

# Signs of the Times



## A Cloud of Witnesses

Hebrews 11:33-40, A. R. V.

Who through Faith  
Subdued kingdoms,  
Wrought righteousness,  
Obtained promises,  
Stopped the mouths of lions,  
Quenched the power of fire,  
Escaped the edge of the sword,  
From weakness were made strong,  
Waxed mighty in war,  
Turned to flight armies of aliens.

Others had trial of mockings and scourgings,  
Yea, moreover, of bonds and imprisonment:  
They were stoned,  
They were sawn asunder,  
They were tempted,  
They were slain with the sword:  
They went about in sheepskins, in goatskins,  
Being destitute, afflicted, ill-treated,  
Of whom the world was not worthy.

And These All,  
Having had witness borne to them  
Through their Faith,  
Received not the promise,  
God having provided  
Some better thing concerning us,  
That apart from us  
They should not be made perfect.



# Question Corner

**Please Be Definite.**—For instance, a question comes to us asking us to be so kind as to explain the meaning of the latter part of "the 28th verse of Hebrews." But the question is not definite enough so that we may know what chapter is referred to. There are five chapters in Hebrews which have 28 verses or more: chapter 7, chapter 9, chapter 10, chapter 11, chapter 12. If our correspondent will tell us what chapter is referred to we will be glad to answer the question if we can.

## 3085.—Sabbath or Week. Matt. 28:1

In a book of lectures by Dr. French E. Oliver there is this statement: "It is impossible for me to understand how any person who knows anything about the Greek language should translate 'sabbaton' first day of the week. It in no wise indicates first day of the week. . . . The proper rendering of Matt. 28:1, as the Greek word for the Sabbath is plural and not singular, would read substantially as follows: 'In the end of the Sabbath, fulfilling the prophecy of Hosea 2:11, as it began to dawn toward the first day of the sabbaths, came Mary Magdalene and the other Mary to see the sepulcher.'" Is this correct?

INQUIRER.

The gentleman has taken upon himself a tremendous task in placing his little stock of Greek knowledge against all the scholarship of the world, practically. It ought to be sufficient answer to every reasonable mind to simply take the standard versions of the Bible. The translations of these versions were made by men who observed the first day of the week,—men who would have been only too glad to find something more definite to prove the sacredness of the first day than anything which they possess; but men who, the observers of the first day of the week, felt that in their scholarship they must be true to the very best that they had, and consequently they have rendered as they have, practically uniformly. The Douay Version, or Roman Catholic translation, the Common, or so-called King James Version, the English Revised Version, the American Standard Revised Version, all are agreed; and the names of preeminent scholars connected with these assure us that the translation is correct. Then, too, we have Hinds's interlinear Greek translation word for word, which renders the same; the Syriac Testament (Murdock's translation), the same. Rotherham's emphatic translation renders, "And late in the week when it was on the point of dawning into the first of the week," the term "sabbath" there being used for the week, a use which it had in those times, as shown by Luke 18:12, where the old Pharisee in the pride of his heart boasted that he fasted twice in the week. The word there is "sabbaton." It would be nonsense for a man to boast of fasting twice in the Sabbath. He had his weekly fasts, and of this he boasted.

For further information upon this, showing the correct translation from the very best authorities, and the utter baselessness of the statement made by the gentleman above quoted, see Bible Students' Library, No. 154, entitled "The Sabbath in the Greek." By mail one cent.

## 3086.—Change of the Sabbath

Is it true that the Sabbath was changed by the pope?

It is not the teaching of Seventh-day Adventists that the pope changed the Sabbath, only in the sense that the pope stands at the head of that system of apostasy through which the Sabbath became changed. The change was not wrought in a moment of time. It was gradual. Even from the times of the apostles, apostasy had begun in the Christian church. In the fourth chapter of Galatians Paul tells the Galatian brethren that he was afraid of them because they were observing days and months and times and years. That these were not Jewish days is evident from the fact that he tells them they had gone back to the worship of those that were no gods; and among the days of heathenism was the wild solar holiday of all pagan times. The Sabbath has been kept all the way

through the Christian dispensation by a few at least in different parts of Christendom. Sunday was never kept as a holy day until we reach centuries and centuries this side of Christ. It was never called Sabbath till the year 1000. For our readers who desire to know just the truth of the change of the Sabbath, not from some bald statement of irresponsible men, but from the very facts of history itself, we note the following works: Bible Students' Library, No. 134, "The Lord's Day the Test of the Ages," giving a condensed and faithful history of the Sabbath and Sunday from creation down to the present time in the light of the patriarchal, Levitical, and Christian dispensations, showing also the change of the Sabbath. Price 10 cents. Bible Students' Library, No. 187, "Who Changed the Sabbath?" giving not only Roman Catholic authority, but Protestant authority, as does "The Lord's Day," for the facts in the matter. Price 1 cent. Apples of Gold Library, No. 45, "Historical Facts and Incidents Regarding the Sabbath and Sunday" from the earliest history onward. Price 2 cents. Every phase of the Sabbath question is covered in various publications for sale by the Pacific Press, Mountain View, Cal.

## 3087.—Proselyting

Sometimes earnest Christian Sabbath-keepers are accused of proselyting. Is proselyting wrong?

The Standard Dictionary defines "proselyte; to win over to a different opinion, belief, sect, or party; proselytize; especially to convert from one religion to another." It defines the noun "proselyte; one brought over to any opinion, belief, sect, or party; especially one who has been won over from one religious belief to another; specifically in Jewish history, a convert to Judaism, as 'Jews and proselytes.'"

This last expression is taken from Acts 2:10. "Proselytes," then, means those who were won from the pagan religion.

Now as to whether the term is a reproach or not depends upon those who proselyte. If by proselyting is meant simply winning a church-member from one church to another, merely a change of a church home, without any change whatsoever in the individual, that is one thing. In such a case as that, one church has lost a member and another church has gained a member; and presumably one church has lost so much of its income, while another has gained some in the same way. This is not a right thing to do. We do not see how any one church of the church federation could proselytize among the members of another church belonging to that federation. But if by the term is meant the preaching of advanced light and truth, based on God's Word, that is another thing. The term then is indeed honorable.

There is not a single Christian church in existence to-day but what in its beginning, at least, when its zeal for God was warm and true, and its love for God's truth burning and shining, put forth every effort in its power to win souls to the same zeal and love for God. Consequently the Jewish church, when it stood where it ought to stand, was doing all that it could to win the heathen; and the early Christian church did all in its power to win the Jews to the new light—faith in a risen Christ. The Christian church did all in its power to win the heathen, and doubtless the heathen called them by the most contemptuous terms equivalent to "proselyters."

