fraught with interesting possibilities. Mr. R. J. Campbell has just published a new volume of sermons, in which he further elucidates the principles of the "new theology." The book is more dignified and hardly as aggressive as the one which came out some months ago; but it teaches the same insidious errors. The writer admits that there are divergencies in the ranks of the adherents of the new doctrines. He shows his strong socialistic tendencies in a number of passages. There is a rumor

abroad that he will run for Parliament as a Socialist candidate.

Other prominent preachers are giving increased emphasis to social and political matters. Mr. Griffith-Jones, the principal of a well-known theological seminary, in his inaugural address given a few days ago, said that the crying need of college training is "a study of applied theology—that is, a mastery of religious truth in its social and economic aspects. Abstract exegesis must give way to practical programs. The preacher must know something of politics as well as ethics, of economics as well as exegesis; . . . he must be in constant touch with the pulse of the age."

Mr. F. B. Meyer, the president of the P. S. A. (Pleasant Sunday Afternoon) Federation, struck a similar note at the annual conference of that large body. His subject was



King Edward VII.

"Betterment; and How to Secure It." He said that the goal of the race was betterment, and betterment was to be reached thru the conjoint action of God and man. They must cultivate the idea of brotherhood. Socialism was the human quest for brotherhood.

Mr. Sylvester Horne, a leading Congregational minister in London, has just published a book on "The Ministry of the Modern Church," in which he takes strong ground in favor of this broader conception of the work of the church. The earlier nonconformity, he tells us, was a kind of monasticism, that is, a retreat from the world in the interests of one's personal salvation. "But even Rome, with all its iniquities, had risen above that idea. . . . It never faltered in the belief that all life was the province of the church." Anglicanism by becoming sacerdotal had largely lost its hold upon the people. There was now "no possible exponent of the religious instincts and convictions of the age, and no possible influence in the commonwealth

to give a religious direction to social, industrial, and political movements but the Free Church minister."

### Church Federation.

The idea of church federation is rapidly growing. For years negotiations have been under way for the reunion of three branches of the Methodist Church; namely, the Methodist New Connection, the Bible Christians, and the United Methodist Free Church. The work was finally completed in the historic Wesley's Chapel, on City Road, London, the 17th instant. The resulting denomination will be known as the United Methodist Church, and will have 2,421 churches, 180,000 members, and 322,758 Sunday-school pupils. Different ideas of church government and organization were the cause of the split which separated these bodies originally, and it is on church polity that they are still separated from the Wesleyan Methodists and the Primitive Methodists; but a further union is not at all unlikely. In fact, there is talk of a union of all the nonconformist churches into one corporate body, and some would even include the Anglican and Catholic churches, should they be willing to join.

### Union and Brotherhood

are watchwords with those who stand in the front rank of popularity. Denominational lines are vanishing; differences of creed weigh very lightly with the majority; what will win universal assent is evidently the only thing worth teaching. The minister must be a compound of the politician, the business manager, and the orator; he must open bazaars and attend committee meetings; he must keep up-to-date in politics at all hazards, and if he has some time left in which to study his Bible, well and good, but that is an after consideration.

The old idea of the preacher as a man with a message from God is dying away. The sense of sin is almost nowhere to be found. Few are calling out, "What must I do to be saved?" The religious indifference of the masses is appalling. And yet churches and ministers generally seem well satisfied. Some even talk of the wonderful spiritual progress the world is making.

Certainly the spirit of brotherhood is in itself good and to be welcomed; but a recognition of human brotherhood is not all there is to Christianity. Socialism can not save from sin, which is the real cause of the misery of this world. The preaching of the Gospel is to the mere Socialist foolishness, but it alone can reconcile a man with God, and fit him for heaven. The Christian, if he is true to his profession, will have a tender care for the poor, and will live a simple, self-denying life; but he will do more than this; he will recognize the fact of sin, and the need of an atonement, and will rest his hope for salvation on the word of God. He will take the Bible as his standard, and weave its saving principles into every detail of his daily life.

Funds are being called for to carry on a National Purity Crusade in the interests of the morals of London and other large cities. The new movement, which is being started under the auspices of a number of prominent men and women, is not intended to replace the work of any existing society, but rather "to supply a great moral impulse to the whole community which will greatly accelerate their work." It is represented that there are laws on the statute book which are a dead letter for want of a strong public opinion to back them up.



### "Modernism" in the Church.

English Catholics view with mixed feelings the recent papal encyclical against "modernism" in the church. Of late years a liberal party has been growing up in the Romish church, and there are not wanting priests who advocate the so-called higher criticism. It has been thought by some that Rome has changed, and is ready now to welcome investigation, but such people have reckoned without their host. Roman Catholicism is at heart the same to-day as she was five hun-



Christian Church, after Explosion.

dred years ago when her power was unquestioned. She still imposes an arbitrary rule over every one of her professed disciples. Altho the modernism that she fights in this instance is for the most part contrary to true Christianity, this is not the real ground for the attitude she has taken, but rather the fact that free scholarship of any kind always leads away from Rome.