When the Reformation churches started under Martin Luther, Zwingli, and others, they also did the same. They felt that there was real light and truth in God's Word concerning justification by faith and other vital matters; and therefore they did all in their power to win Roman Catholics; and the true, living Protestant is doing just the same to-day. But God has yet more light in His Word, as John Robinson, one of the leaders of the Puritans, declared. The Lord Himself declares that "the path of the just is as the shining light, that

shineth more and more unto the perfect day." He tells us also that in the last days "knowledge shall be increased;" and right in that very connection He declares that those that turn many to righteousness shall shine as the stars forever and ever.

Of His Gospel in its last phase, He declares that the Gospel of the kingdom, showing that His kingdom is near, will be preached in all the world for a witness unto all nations; and in a great threefold message in Revelation 14 He has given us more in detail what the preaching of that Gospel means. It is not only the great positive truths of the Gospel which must be preached; but men must be brought back to a fear of God, to a reverence of God's law, to a turning away from the great Babylonian confusion that exists in the world, to the rejection of the beast- and image-worship, and to the acceptance of "the commandments of God and the faith of Jesus," in order that the church may be ready for the second coming of Christ. The man or the woman that receives those truths in his soul must teach them to others; and he does not do that in order that he may gain a member of a church, or of a different body of Christians. That is not his object; that is not the true object of any reformation,—merely to gain a church-member, to count numbers. His object, the object of every true Christian, ought to be to save souls, and to bring to souls who are saved more of the light and blessing of God's truth.

Now, if that is proselyting, there is not one Christian but what ought to be willing to be called a proselyter. It is what Episcopalians had to meet when they broke away from the Roman Catholic Church; it is what Methodists had to meet when they broke away from the Episcopal Church; it is what Congregationalists, and Presbyterians, and Baptists have had to meet. The terms of reproach should never move God's people in any way only to more diligence in the service of the Master. Teach His truth, live His truth, win other souls to His truth, which has the power to save.

## 3088.—The Beast and the Pope

It is stated in a book before me that Seventh-day Adventists teach that the pope is the beast. Is this true?

INQUIRER.

Emphatically it is not. Seventh-day Adventists do not teach that any one man is the beast. The correct and true teaching is that the beast is that system of church and state power which has existed from Babylon down to the present time. The beast stands for a monstrosity in both church and state, a union of the two. God never made them for each other, nor were they ever designed to unite. From that horrible union comes as wretched monstrosities as Milton represents coming from the union of Satan and Sin. Sometimes this beast has existed in very mild form under various dynasties. One of the strongest, most aggressive, and worst of these forms under which that union has been a curse to the world, has been with the Papacy. The popes or the men that compose the Catholic Church are not different from other men; they are just the same as other men, with all the ambitions and failings of other men. But men led by wrong principles will always produce evil; and sometimes the more conscientious the men following the wrong principle, the worse the evil produced, and so it was all through the Dark Ages. The Roman Catholic Church is not the beast. That is an ecclesiastical organization, with just the same rights to exist as any other ecclesiastical organization. The church connected with the state forms the beast. Protestantism connected with the state power becomes in that very sense a part of the beast regime. Upon this we shall have more to say in our study of the Revelation. The beast of Revelation 13 in its papal phase lies at the present time under a deadly wound, but ecclesiastically the Church of Rome was never stronger than at the present time; yet it will not be the papal Roman beast until that church is again given power by the civil authorities.



# Signs of the Times

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

For Terms, See Page 15  
Vol. 37, Number 13

Mountain View, California, March 29, 1910

Weekly, \$1.75 per year  
Single Copies, Five Cents

## Eternal Victory

By W. W. Prescott

**V**ICTORY! Victory in the face of apparent defeat! Victory over the kingdom of this world and the god of this world! Victory over every opposing power and all opposing powers combined, just at the time when the wisdom of this world would prophesy certain defeat. Victory such as no world-power has gained during the long-continued struggle for supremacy and permanent possession of the earth! Victory through the power of righteousness revealed in humanity, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe;" that supreme gift of God to men which makes them "partakers of the divine nature" and "joint-heirs with Christ" to His throne of universal dominion! Victory which finds its best expression in the words of that immortal song: "Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? . . . Thou in Thy mercy hast led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation. . . . Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign forever and ever." This is the Gospel outlook when the eye of faith is at the telescope.

### A Definite Purpose

The Gospel is not abstract, but concrete. It is not a verbal statement of truth which demands an intellectual assent merely; but a revelation of truth in life, an experience of divine power which can only be known and appropriated by personal faith. The Gospel of Christ "is the power of God unto salvation to every one that believeth; . . . for therein is the righteousness of God revealed from faith to faith." And this is based upon the fundamental truth that "the just shall live by faith." The righteousness of God revealed, not in a definition, but in a person, to be appropriated as the life of the believer, fellowship with "that eternal life, which was with the Father, and was manifested,"—this is the Gospel of Christ.

The eternal life was manifested in the flesh for a very definite purpose. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them

who through fear of death were all their lifetime subject to bondage." "He was manifested to take away our sins." "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him;" "to bring in everlasting righteousness;" to "restore again the kingdom of Israel." Thus the "mystery of godliness," He who "was manifested in the flesh," was revealed, and the union of the divine life with sinful flesh was accomplished, not simply in order to provide an all-sufficient sacrifice for sin, but to bring



Munkacsy

### VICTORY THROUGH DEATH

into humanity that power of righteousness which *in it* could defeat the devil, deliver from fear of death by saving from the dominion of sin, restore the image of God in the soul, and so restore the kingdom to the Israel of God. This great truth is the source and the substance of all real Gospel teaching, under whatsoever form it may be presented.

It is therefore clear that present deliverance from the power and dominion of sin through the "abundance of grace and the gift of righteousness" is the experience which is the pledge of the fulfilment of all promises for the future. Thus the sharing with the King in His kingly character involves all the outward results which flow

from such a life, as revealed in Him. This is the key to the understanding of all those promises which set forth the final and glorious triumphs of the Gospel. They are not the arbitrary gifts of a capricious monarch, which will be bestowed upon certain favorites, but the simple outworking of the eternal principles of the divine character as shown by the results when "that eternal life" was manifested in the flesh of Jesus of Nazareth.

### Triumphing in Righteousness

The kingdoms of earth, existing in the providence of God, as revealed in Babylon, Medo-Persia, Grecia, Rome, and others, failing to recognize God as their all, and themselves as the servants of God, have utterly failed to establish either righteousness or continuance.

And yet, after all this repeated failure of earth's mightiest powers, a most glorious triumph is predicted in the declaration that "*the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.*" What the rulers of Babylon, Medo-Persia, Grecia, and Rome, with all the power of armies and navies at their bidding, could not do, is accomplished through the power of a righteous character in the weakest child of God. "God hath chosen . . . the weak things of the world to confound the things which are mighty." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the assurance of all this is found in the present cleansing from sin. "Unto Him that loved us, and washed us from our sins in His own blood, and [in so doing] hath made us kings." And of those it is said, "And they shall reign forever and ever."

### Triumphing in Humility

All that is included, however, in the Gospel outlook, is not fully apprehended unless there is a clear understanding of all that was accomplished in the flesh of Jesus of Nazareth by the manifestation of that eternal life in Him. His experience is set forth as the experience of every one who is brought into life-union with Him through being born again. "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." And this was done with no greater inducement in view than that He might win back man for the earth and the earth for man, and that thus the original dominion might be restored. But the character which was revealed by the Son of God



in thus becoming the Son of Man for man's sake, brought to Him, as the Son of Man, and to all who are in Him, all that He gave up as the Son of God when He emptied Himself. "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

## Reigning with Christ

Thus the man Christ Jesus was exalted to the throne of the universe, "far above all principality, and power, and might, and dominion." And all this He shares with the humblest believer who really shares with Him in His character. Through the grace which is in Christ Jesus, man is so filled

with the fulness of God through the wonderful provision of the Gospel, that he is thereby restored, not simply to the dominion which was forfeited through the loss of his kingly character, but to a seat upon the throne of the universe by the side of the King eternal, immortal, invisible. New heavens, new earth, New Jerusalem, new creatures in Christ Jesus! "Behold, I make all things new." "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . We know that, when He shall appear, we shall be like Him." O glorious outlook of a glorious Gospel! "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Alleluia, for the Lord God omnipotent reigneth."

## Christ and the Law

By Mrs. E. G. White



At a very early age Jesus began to act for Himself in the formation of His character, and not even respect and love for His parents could turn Him from obedience to God's Word. "It is written" was His reason for every act that varied from the family customs.

But the influence of the rabbis made His life a bitter one. Even in His youth He had to learn the hard lesson of silence and patient endurance. His brothers, as the sons of Joseph were called, sided with the rabbis. They insisted that the traditions of the Jewish priests must be heeded, as if they were the requirements of God; and they were greatly annoyed at the clear penetration of Jesus in distinguishing between the false and the true. His strict obedience to the law of God they condemned as stubbornness.

They were surprised at the knowledge and wisdom He showed in answering the rabbis. They knew that He had not received instruction from the wise men, yet they could not but see that He was an instructor to them. They recognized that His education was of a higher type than their own. But they did not discern that He had access to the tree of life, a source of knowledge of which they were ignorant.

All through His ministry to this earth, Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth Me of sin?"

In His sermon on the mount, Jesus did not dwell on the specifications of the law, but He did not leave His hearers to conclude that He had come to set aside its requirements. He knew that spies stood ready to seize upon every word that might be wrested to serve their purpose. He knew the prejudice that existed in the minds of many of His hearers, and He said nothing to unsettle their faith in the religion and institutions

that had been committed to them through Moses. Christ Himself had given both the moral and the ceremonial law. He did not come to destroy confidence in His own instruction. It was because of His great reverence for the law and the prophets, that He sought to break through the wall of traditional requirements which hemmed in the Jews. While He set aside their false interpretations of the law, He carefully guarded His disciples against yielding up the vital truths committed to the Hebrews.

The Pharisees prided themselves on their obedience to the law; yet they knew so little of its principles through every-day practise, that to them the Saviour's words sounded like heresy. As He swept away the rubbish under which the truth had been buried, they thought He was sweeping away the truth itself. They whispered to one another that He was making light of the law. He read their thoughts, and answered them, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Here Jesus refutes the charge of the Pharisees. His mission to the world is to vindicate the sacred claims of that law which they charge Him with breaking. If the law of God could have been changed or abrogated, then Christ need not have suffered the consequences of our transgression. He came to explain the relation of the law to man, and to illustrate its precepts by His own life of obedience.

God has given us His holy precepts, because He loves mankind. To shield us from the results of transgression, He reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and He gave us the precepts of the law that in obeying them we might have joy. When at Jesus' birth the angels sang,

"Glory to God in the highest,

And on earth peace, good-will toward men"

they were declaring the principles of the law which He had come to magnify and make honorable.

When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the sinfulness of their own. The law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart by the Holy Spirit. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart, as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith.

"Till heaven and earth pass," said Jesus, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The sun shining in the heavens, the solid earth upon which you dwell, are God's witnesses that His law is changeless and eternal. Tho they may pass away, the divine precepts shall endure. "It is easier for heaven and earth to pass, than one tittle of the law to fail." The system of types that pointed to Jesus as the Lamb of God, was to be abolished at His death; but the precepts of the Decalogue are as immutable as the throne of God.

Since "the law of the Lord is perfect," every variation from it must be evil. Those who disobey the commandments of God, and teach others to do so, are condemned by Christ. The Saviour's life of obedience maintained the claims of the law, and showed the excellence of character that obedience would develop. All who obey as He did, are likewise declaring that the law is "holy, and just, and good."

Jesus takes up the commandments separately, and explains the depth and breadth of their requirement. Instead of removing one jot of their force, He shows how far-reaching their principles are, and exposes the fatal mistake of the Jews in their outward show of obedience. He declares that by the evil thought or the lustful look the law of God is transgressed. One who becomes a party to the least injustice, is breaking the law, and degrading his own moral nature. Murder first exists in the mind. He who gives hatred a place in his heart, is setting his feet in the path of the murderer; and his offerings are abhorrent to God.

The plan of redemption contemplates our complete recovery from the power of Satan. The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a promise. God's ideal for His children is higher than the highest human thought can reach.

— ★ ★ —

EVERY man will have his own criterion in forming his judgment of others. I depend very much on the effect of affliction. I consider how a man comes out of the furnace; gold will lie for a month in the furnace without losing a grain.—*Richard Cecil.*



# Beacon Lights of Prophecy

By Prof. L. A. Reed

THE far-faring mariner wishes to know his whereabouts on the great waste of waters. So he takes an observation; learns his longitude and latitude; and thus ascertains how far he has come from port, and how long it will probably take him to reach his appointed haven. So the student of history may wish to know the time in which he lives; how far the world has come in the journey of time; how far it has yet to go before the final consummation. There is only one means of ascertaining such facts. The Word of God alone can show man just where he is moving in the great stream of time.

## The Great Molding Dynasties of Earth

In fact the great prophecies of the Word were given for this very purpose; for did not Christ say, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh;" "when ye shall see all these things, know that it is near, even at the doors"? And so nearly three thousand years ago, God began giving the great prophecies of the Word; and they continued to be given for several hundreds of years, until we have an accumulation of evidence that is absolutely all-convincing.

First, there is the great image of Daniel 2. Four great universal empires are designated, — Babylon, Medo-Persia, Grecia, and Rome, with Rome merging into a divided state, in the nations of Europe; and then following all these comes the fifth universal kingdom, the kingdom of Christ. We know that all these kingdoms have passed except that of divided Rome. The next great change will be the ushering in of the eternal kingdom of Christ.