We have been threatened with a serious railway strike. The Amalgamated Society of Railway Servants has asked for recognition, and threatened to strike if it is not granted. The railway companies at first haughtily declined to do anything; but the public press, for the most part, sympathizing with the men, the companies have recently shown some inclination to yield. Long hours are another source of complaint, but the one point the men will not compromise on is that of official recognition. The organization contains a very large number of the most efficient employees of the railways thruout the country, and if a strike were declared, the railway traffic of the country would be brought to a standstill. Strikes and lockouts seem to be an unpleasant concomitant of our present civilization.

Britain's third battle-ship of the Dread-

### Explosion of the DuPont Powder Mills at Fontanet, Ind.

**A**N explosion in the glazing mill of the DuPont Powder Company's plant at Fontanet, Ind., Tuesday morning, Oct. 15, was immediately followed by two others, the wreckage catching fire, and, an hour and a half later, reaching the powder magazine in which it is estimated 40,000 kegs of powder were stored, which also exploded. As a result of the four explosions twenty-five persons are dead, nearly 1,000 more or less seriously injured, and many modest homes destroyed. The property loss in Fontanet is estimated at nearly \$100,000 and the powder company has sustained a loss of an equal sum.

In view of the fact that the 1,200 citizens of Fontanet were all in perilous places during the explosion, the mercy of God in sparing the lives of all except twenty-five is worthy of especial note. The majority escaped with slight injuries. Nearly every home is now unsafe and the people are living in tents until other provision can be made for their welfare. The more seriously injured were taken to Terre Haute and are receiving excellent care in the hospitals at that place.

That the Lord permits such disasters in various places for the purpose of turning the minds of the people from this world to Himself, can hardly be doubted. When a town of this size has eleven saloons and three churches, and infrequent services in some of these, the necessity for turning men's minds to the Lord is the more apparent. "Whom the Lord loveth, He chasteneth." The word of the Lord contains many cheering promises for those in affliction. In view of the perilous times in which we live, many ought to heed the warnings which come from a loving Father thru calamities of all kinds, and turn to Him and follow in the footsteps of the meek and lowly Jesus. Truly the old world is one great powder magazine, and were it not for the restraining power exercised by the angels in Rev. 7:1-3, the magazine would go, bringing ruin to millions.

R. C. SPOHR.

### "Humanizing War."

MUCH of the time of The Hague Congress has been spent in an effort to "humanize war." The idea that war could ever be made gentle and humane is one of the silly dreams of this time. One of America's most noted and most successful military leaders stated what he thought of war, and his estimate was anything but "humane."

One of the things that the Congress has sought hard to attain was to limit the armaments of the nations. Over half of the income of the European nations is now being spent on their armies and navies. The burden upon the people is becoming intolerable. But a recent despatch says: "From the beginning France has fully realized that the jealous suspicion among the powers would prevent the ac-

complishment of anything in the direction of limitation of armaments."

Shooting and killing men in war can never be humane, no matter how tenderly men may plan for it in their peace discussions. But it would be a grand thing if the support of the great military burden could be lifted from the shoulders of the poor people of the Old World. That thing would certainly be humane. But they think that it can not be done.

**Capitalists and Labor Unions.**—In an address at Battle Creek, Mich., Oct. 8, 1907, President James W. Van Cleave, of the National Association of Manufacturers, made an authoritative denial of



Site of DuPont Powder Mills, Fontanet, Ind., after Explosion, Oct. 15, 1907.

the accusation that the employers' associations of the country are collecting a fund for the suppression of the labor unions, denouncing it as an absurd accusation, and that nothing could be farther from the purposes or the thoughts of the federation. He also denounced emphatically the boycott and the blacklist, stating:

"When I condemn the boycott I condemn it in all its forms and ramifications, including the blacklist, which is only a boycott in another form. When used by labor unions to hurt employers or by employers' associations to hurt workers, the boycott and blacklist are un-American, immoral, and vicious, and have no place in a country like ours. I want to put myself on record by saying that in my lifelong experience as a member and officer of employers' associations, I have never been connected with a concern or an organization employing the blacklist, and I want to put myself on record further in saying that I would not be a member or officer of a corporation or of an organization that employs the blacklist at any time in the future."

And he declared that he spoke for every member of the organization condemning the blacklist, not only as much, but even more than the boycott.

Prohibition is sweeping in great waves thru the South. Only a short time ago Georgia was carried in on the tide and will be made a dry state on January 1. The loss to the liquor interests has been estimated at \$10,000,000. More than half



Cottages Half a Mile from Scene of the Explosion.

nought class was launched the other day, and orders have gone forth to build two new ones. Had a reduction of armaments been agreed upon at The Hague, it was intended to lay the keel of only one of these tremendous fighting machines.

M. ELLSWORTH OLSEN.

London, Sept. 27, 1907.



Methodist Church, Wrecked by Explosion.

of Texas is dry. Alabama has some very strenuous liquor laws. Prohibition is rigidly enforced in Kansas. Kentucky has passed a law that certainly looks strongly toward prohibition. There are only seven counties in Missouri where liquor can be procured, and only three in Tennessee. Good! We hope the splendid work will go on.





## From a Letter from India

DEAR BROTHER WILCOX:

Again I want to express my appreciation of the interest which the **SIGNS OF THE TIMES** has taken in the Mountain Mission, and on the part of myself and other workers I want to say that we are extremely grateful to God and to the brethren of the Pacific Press for their willing and continued efforts in raising funds for the Mountain Mission, and for the success which has attended the efforts put forth. We are planning to have the dedication this month, and from reports in, it is evident that sufficient money has been raised to entirely liquidate the indebtedness, so that our first property in India owned by our people may be dedicated free of debt. Thank God for this and all our brethren who have so cheerfully and willingly given of their means.

The last report in the **SIGNS OF THE TIMES** places the amount received by them at seven hundred and twenty dollars. We have received about a hundred dollars and more at our office in India, and besides this Brother Enoch raised quite a sum, amounting to about two or three hundred dollars. We therefore feel justified in saying that the funds have been raised, and there seems to be a fair prospect of a little surplus which will be very acceptable in making some repairs and alterations. We shall, therefore, sing the jubilee song at our dedication.

We feel very certain that the Lord led us to the Annfield Estate, and the raising of this money and the way we were led in finding a location, together with the present developments of the work, have been to me a clear evidence that God hears and answers prayer; and as the work goes forward by God's help, I am sure it will be demonstrated that the efforts put forth by the **SIGNS OF THE TIMES** in raising funds for the Mountain Mission were by no means a mistake.

During the past hot season, twenty-six workers, aside from children, have been able to avail themselves of a rest and change at the Mountain Mission Home. Some came for a month and some for a longer length of time. Miss King came up after a hard season of labor in Burma, stricken down with malaria fever. By the help of the Lord and the blessing of the Home, she is now entirely over it and is rapidly growing stronger. Miss Whaley had a serious case of sickness and came up to the Mountain Home and was healed. Brother Hansen came to Mussoorie very badly broken down in health and had been able to do little or no work for several months. He is now getting really strong and finds himself able to do a day's work. At the present time he is making alterations upon the house and adding another room. He finds himself able to work all day and rests well at night. We have also been able to give the bene-

fit of the house to a few who are not of our faith. One man stricken with senile gangrene stopped with us for several months. While here he went over different lines of truth with us and accepted it. Regular services have been carried on three times a week during the whole season, and not without fruits. Tho there is much opposition in Mussoorie, yet two sisters have accepted the message re-



Our Mountain Mission Home, India.

cently, and one desires baptism. Next year we hope to make a more decided effort in this place if we can get help to do so.

You remember, Brother Wilcox, that a part of the plan of the Mountain Mission was to start a school for native people. We have been giving this matter much consideration, and hope to open an industrial Bible school at the beginning of next season and are making plans that way at the present time. We find some of the soil on Annfield Estate very fertile, and Elder Owen, with a number of native men, is preparing the soil, putting in plants and fruit trees. When finished he will probably have a couple of thousand of strawberry vines, half as many raspberries, besides pear, cherry, and apricot trees. This gives work to quite a number of native men, for in the hills everything has to be done by hand labor. The ground can not be plowed except by the coolie in his native style by a hoelike instrument called the *kodali*. We expect to run a school and teach the boys who work upon the place the word of God and the truth for this time.

We are splendidly situated for an industrial school. There is abundance of lime-stone upon the ground and lime-kilns, and a profitable industry has been carried on in the past in making lime. This will also give employment to a number of native men. It is almost impossible to run a school for the poor people without having an industry connected with it for those who attend to earn their living. The ordinary laboring man in India gets only a few cents a day and with that it is not possible for him to lay aside anything for going to school. The great question is to get food enough to live upon, and the outlook at the present time is that in many places in northern India there will be a famine. In some places during the rainy season there has been little or

no rain, and the result is that there will be a famine, for the people have nothing upon which to fall back when the rain fails and the soil refuses to produce.

A week ago last Sabbath I was down to Dehra Dun where the Burgess's are. It is fourteen miles from here. We had a good time together and had some good meetings. The Lord came near and blessed us. One native brother was baptized and another was seriously considering the same step. A Eurasian family have also taken their stand on the message. The Lord is blessing Brother and Sister Burgess in their work, and it is being demonstrated that our literature can be sold among the native people of India. One native brother who was baptized at Annfield about three months ago has since that sold 2,500 copies of a little booklet on lines of present truth. By getting people to buy our literature the work of advancing the truth in India can be greatly hastened and the message can be quickly borne

among those who are able to read.