The same great empires are mentioned in the prophecies of the 7th of Daniel. Here, however, they are represented by four great beasts. The same great empires are portrayed, — Babylon, Medo-Persia, Grecia, and Rome, — with added particulars and characteristics. The blasphemous conduct of the last great beast in the prophetic representation of the little horn, and the coming of the Son of Man in power and glory, the giving of the beast to the burning flame, and the ushering in of Christ's kingdom of peace, are clearly and grandly presented to the student of the Word.

Again in the 8th and 9th chapters of Daniel we have a large portion of the same historical period once more reviewed. In this the great prophetic time period, stretching from 457 B.C. to A.D. 1844, is introduced. The prophecy becomes so definite as to give a number of clear-cut dates. History verifies that every one of these has been fulfilled. And after this great prophetic period comes the promise of the Son of Man appearing in the clouds of heaven; for between the time of 1844 and that grand and final event, the Gospel of the kingdom is to be preached in all the world as a witness to all nations, and then comes the end. Matt. 24:14.

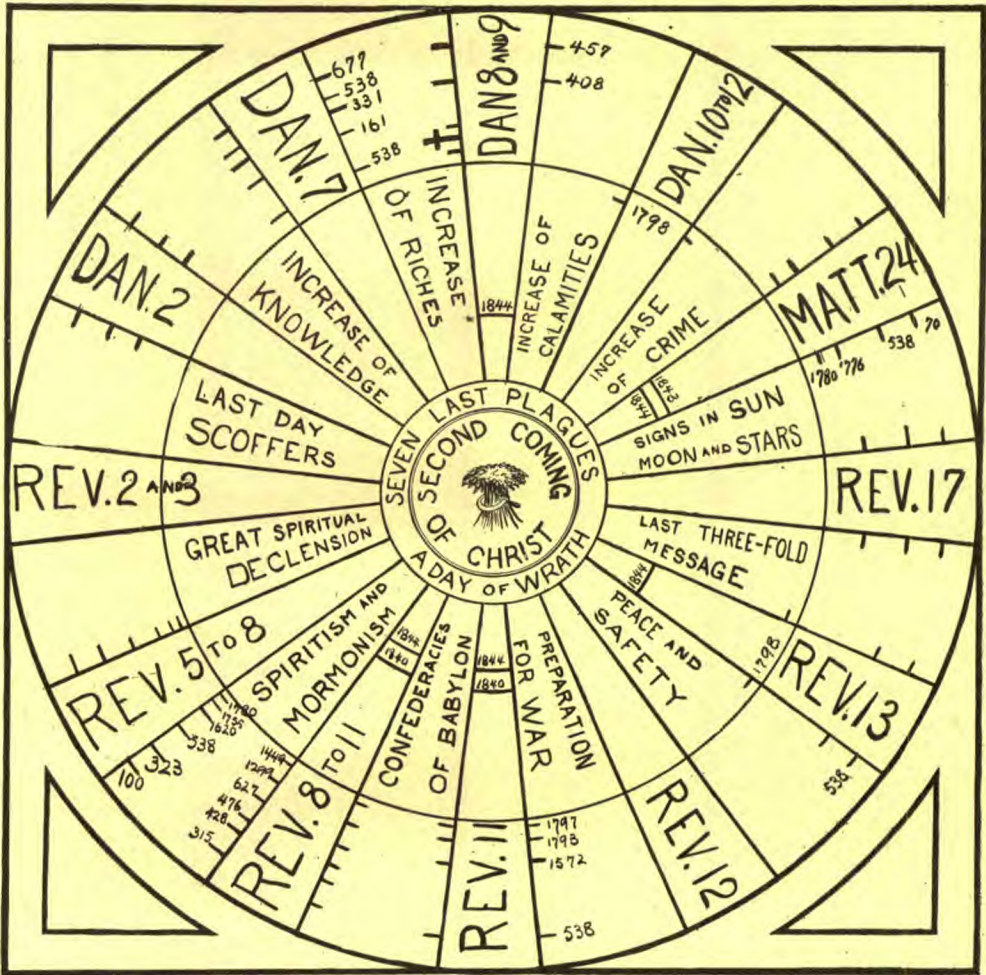
In the 11th chapter of Daniel we have a

still further elucidation of the history of the world; more particularly than ever the history of Medo-Persia and of Grecia are outlined. The division of Alexander's kingdom into four parts is wonderfully foretold and outlined. Every particular was fulfilled, as history plainly demonstrates. The latter part of this 11th chapter of Daniel covers the great movements of the empire of Rome. The final consummation of all things is stated in the last verse of the chapter; and the first verse of the 12th chapter announces the close of earthly dominion, when the great Prince Michael stands up to reign for the children of His people. There is a time of trouble such as never was since there was a nation even to

nations; and then shall the end come." Verse 14.

Having thus reviewed the history of the world to the end of time, beginning with the 15th verse of the 24th chapter the Saviour again outlines the same great period. In the 15th verse we have the record of things which took place in A.D. 70, when Titus, the Roman general, captured the city of Jerusalem, and wrought terrible havoc upon the bigoted Jews. Then again Christ outlines the terrible times of the great tribulation, such as has not been from the beginning of the world until now, nor ever shall be; then the proclamation of the coming of the Son of Man, and His revelation, as clear as lightning from the east shining even unto the west; and the great judgments of God, as when the eagle takes his prey. Verses 27, 28.

The closing part of the Lord's prophecy in



that same time; and at that time the people of God are delivered, every one found written in the book. A resurrection of the righteous dead takes place, and salvation is brought to every loyal child of God.

## Our Lord's Sermon

In that wonderful sermon of Christ recorded in the 24th chapter of Matthew, the history of the world from the time of Christ to the end of all things is three times reviewed. After naming some of the events that would come immediately after His ascension; after stating the terrible scenes that would be enacted during the Dark Ages, under the persecutions of the Roman church, — the prophecy points to the end of all things, and states that he that endures to the end, the same shall be saved, and "this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the

this 24th chapter of Matthew is a depiction of the signs that would occur immediately preceding His coming; signs in the sun, and the moon, and the stars, and upon the earth distress of nations, and then the great sign of the Son of Man in heaven. According to the statement of Christ, there were to be signs in the heavens. First, the sun was to be darkened; and it was, May 19, 1780. Secondly, the moon was not to give her light. This occurred the evening of May 19, 1780. The stars were to fall from heaven. This they did November 13, 1833. The powers of heaven were to be shaken. This is yet to occur, as represented in the 12th chapter of Hebrews, verses 25-29. It immediately precedes the coming of the Son of Man in the clouds of heaven with power and great glory, and is the final act in the shaking of the nations, the removal of the power of the king-



doms of earth, and the setting up of the eternal kingdom of Christ.

These signs being in the past, we should learn the lesson exactly as Christ instructed. He said, "Now from the fig-tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He [Christ] is nigh, even at the doors. Verily I say unto you, this generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away." Christ's Word is sure. Just as certainly as those signs have been given (and that is as certain as fact), just so certainly will He come before the passing of this generation.