I will not write more at this time. I have added these few items thinking that you might be interested in what is being done in the mountains. If any of our people in America think that the Mountain Mission is to be only a place for rest, we hope that it will be demonstrated that such is not the entire purpose. Our effort is to make it a place of physical and spiritual help to our workers and a means of scattering light and truth among the many, many heathen people in this part of India. We do not know how the work may develop nor do we need to know. God is leading and we are content to follow on, trust-

great privilege. We, with other workers in the field, are fighting against a stubborn wall of caste and superstition filled with error and doubt, yet in God we trust. "If God be for us, who can be against us?"

Truly your brother in Christ,

J. L. SHAW.

NOTE.—The **SIGNS** has forwarded since Professor Shaw wrote the above \$1,233.74; it has on hand \$114.96, which will be sent forward soon. India needs it all. May God bless donors and laborers abundantly. W.

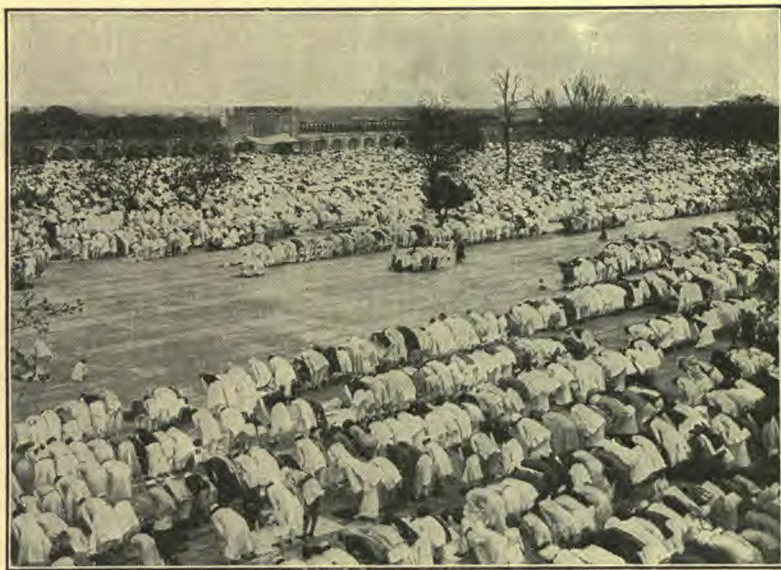
## Porto Rico.

**P**ORTO RICO, once the "Pet of Spain," with its million of inhabitants, consisting chiefly of three classes, the Spanish, negro, and the Porto Rican, a mixture of the two, came especially to the notice of the missionaries in 1898 at the close of the Spanish-American War. Since that time the different denominations have worked faithfully to scatter the darkness and superstition that brooded over this fair island, and to "lift up a standard among the people," for they certainly seemed to have none.

As in all Spanish Catholic countries, the work has moved slowly and sometimes very discouragingly.

This "Gospel of the kingdom" began to be preached here in the year 1901 when Brother Fischer and his wife came to the island; but they had only been here nine months when Brother Fischer was cut down by the dread fever, and the work came to a standstill, save what his faithful widow could do alone with no knowledge of the Spanish language.

We landed here in January of 1903, and the following March sent out the first number of *El Centinela de la*



The Ead Festival at Delhi.

ing in Him, and believing that if we rightly relate ourselves to Him, He will lead and guide us. I have never been sorry for one minute that I returned to India, tho many thought that I was presumptuous. I am sure the Lord directed; and to have some part in the closing work of the great Threefold Message wherever the Lord may lead, is to my wife and me a

*Verdad*, the first Protestant paper published in the island. We know that nothing but the special blessing of the Lord, which we sought earnestly with tears, could have made the paper a success, for the people were opposed to anything religious; but for three years and a half now the little paper has gone out with its message of truth, until it has reached



every village in the island, and interested ones here and there are inquiring to know more of what this message may mean for them.

Our faithful canvasser, C. N. Moulton, has scattered tracts, papers, and books all over the island, and we have faith in God that in His own good time and way He will give the increase of the seed thus sown.

We now have companies of believers in San Juan, Mayaguez, and Arceibo.

B. E. CONNERLY.

### Central America.

**L**AST night a clergyman connected with Protestant missions in this country said to me, "I suppose you have some churches in Guatemala?" "No," said I, "we have not a single worker in all that republic." I then asked him of the workers of his denomination in that field, but he told me that it was a field which they as yet had not entered. He had lately returned from a short trip into Guatemala by the new railroad which connects the two oceans. He said that it was an interesting field and one in which missionary work could be most successfully carried on. Referring to the superior race of Indians in that country, he declared that their spiritual condition impressed him because they were very much "dissatisfied with their religion;" and this has been ringing in my ears ever since. The few in number, these Indians have always held to the ancient religion of their people. Now they are reaching out for something better, and there are millions of Spanish people who are in the same condition of heart-longing. They do not know what it is they need, but they do know there is a lack, a void, which heathen religion can not fill, nor the Church of Rome satisfy.

What is true of Guatemala is true of all these Central American States, with the exception of a few mission stations dotting the coast line of Spanish Honduras, the Bay Islands, and British Honduras. Roman Catholicism is preeminently given to the exaltation of the human. For instance, the Bishop of Guatemala visited Livingstone last year. Fifty children were confirmed. In the morning, as he left the town, a chair was placed for him on the deck of the little steamer. Hundreds of people, mostly women and children, passed before him, kneeling, kissing his hand, and receiving his blessing with the sign of the cross, which is all the Church of Rome has to give those who are seeking God, instead of pointing them to the sin-pardoning Saviour who can take away their sins.

It is not a discouraging field in which to labor. Wherever truth has gone it has found responsive souls. For instance, there is one case of where a gambler got hold of a "Bible Readings." He gave up his gambling and accepted the truth, supposing that he was the only one in all that country. Another, a woman, was found idle on the seventh day. She was asked the reason and told them that lately she had gotten a Bible and had read that the seventh day is the Sabbath; her simple faith led her to observe it. Another man stopped in a restaurant, entered into conversation

upon religion, purchased a few books, and in a short time he and his whole family were rejoicing in the truth of the Gospel. Another, a lawyer, received the truth of the Gospel and began to observe all the commandments of God. He now hires a printer to publish the truth.

Do not all these things appeal to us, dear friends, who have in our hands the open Bible with a message from God for this very time? Can we rest satisfied, knowing that we



Native Houses, Porto Rico.

have the very food that meets the need of the longing souls who are in darkness? Does it not appeal to our young men and young women to prepare themselves for the great Spanish field? Will you not join with us in praying that God may speedily open the way that you may come and help us?

H. C. GOODRICH.

Belize, Br. Honduras.

### Korea.

**K**OREA, the "Hermit Kingdom," is isolated no longer. Opening to the world before the great struggle between Russia and Japan, that struggle left her completely open, with the Japanese dominant. The heralds of the Gospel of the kingdom have had little opportunity to present its blessed truths to the Koreans, but wherever they have been presented there has been fruit. With the little effort that has been put forth, souls have gladly embraced the truth, and not simply the theory of the truth, but it has taken hold of their lives in a practical way.

The message demands the putting away of every defilement of the flesh and spirit, so the message of Gospel self-control has taken hold of the Koreans. While nearly all of both sexes smoke tobacco, even many professed Christians, yet those who have embraced the Sabbath truth have put away their tobacco, and in one village thirteen long-stemmed pipes were broken and thrown away.

On our first visit to Korea, over seventy received baptism, and each organized company reported several interested ones who were not yet fully established. Since these labors the work has continued to grow. There are now five organized churches in the field, with a membership of about 100, and four companies with about 75. All told there are about 200 believers.

Korea is a great, needy field. The merest beginning has been made in publishing present truth in Korea. The need is more workers of experience who shall bring up the work to a higher standard. The native workers are themselves to be trained. We ask the prayers and cooperation of the readers of the SIGNS OF THE TIMES in this effort for the evangelization of this promising field.

F. W. FIELD.

### "Not One Cent."

A PASTOR who had taken special pains to work up the "envelope system" of systematic offerings for missions and other church work, was greatly surprised and disappointed to find on the returned envelopes, opposite the item of "For Foreign Missions," the response, "Not one cent." This has suggested in the mind of a lover of missions the following:

"Not one cent for saving a soul outside of the United States.

"Not one cent for giving the Bible to other nations.

"Not one cent for revealing a God of love except to Americans.

"Not one cent for making Christ known as a Saviour of all mankind.

"Not one cent for giving the hope of heaven to a despairing world.

"Not one cent for teaching the world the morals of Christ.

"Not one cent for healing the sick beyond our borders.

"Not one cent for education where it is needed most.

"Not one cent for bettering the physical conditions of earth's wretched ones.

"Not one cent for giving to the world what God has first given to us.

"Not one cent for anything which we as Americans are not to get something out of.

"Not one cent in attestation of our faith that we have a universal religion.

"Not one cent for fulfilling the very purpose of Christ in redemption.

"Not one cent for obeying the last command of Christ.

"No, those men did not think what they were saying when they wrote those words."

### Our Work and Workers.

THE new church in Oakland, Cal., located on 25th St., one-half block west of Telegraph Ave., was dedicated on Sabbath, November 9. Elder A. G. Daniells, president of the General Conference, preached the dedicatory sermon.

REVIVALS are reported in the schools in College View, Neb., and South



Bolivians.

Lancaster, Mass., at the beginning of the fall term. Large numbers of the students are giving themselves to the Lord and His service, 200 having been baptized at College View.

DR. LAW KEEM, one of our native workers in China, writes under date of August 23 that while they are having very hot days, still he has a good interest in his work. His little chapel is usually filled, and always so on the Sabbath. Some are yielding to the truth and desire baptism, but he feels that it is safer to go slowly in regard to this because there is great danger of souls professing to accept Christ in order to get a living easier.