### Omens of His Coming

The apostle Peter tells us that there shall come scoffers in the last days, saying, "Where is the promise of His coming? . . . All things continue as they were from the beginning of the creation." 2 Peter 3:3-13. We have these scoffers to-day, and they are their own evidence that the things they deny are true. They fulfil the Word by their scoffing, and thus make it more sure, and demonstrate that these are indeed the last days.

In the last chapter of Daniel, the fourth verse, we have final instruction to Daniel as to what he should do with the prophecy which had been given to him. Here are the words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." We have reached the time of the increase of knowledge. The mere statement is enough. Every one has enough information at hand to verify its truth. Knowledge has been increased as never before in all the history of the world, and the increase still continues. And many are running to and fro by means of railroads with their swiftly moving express trains, with the great steamships of the ocean driven by their wonderful turbine engines, by means of automobiles and flying machines and other modern methods of travel. There is a moving to and fro over the earth such as was not ever before in all the world's existence. It is now paramountly true that many are running to and fro and knowledge is increased. Therefore this is "the time of the end."

### Accumulation of Riches

In the 5th chapter of James we have a warning to the rich; and there are a number of expressions in this warning which show that it is applicable at a time when there has been an accumulation of riches, which was not true at any other time, and that could not be true except in the time of the end. We have these expressions as showing the times in which the warning is applicable, as showing the time in which the rich deserve to take heed to the lesson. "Come now, ye rich, weep and howl for your *miseries that are coming upon you*. . . . Ye have laid up your treasure *in the last days*. . . . Ye have nourished your hearts *in a day of slaughter*." And then, changing from the rich who have oppressed, to the poor who have been op-

pressed, we have still further these words: "Be patient therefore, brethren, until the *coming of the Lord*. . . . Be ye also patient; establish your hearts: for the *coming of the Lord is at hand*. Murmur not: . . . behold, the *Judge standeth before the doors*." Any one who knows anything about the times at all, knows that this is the time of an awful struggle between capital and labor, which grows more desperate every year. It is of itself one more link in the chain of evidence, one more sign that we are in the time just preceding the coming of the Judge of all the earth.

### Peace and Safety Cry

And at this time, we are told that those who ought to be watchmen upon the walls of Zion, those who ought to be preachers of the Word and understand the times and the message of the times, will be saying just

#### The Penalty

We are mad — grown mad in the race for gold;

We are drunk with the wine of gain;  
The truths our fathers proclaimed of old,  
We spurn with a high disdain.  
But while the conqueror's race we run,  
Our rulers should not forget  
That the God who reigned over Babylon  
Is the God who is reigning yet.

Would we tread in the paths of tyranny,  
Nor reckon the tyrant's cost?  
Who taketh another's liberty,  
His freedom hath also lost.  
Would we win as the strong have ever won,  
Make ready to pay the debt;  
For the God who reigned over Babylon  
Is the God who is reigning yet.

The ruins of dynasties passed away  
In eloquent silence lie;  
And the despot's fate is the same to-day  
That it was in the days gone by.  
Against all wrong and injustice done  
A rigid account is set;  
For the God who reigned over Babylon  
Is the God who is reigning yet.

The laws of right are eternal laws,  
The judgments of truth are true;  
My greed — blind masters, I bid you pause  
And look on the work you do.  
You blind with shekels your fellow man,  
Your hands with his blood are wet;  
But the God who reigned over Babylon  
Is the God who is reigning yet.

— J. A. Edgerton.

what they ought not to be saying. From the pulpits of the land comes one almost universal cry of peace and safety, notwithstanding the fact that God has outlined the history of the world, shown plainly that the end of all things is at hand, and draws for us in addition this lesson: "When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5:1-11.

### Another Picture

Furthermore the great camera of prophecy has photographed the times in which we live, has shown as plainly as in a sharply detailed picture the condition of humanity at the present time: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good,

traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5. Here is plainly stated the spiritual declension which has come into the churches of the land. This terrible condition, this awful array of sin, is a result of men's having only the form of godliness, denying the power thereof. In other words, they are mere professors. Every one knows, that knows anything about the events of to-day, that one universal complaint goes up all over the land regarding the laxity of Christians, and the failure of present-day Christianity. It is another sign that our Christ is about to come.

### War Preparations

Just before the coming of Christ, there is to be that awful battle, that awful clash of the powers of the earth, known as the great Battle of Armageddon. That terrible contest and its awful results are very dramatically portrayed in the 38th and 39th chapters of Ezekiel. It is also mentioned in Zech. 12:2-4. And again we read of it in Rev. 16:14-16.

And in connection with the awful catastrophe of that battle comes the judgment of Babylon. God does not forget Babylon nor her sins. He does not forget the great apostasy and the heresies originating in that apostasy. God does not forget the blood of the saints and the blood of the martyrs of Jesus. The final end of all these evil forces is depicted in Rev. 19:11-21.

We know that the nations to-day are preparing for that great battle. Men of the hour are talking of that awful day, that day when the nations which so long have been preparing shall come together with all their forces, each one for his own interests. Battle-ships constantly more formidable, more expensive, more death-dealing, are being invented and built. Constantly larger and more effective guns, those that will fire more rapidly, that will deliver larger and more ponderous missiles of destruction, are being conceived and constructed. The nations of to-day unconsciously, but nevertheless certainly, are preparing for the great event named by the prophecy as the Battle of Armageddon.

All these and more than these are evidences to the student of the Word that we are living in the very last days. The world is constantly growing more wicked, more lawless, more Heaven-defying, more incorrigible. Soon, we do not know how soon, Christ will come and put an end to earthly sin and discord and death, and usher in His kingdom of righteousness and peace and immortal life. God grant that you and I may be subjects of that everlasting kingdom; that at once, without delay, we may apply for citizenship; be sure that we have qualified as candidates, live faithfully our part, stand loyal and true, and then we shall pass through the great crash of the ages, the destruction of the nations, the wreck of a world, and the ushering in of the glory that shall never pass away.



## The Sabbath Through the Ages

### XV. The First Day in the Scriptures

By Charles L. Taylor

#### A Question of Fact

**C**ARDINAL GIBBONS says, "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday." Is he correct?

Many a good, sincere Protestant Christian, who observes the first day of the week, says, "Why, the Bible is full of proof that we are to keep Sunday in honor of Jesus' resurrection from the dead." Is the statement correct?

Certainly one of the witnesses must be wrong. Either the Catholic is right and the Protestant wrong, or the Protestant is right and the Catholic wrong. Which is it?

This is not a question of metaphysics, nor one of moral abstraction. It is a question of fact. Does the Bible give evidence, either direct or indirect, that Sunday was or is the holy day of the Christian church? If so, we may reasonably expect at least *one* plain statement to that effect, and one so plain that "the wayfaring men, tho fools, shall not err therein." If that one plain word of testimony is not to be found, then only one conclusion may be reached; namely, that God's Word does not authorize the sanctification of Sunday.