He has translated several small publications. The work in Chinem, he declares, is onward, and God is greatly blessing.

### Wanted for Missionary Work.

THE following desire supplies of any or all of our denominational papers for regular missionary work. Only our own papers and tracts should be sent for such work, and should always be clean and well wrapped.

C. A. Hodgerney, R. F. D., No. 1, Hynes, Cal.

Mrs. Jas. Woods, 322 S. Detroit St., Warsaw, Ind.

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# The Building of a Home

By Mrs. L. D. Avery-Stuttle

## Honorable Young Manhood.

JUST across the street, a proud young mother is weighing her baby—a fine, healthy boy. What a fuss the little fellow is making indeed—screaming and kicking lustily! But the mother only smiles, and continues to move the weight carefully along, a little at a time. She fully realizes that the babe is not comfortable,—his position forbids that,—but she will comfort him after he has been weighed.

“Don’t be impatient, little man,” I said, “circumstances will change by and by; you’re only being weighed.” And this little incident started a train of thought.

We all remember the line from the quaint old song, “Men are only boys grown tall,” and the word “babes” might with perfect propriety be substituted for the word “boys.”

Come close to my side, boys, I want to talk with you—that’s right, you pale-faced lad with the nervous manner and the eager eyes—bring your chair close to mine. I hope God will give me words to say that you will remember.

Do you know, young man, that you are being weighed, too, both by the church and by the world, both by your friends and your enemies? When you spoke roughly and discourteously to your sister in the shop yesterday, I noticed the shopkeeper lift his eyes in astonishment. Yet you were surprised and disappointed to-day because he refused to give you employment in his store. The situation was a lucrative one, and one which you knew you were well able to fill. But I was not at all surprised; *I knew he had been weighing you.*

Jack Willis was a fine fellow; he had a good education, dressed well, had good manners, was courteous, polished, and well-bred. But he had one grave fault. He was not honest. I suppose if he had heard any one say he was dishonest, he would have been mortally offended. He always paid his debts, all but *one*. There was one debt he never paid; in fact, he boasted of his cleverness in avoiding it. A peculiar chain of circumstances had made it possible for him to avoid paying a large obligation to a railroad company. He argues to his friends that “corporations have no souls,”—he forgets that *he* has one. His own conscience protested at first, but he calmed his qualms by the continued assertion that everybody knows that railroad companies are dishonest, anyway. They would cheat *me* if they could. I can, so I will, cheat them; they will never feel it.

But two wrongs never made one right, and never will. The railroad company may be able to endure the loss of the money, they

may “never feel it,” as you say, young man, but *you* will feel it, and you can not afford it. That dishonest deed will burn its way into the very citadel of your soul. It will destroy the foundations of integrity that the careful training of years has been building up.

When *will* young men learn that to be dishonest is to be dishonorable, and that it is quite as wrong to cheat a corporation as it is to defraud one person? We must learn to call sins by their right names.

What does it mean to be an honorable young man?—It means a clean life; it means pure lips; it means a tongue that scorns the foul jest and the obscene word; it means honesty toward all, whether it be corporations or individuals; it means integrity; it means a respectful sympathy toward the feeble, the aged, or the unfortunate; it means a life of sobriety, temperance, and honesty; it means eyes which will steadfastly refuse to look upon impurity, and ears which will not be regaled by recitals of vile stories or profane jests; it means hands which will not defile themselves with uncleanness, and feet which refuse to set themselves in the path of sin; it means a life of loving usefulness on earth and an eternity of happiness hereafter.

“But aren’t you putting it rather strong?” you ask. “Can’t a young man be strictly honorable without being a Christian?”—The wise man says that before honor is humility, and humility is the very corner-stone of Christianity. So I claim that to be strictly honorable in every sense of the word, one must be a true Christian.

Further,—young man, hear me out! I wish I had it in my power to grasp every lad who is starting in the downward way, in the path of the drunkard and the libertine, by the collar of his coat; I would not let go my hold until I had shouted in his ear: “Young man, go home and read the seventh chapter of the book of Proverbs, and don’t stop till you have read and re-read the last verse. That verse tells you plainly just where you are going, and the horrible fate that awaits you unless you turn square about. In God’s name, read it and heed it.”

I read a little incident once that impressed me deeply. A gentleman, a minister of the Gospel, while traveling, became acquainted with a fine-appearing young man. Early in the morning he missed this young man; but he presently appeared, neatly washed, brushed, shaved, and attired in clean linen.

“I suppose you must be near the end of your journey, and want to be nice and clean,” said the minister.

“O, no, sir; I must ride a long distance yet, but I have learned that if one wants to find

himself clean at the end of his journey, he must *keep clean on the road.*”

And it is even so in life. Occasionally, thank the Lord, we meet with those dear old people who are near the end of the journey, and who have kept clean all the way. No wonder that the hues of life’s sunset for them are radiant with splendor—a foretaste of the eternal weight of glory which shall be theirs.