BUT, further, if the Word of God is *silent* in regard to first-day observance, thus showing that Cardinal Gibbons's declaration is correct, then, as true Protestants, we are specifically bound by our own profession of faith to disregard the claims of Sunday, and truly follow the actual teaching of the Word of God. For concerning the sanctity of Sunday, or any other matter which involves duty, it is of "no account in the estimation of the genuine Protestant, HOW EARLY a doctrine originated, if it is *not* found in the Bible." He asks, "Is it to be found in the inspired Word? Was it taught by the Lord Jesus Christ and His Apostles?" See Dowling's "History of Romanism."

#### What the Record Says

It is a genuine surprise to many, when they come to make a thoro study of the question, to learn that the Scriptures are not "full of proof" that Sunday is to be kept in honor of Jesus' resurrection, nor yet "full of proof" that it is to be kept for any reason whatsoever. The fact is, the word "Sunday" is not found in the Bible at all; and the expression, "the first day of the week," only eight times. Those eight references are: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. These are all, and not one of these contains even a hint that the day thus mentioned was in any wise a sanctified day. Rather, they teach that it was a common day of labor, like all the others except the Sabbath, which at that time was kept "according to the commandment."

That these statements are absolutely correct may be ascertained by turning to the scrip-

tures themselves and allowing them to speak. Matt. 28:1 reads, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." This is a statement of simple historical fact. Certain ones came to the tomb of Christ at a certain time; that time was the first day of the week. It does tell us, however, that the first day of the week came at the close of the Sabbath.

"But," says one, "I have heard that the Greek of Matt. 28:1 ought to be translated differently; that in order to be correct it should read, 'At the end of the Sabbaths, as it began to dawn toward the first of the sabbaths.'" This question of the translation of Matt. 28:1 was recently referred to Dr. Walter Quincy Scott of the Bible Teachers' Training School, New York City; and this in part was his reply: "Such a rendering is impossible . . . *Mian sabbaton* in Matt. 28:1 can not mean anything else than 'the first day of the week.' The Revised Version correctly translates the text." And referring to the same matter, and the answer of Dr. Scott, another Greek scholar a little later said: "The query . . . as to 'Sabbath or Sabbaths' seems to call for a further warning. The querist asks if Matt. 28:1, *opse de sabbaton, te epiphoskouse eis mian sabbaton*, may not be rendered, At the end of the [Jewish seventh-day] Sabbaths, as it began to dawn toward the first of the [Christian first-day] sabbaths. The superb *negative answer* given should be heralded far and wide. People of excellent intention and deep piety, but with little knowledge, are making such an interpretation in fortifying themselves against Saturday keepers. . . .

"These good men had only a rusted smattering of classical Greek, and in their zeal without knowledge they stumbled upon this rendering, with a carelessness that few students of a month would make. 'A little learning is a dangerous thing.'"

Mark 16:2, Luke 24:1, and John 20:1 are only a repetition of the statement made in Matt. 28:1. They simply record that the disciples, in the early morning of the first day of the week, came to the tomb of their Lord. Let the reader note, however, that both Mark and Luke take pains to mention the *Sabbath* that "was past" (Mark 16:1), and that was kept "according to the commandment." Luke 23:56.

"But did not Jesus appear to the disciples upon the first day of the week, and say, 'Peace be unto you'? And does not this show that the disciples were met in a religious sense to celebrate the resurrection?" The answer to the query will be found in the other two Gospel references and their context.

#### The Simple Facts

Mark 16:9-14 acquaints us with the following facts: 1. That upon the first day of

the week, when Jesus was risen early, He appeared first to Mary Magdalene; 2. That Mary went and told them "that had been with Him"—the apostles; 3. That "they, when they had heard that He was alive, and had been seen of her, *believed not*;" 4. That later Jesus appeared to two other disciples, who also went and told the eleven; 5. That when those two told their story, it was not believed; "neither believed they them;" 6. That after all this, Jesus Himself appeared to the eleven, "as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they *believed not* them which had seen Him after He was risen."

Turning to John 20:19 we learn that the meeting which Jesus attended, when He reproved them for their unbelief, was held upon "the same day [the day of His resurrection] at evening, being the first day of the week." We find, further, that "the doors were shut where the disciples were assembled for fear of the Jews." And by reading Luke's record of that meeting, we find that after Jesus had said, "Peace be unto you," the apostles were still "terrified and affrighted, and supposed that they had seen a spirit;" and that the Saviour, to quiet their fears and give them assurance, asked, "Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb." Luke 24:36-42.

The simple facts, summed up, are these: The apostles, not knowing and refusing to believe that Jesus had risen from the dead, were met in their own home or place of abode (which was barred for fear of the Jews) for their evening meal. That He might give them the evidence of sight, as well as of faith, Jesus appeared to them and reproved them for their unbelief and hardness of heart; and when they could not otherwise be fully persuaded that He was risen from the dead, He asked them for a portion of food, and ate before them.

The whole account, even to its minutest detail, is an unanswerable argument against the supposition that the disciples were met to celebrate the resurrection, or that they regarded the day as in any wise sacred.

#### At a Later Date

Acts 20:7 and its context is a brief but interesting account of a meeting held by the apostle Paul while out on one of his missionary journeys. The place was Troas; the time, the first day of the week. The verse reads, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

The reader's attention is here called to a few specific facts. First, it was a *night* meeting, for "there were many lights in the upper chamber, where they were gathered together;" and Paul "continued his speech until midnight." Verses 7, 8. Second, according to the Bible, the *dark* part of each day is the *first* part of each day. Gen. 1:5, 8, 13; Lev. 23:32. This, being the dark part of the first day of the week, was therefore what we term Saturday night. Third,



the breaking of bread may have been only the eating of a common meal, because Paul evidently ate his ordinary supper in connection with the gathering. Acts 20:11. Fourth, the breaking of bread on any particular day was *not to do honor to the day*; for, in earlier times, they broke bread *every* day (Acts 2:46), and certainly they did not keep all days of the week. Fifth, Paul was "ready to depart on the morrow," that is, on Sunday morning, for Assos, a place nineteen miles distant, there to meet the rest of his company. Acts 20:7, 13. And in the morning he *did* depart on the trip he had planned.

## The Sum of the Facts

Now what do these facts show? — Simply this: The meeting spoken of was an emergency meeting, called on the night after the Sabbath, because it was the last opportunity they would ever have of meeting with their spiritual father in the truth. The meeting ended, the apostle walked nearly all day Sunday to another point, where he took ship for home. All the circumstances show conclusively that the gathering in no wise indicates reverence for the first day of the week, but rather the opposite; for Paul, *on the Sabbath*, would not have walked the long distance. His custom was *to rest* on Sabbath, and attend to his work of preaching. See Acts 13:14; 16:13; 17:2; 18:4.

Acts 20:7 contains no hint of Sunday sacredness. Sunday was not regarded as sacred for a long period after this.