## Mention Their Names.

WHEN gathered around the family altar, not one should be forgotten or neglected. Every one old enough—and that includes most of the little folks—should have a part in the devotions. Each one can repeat a verse if nothing more. Repeat the same ones over and over, if new ones can not be learned each day. And very early the children can be led to join in the prayers, the matchless prayer of our Lord at least.

When the father prays, why not remember every one of the family at the throne of grace? Mention every one by name. If some are absent, it is so much better to ask the heavenly Father to “bless and keep Henry and Rachel in their labors to-day” than to seek the blessing upon “the absent members of our circle,” however much that may include. If every child present hears his name mentioned day after day before the Father’s throne while he is at home, he will wander far before he forgets that at the morning watch he is committed to the care of watchful angels of God; he can not help being influenced for good.

It is a pleasure to join in the worship in a home where this plan is followed. There, too, the visitors are remembered and named, introduced as it were to the heavenly Father, and sent on their way with a blessing. God is not far away from such a scene, and His presence and blessing are expected and appreciated. The memory of their names in father’s prayer will linger in the hearts of the children thruout the day, and thruout life, and the ability to pray understandingly will ever be a source of strength. Too much can not be expected of the children who early learn to pray..

MAX HILL.

## Grocers—Clean and Unclean.

In the November number, *Woman’s Home Companion* gives these impressive figures in its campaign for clean grocery stores:

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know nor do not try to know their grocers; and six billion dollars' worth of food will be bought without the supervision of the woman who knows her grocer. This food, distributed by grocers, clean and unclean, includes nearly 3,000,000 tons of sugar, 834,667,023 pounds of coffee, 175,000,000 pounds of prunes, 17,854,768 bushels of rice, 84,000,000 barrels of flour, and 84,000,000 pounds of tea.

"All of these commodities must be handled by various clerks and delivery men before they pass from the grocery store to your pantry. Don't you think it is about time you got acquainted with your grocer and his helpers? Are the men and boys who handle the food for your family worthy of the trust?"

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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. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

**The College View Fire.**—For reasons unexplainable our note of sympathy to our brethren and friends at College View, Neb., over their loss by fire, did not get into our last week's issue, the first opportunity we had of saying it after the news came. We regret this, but we wish to say it now. We suffer with them in the loss. Nobly both faculty and students meet the difficulty. The fire may make their work limp for a little, but it will not, we are sure, hinder its progress. Good cheer to Professor Lewis and all his associates.

A missionary talk, greatly appreciated and to be long remembered, was given by Elder A. G. Daniells, the president of the S. D. A. General Conference, in the Mountain View church, the evening of November 9. The talk lasted for two hours, and it was as interesting at its close as at its beginning. It was of striking interest thruout. The speaker told how this work of the great Three-fold Message had developed from an insignificant beginning in New England, about fifty years ago, till now it had in its mighty life-expansiveness swept out to all parts of the world, so that at the present time there is not an important sea-coast town in the commercial world, not a country of importance, that has not been entered by the representatives of this great, closing message for which the SIGNS OF THE TIMES stands. For years in some of the dark countries of earth, as Russia, for instance, the workers wrought in much difficulty, holding meetings in the darkness of midnight, suffering mob violence, official tyranny, and political exile, yet gaining thousands. To-day there is perfect freedom in Russia, and the whole field is organized into conferences or mission fields, the members of which number over three thousand. Where Sabbath-keeping Christians were exiled the seed was sown and companies of believers have been raised up for God. Thus the work moves on. This note gives only one item of many of its wonderful progress.

**Not Equal.**—It is an old proverb that the legs of the lame are not equal. That is what makes men limp. It throws them out of balance. That is what a limping theology often does. Here is an instance of it: In a recent letter a good soul tells us that he does not want the paper any longer and then assures us that we should open our eyes and see that law is abolished since the time of our beloved Saviour; we live under grace, not law, from God for free and full salvation. But in the very next sentence he states that we can keep the old Jewish day and go to hell with it, and then pleads, "Turn ye, turn ye, O sinner! for why will ye die? And then get sinners saved!" Now this brother does not know how utterly inconsistent his plea is, but we hope that he and others will stop to consider for just a moment. What is sin? The Bible answers, "Sin is the transgression of the law." 1 John 3:4. What law? Paul answers, "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet.'" Rom. 7:7. What law is it that says, "Thou shalt not covet"? It is the law of Ten Commandments, or the Decalogue, Ex. 20:1-17. If the law were abolished, would we still be sinners? "By the law is the knowledge of sin." Rom. 3:20. "For where no

law is, there is no transgression." Rom. 4:15. Now if there has been no law since the death of Christ, there certainly have been no sinners since the death of Christ; consequently man needs no Saviour, and Christ died in vain. It is to such awful conclusions as this that the no-law theory drives men. On the other hand the Bible truth is that while the law does not save us, it shows us our sin. Christ saves from that sin by enabling us to keep His law. We are under the law, condemned by the law, as sinners; we have the law in our hearts as saved men and women. We are in perfect harmony with all His precepts, and "the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit."