One text only remains,—1 Cor. 16:2. This word to the Corinthians is, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Only a word is necessary to show that this text, like all the others, in no wise teaches that the first day of the week is holy time. The expression, "lay *by him* in store," shows conclusively that instead of its being a command to go to church, and there place an offering in the general collection, the thought is that the offering is to be made at home. In fact, many excellent authorities so translate it. Greenfield, in his lexicon, gives it "*with one's self, i. e., at home.*" And Justin Edwards, D.D., himself an ardent first-day writer, in his "Notes on the New Testament," says, "lay by him in store; *AT HOME.*"

And mark this: When one should "lay by him in store, as God hath prospered him," he certainly would need to go over his finances to learn to what extent prosperity had attended him,—a purely secular act, and one not fitted for Sabbath rest. The instruction to the Corinthian church shows that the great apostle regarded the first day of the week as only a secular day, one of the six working-days.

The new Testament is *silent* regarding a Sunday rest day. It speaks, but always for the Sabbath of Jehovah. Fifty-nine times it brings to view the Sabbath of the commandment, and always makes it plain that it is God's holy day. But so far as the first

day is concerned, it is mentioned, as we have seen, only eight times, and in each instance it is spoken of as being only what it truly was, a common working-day.

The *Christian at Work*, a Presbyterian paper, has well said, "We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of the Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

Cardinal Gibbons, then, was right. Sunday is *not* sanctified by the Bible. Neither Christ nor His apostles ever instituted a change. The seventh-day Sabbath of God's immutable Word still remains; and blessed is he who, as a true Protestant, takes his stand on that Word, and faithfully remembers "the Sabbath day to keep it holy."

## The Magdalene

BEHOLD her seated at the Master's feet,  
Her face upturned to His pure, Godlike face,  
Wherein dwell tend'rest yearning, truth, and  
grace,  
Love's genial rays that glad her soul does greet.  
She smiles; the power in His calm voice sweet,  
That seven times drove demons from her soul,  
She inly feels,—the power that made her whole,—  
And lost in love, thinks not of drink or meat.

Gone the gray centuries; the ghostly years,  
Enrobed with History's vestments, brightly gleam  
With deeds of faith and love, and holy tears.  
Yet o'er them soft I hear, as in a dream,  
The Master's voice: "O burdened, troubled heart,  
Like Magdalene, choose thou that better part."  
GEORGE E. TACK.

Peabody Institute.

## Beauty of Sacrifice

BEHOLD His self-sacrifice. No one can see the beauty of the Lord who ignores the cross. It is the cross that shows us the heart of the Master. The Rev. Mr. Morrison tells of a little maid whose mother was exceedingly beautiful, except her hands, which were twisted, drawn, distorted, and unlovely. Her daughter, with a delicate instinct of love, said nothing about this deformity for a long time after she began to observe it. But at last her curiosity overcame her self-control, and she said, "Mother, I love your beautiful face, your beautiful eyes, your beautiful brow, your beautiful neck; but I do not love your hands, because they are so ugly." Then her mother told her the story of her hands. She said, "When you were a little babe in your cradle, one night the cry of fire rang through the house, and I ran to the nursery and found it ablaze; but God led me to the cradle where you were asleep, and I saved you, but my hands have been like this ever since." Then there was silence for a moment, and the child said softly, "Mother, I still love your beautiful face, your beautiful eyes, and your beautiful brow; but now I love your hands best of all." Such hands are more beautiful than the most delicate and shapely hands. The inner beauty is the real beauty.

The Babe in the manger is beautiful. The Child in the temple is beautiful. The strong Man in the carpenter shop is beautiful. The

Holy One kneeling on the cold ground at night, with face turned toward the cold stars, praying to His Father, is beautiful. The smitten One, lying prone in the garden under the olive trees, crying, "Father, if it be possible, let this cup pass from Me," is more beautiful still. But the patient Victim of human envy and malice, hanging on the cross, and praying, "Father, forgive them; for they know not what they do," and with His dying breath crying, "It is finished," is most beautiful of all.—*Christian Advocate*.

— ★ ★ —

## Respect for Authority

ONE of the chief needs of our country today is respect for authority. This need is apparent in church and state. Nowadays the most solemn deliverances of tribunals are sharply questioned, the most emphatic orders of officials are flouted. Reckless men are quick to make baseless assertions that bring into contempt the highest officary. Still more reckless persons go beyond words, and defy all authority. And the deepest pity is that the utterers of suspicion have the ear of many good people; and the defiers of authority have, if not sympathy of true men, at least some who make excuses for their inexcusable lawlessness. All this is a great evil and widespread — and bad men are more and more taking advantage of it. The result is deplorable in church and state — and the worst is not yet.—*Southern Christian Advocate*.

— ★ ★ —

## Loving and Losing

"HE that loveth his life loseth it." If we love self, we shall lose all. If we hate our life, we shall keep it. The life given up and devoted to God and duty, sacrificed in doing good, coming to nothing, perhaps, before men, shall grow into eternal blessedness, shall rise into nobleness, beauty, splendor of life, in the heavenly glory. A man said recently: "I have worked all my life, but have never got ahead, have never gathered any money. There has always been some human need waiting when I had begun to accumulate a little, and I had to use my savings to give help." That man has made a great deal of money, but he has little in hand. He has hated his own life and has given all to help others. Yet he has not been losing — he has been keeping his life for eternity.—*S. S. Times*.

— ★ ★ —

## Not for Self

THAT nation is poor and that man is poor who only raises enough corn and wheat for himself. And God Himself would be poor if when I asked Him for something, He only gave me just what I asked for. I never had a prayer answered that way in my life. He gives me more than I ask or can ever think of.

God's beautiful pastures are always green when everything else is bare and brown.

We have only to lift our faces and ask for our daily bread, and, lo, all the world is His granary. And the bountiful God is bending over us; and all the fields of the world, and all the storehouses of heaven, are emptied to feed His hungry children.—*Dr. Robert J. Burdette*.





MOUNTAIN VIEW, CAL., MARCH 29, 1910  
Manuscripts should be addressed to the Editor

## Reasonable, Isn't It?

IS it not preeminently reasonable and just, apart from all theological predilection and early training, that man's gift of life should be made conditional, that its continuance should be subject to its proper use?

Think of it! Man in the beginning was brought into this world without any choice of his own. He was not asked as to whether he should be given existence or not. In the nature of the case he could not be.

God made him an intelligent, morally responsible creature. That is in his very nature. Man, selfish as he is in sin, holds himself to some extent responsible for his conduct, and his enemy to the fullest extent. God gave man that nature, with the power of choice. Man could choose the good and refuse the evil. He could walk the way of faith in God, or he could follow the way of self. He could be faithfully obedient to God, with ever expanding mind and increasingly happy existence; or he could pervert the beneficent laws implanted in his nature, and bring upon himself misery and trouble unceasing.