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### Criticism.

IT is very easy to criticize or find fault. It does not need an expert at all. Byron truly says:

"A man must serve his time at every trade  
Save censure—critics all are ready made."

One of Shakespeare's characters says: "I am nothing if not critical;" and it is a fact that men use criticism to hide their own mediocrity or to magnify their littleness.

There is criticism which is helpful. Sometimes it is kind and encouraging; sometimes it is harsh and rough, and wields a tremendous bludgeon with no anesthetics. But in both cases it is honest, and is designed to be helpful, and will be if rightly received. Let all of us poor mistake-makers be so exercised by it that it will yield the peaceable fruits of perfection.

There is criticism that is narrow, mean, cruel. Sometimes those who criticize do it unconsciously; they are breathing out the atmosphere of their lives. Pestilential, however, is their breath. Sometimes they criticize better people to excuse their own sins. "Others are just as bad;" "Others are worse than I am," are frequently heard. The higher the man the more he becomes a mark for criticism. The greater his profession, the bigger his work, the more he becomes an object for the faultfinder's beratings, cynic's innuendoes, and the critic's arrows. He must expect them, whether justified or otherwise.

If criticism is true, let us profit by it. Many a sheep is kept in the fold by a snarling dog. If the criticism is not true, let it pass. Learn from the old blacksmith, who said that he could hammer out a reputation upon his anvil easier than he could deny the stories of the faultfinders and backbiters.

Above all do not be among the backbiters, slanderers, faultfinders, those who take up a reproach against their neighbor. "Judge not that ye be not judged." "With the same measure ye mete withal, it shall be measured to you again." "He shall have

judgment without mercy, that hath showed no mercy." These are truths which we must meet in the judgment. Remember,

"All dust is frail, all flesh is weak,  
Be thou the true man thou dost seek."

**"Ye Shall Be as God."**—Satan's deceptions do not all lie in one line. He deceives some as to continuation of life, "Ye shall not surely die." He deceives others in inducing them to believe that they are as important as God. For instance, a paper which attaches to its name "Gospel" declares: "We [the editor and his friends, evidently] have now become sponsors for the oath of God. If failure is found in us [bold-face his] all things must pass into oblivion. . . . If His word is violated, unfulfilled, unobserved, His oath is brought into question. When His word and oath are made void by erroneous definitions His life is imperiled.—He swore by Himself, that is, by His own existence. If God's word fails at our hands Lucifer is exalted above the stars of God." We pity those who can believe such statements. Most Christians will be glad to still believe that God is not so hard up nor His throne and life so precarious as to be dependent on the failure or faithfulness of poor, mortal man. Of old time some departed from the faith and taught error, yet God's servant could say, "Nevertheless the foundation of God standeth sure." Of an unfaithful people unto whose care God entrusted His sacred oracles, the apostle speaks, "Shall their want of faith make of none effect the faithfulness of God? God forbid; yea, let God be found true, but every man a liar." Let all men apostatize and fail to witness for God, He can raise up stones, if need be, to proclaim His message.

The following despatch comes from Madrid, Spain, under date of November 7: "A violent earthquake has occurred at Torre la Ribera, in the province of Heusea. The earth opened, leaving great fissures, the disturbance being accompanied by subterranean rumblings, which caused a panic among the population. Many houses were shaken down. The number of lives lost is not known, but it is said great loss of life occurred." This earthquake comes very soon after the one in Russia that was immediately followed by the big landslide that buried a village in which, according to the latest advices, 3,400 perished, only seventy of the inhabitants being able to escape. Any one who reads the papers knows that these disturbances in nature are becoming more and more frequent and destructive. And any one who reads the Bible and intelligently studies its prophecies knows what these things mean. Have you been studying the Book of books in order that you might know?

An ordinance for the closing of the saloons on Sunday has recently been very strongly advocated and urged in Stockton, Cal., but was defeated by an adverse vote of the city council. The advocates of the measure say that they will make it an issue in the next municipal election. And incidentally it is stated that the leader of the movement is about to take his stand for total prohibition on all days of the week. This is the correct ground to stand on. This paper believes in and advocates the prohibition of the liquor traffic. It is the greatest curse of all the ages. But in order for prohibition to be effectual it must be continuous. It must not be confined to some particular day of the week.

"A Synopsis of Present Truth" is the title of the "Sabbath-School Quarterly" for January, 1908. It is now printed and ready to mail. The price is five cents per copy. Please place your orders early with your state tract society, or nearest publishing house. There are still a few copies of the October "Quarterly," on the same general topic of "Present Truth." Price, five cents. Address this office.

Secretary Root says of The Hague Conference, "All was accomplished that I expected to see accomplished." And so we feel. That was practically nothing in the way of peace.