God knew that some of His creatures would choose the evil, would pervert the laws of life, would bring into bondage to a perverted lower nature the higher spiritual faculties. Yet to develop character, God's creatures must be given the power to choose. Surely it would be un wisdom to make such beings immortal; to doom those who chose the evil, to an existence of misery forever. Rather would it not be the supremest wisdom to make continued life dependent on continued obedience to all the laws of life?

In such a plan there can be no injustice. If man will not follow the way of life—righteousness—but chooses rather the way of selfishness and sin, by that very course he deprives himself of life. If he will not do that which makes for life, he is deprived of life. If he will follow God's way of righteousness and therein perfect character, eternal life and immortality are his forever.

Friends, readers, the conditional plan is God's plan. Nowhere in all His Word is immortality predicated or assumed of sinful beings. In Christ Jesus there is everlasting life to the child of faith, that life held by faith on its right use in character development. When Christ comes, all those who have forever chosen Him will be made immortal. There will be no ever-burning hell to mar God's ultimate universe. God's justice will be vindicated in earth's harvest, which bestows upon every soul the fruits of his reaping. In that great hour in the court day of God when sentence is pronounced, there will be no charge of injustice or un wisdom against God. The fruitage of the ages will demonstrate His wisdom, His

justice, His love. All have had their choice.

In the meantime Infinite Love pleads with us: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. 6:7-9.

## To Him the Glory

CHRIST is the Author of every right impulse. Man of himself is sinful, and tends only sinward. His desires, his purposes, his tendencies, are downward in their nature. "There is none righteous, no, not one, . . . for all have sinned, and come short of the glory of God." It is the work of Christ to redeem man from this fallen and lost condition. This He does by cleansing man from sin, and giving in its place His own perfect righteousness. He creates a clean heart and renews a right spirit within man. The ransomed of the Lord can take no credit to themselves for deliverance. To the Lord alone will belong the glory. He paid the ransom price, and gives the strength to break the bands of sin.

## Do We Love God?

WE say we do. But is that our only test? If it is, it is not the Bible test. This is the Bible test of love: "If ye love Me, keep My commandments;" "This is the love of God, that we keep His commandments: and His commandments are not grievous." This is the only true test of love.



### Schedule for Week Ending April 9

Sunday	April 3	Judges	1
Monday	" 4	"	2, 17-19
Tuesday	" 5	"	20, 21
Wednesday	" 6	"	3-5
Thursday	" 7	"	6-8
Friday	" 8	"	9, 10
Sabbath	" 9	"	11-13

OUR lessons begin with the book of Judges, and carry us to chapter 21. The name of the book comes from the leaders that God raised up from time to time, and whose deeds are therein recorded. They were generally called to service in the time of a great national crisis, when the nation had gone into captivity. For that reason they are called saviours. The last of the line was Samuel. Comparing 17:1 with 18:1, 31 it would seem that the book was not written until about the time that there was a king in Israel. It may have been written by Samuel or Nathan.

THE chronology of the book of Judges is not an easy thing to determine, from the difficult task of deciding whether these judges always ruled consecutively or whether some of them were contemporaneous. Oftentimes the judge was over some one locality or tribe in Israel. The book presents before us a sad, sad record of the transgressions of God's people; their constant lapsing into idolatry, and the effort the great Father put forth to restore them from it. The two stories of this awful idolatry are told in the latter part of the book. It is not a record which one delights to dwell upon.

OUR readers should not take from Israel's backsliding the thought even that one can do this with impunity. Nor should they take those whom God used for the deliverance of His people as examples

that He has set before us to follow. He took the very best material at His hand, and this was sometimes very crude and rough, as in the case of Samson.

WE have transposed to the reading of April 4 and 5 chapters 17-21, as they record events that occurred in the early part of the history of the judges. The real story of the book ends with chapter 16.

### Schedule for Week Ending April 16

Sunday	April 10	Judges	14-16
Monday	" 11	Ruth	1-4
Tuesday	" 12	1 Samuel	1-3
Wednesday	" 13	"	4-8
Thursday	" 14	"	9-12
Friday	" 15	"	13, 14
Sabbath	" 16	"	15, 16

OUR first day's reading closes the book of Judges with the story of Samson; not an inviting story, and Samson is not a hero whom we would delight to follow. His character was a mixture of impulsive good with indulgent evil. Underneath it all there seems to have been, however, strong faith in God and in God's leading. We have in the case of Delilah's influence over Samson a type of the way God's people have been led away by the seductions of the world in later ages.

VERY delightful is our lesson for April 11, the always interesting little story, romance, and spiritual lessons of the book of Ruth, written perhaps by Nathan about the year 1060 B.C., after the birth of David, as shown by the last verse. There are two interesting spiritual lessons brought out in the short record. One is that God is no respecter of persons, but in His great plan chooses a Moabitess, one of the despised nation, to be one of the line through which our Lord should come; and the second is the thought of the Redeemer, which is indicated in the redemption of Naomi's inheritance, pointing forward to our Lord, who had the right to redeem, and who has done so at the wonderful sacrifice of His own life.

SAMUEL was the last of the judges. The name means, "Heard of God;" he was given in response to his mother's asking. The first book was probably written by him. His birth as a child, his godly mother's dedication of him to the Lord's service, his call as a prophet, are told in a wonderfully interesting way in the first chapters of the book. His administration seems to have been wise, and he gained great authority in Israel, but at last had to yield to the popular wish, and resign his leadership to a king. The "schools of the prophets" were founded by him, and had doubtless great influence in teaching Israel the right way. His own sons, however, were of a different character. Perhaps the time that he was forced to spend in bringing Israel back, led to some extent to the neglect of his own family; always a sad thing in connection with God's ministers.

SAUL is introduced to us in the 9th chapter, and awakens instantly our sympathy and desire for his complete success. He starts out humbly; God gives him another heart; and tho we go over the record again and again, still we can but wish that his administration as king would be all that Israel hoped for. But as we read the sad record of his inconsistent life, his self-exaltation, his failures again and again, it brings almost infinite sadness to think that one who might have been a strong man in God, should prove himself to be so utterly weak.

WE have in chapter 15 a very striking lesson of disobedience that ought to come home to all of God's children. In chapter 16 we have the anointing of the second king of Israel, not the choice of the people, but God's choice; and here personal appearance counts for nothing, altho it deceives the prophet Samuel. God chooses the one whose outward appearance does not commend him as king; but his courage and character commend him to God—David, the last of Jesse's sons, is chosen.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## The Flood in Paris, France

(By Our Own Correspondent)

**T**HE city of Paris has just been visited by a strange and unexpected disaster. This word is not too strong when we remember that out of 85,000 buildings 14,100 have been disturbed by water either in their basement or at the surface, and when we add that over a dozen neighboring cities have been inundated and have had to be abandoned by most of their inhabitants.

The river Seine rose from nine to eleven feet above its ordinary level. It thus became a wild and devastating torrent, invading the wharves, the squares, some of the leading avenues and boulevards, and hundreds of streets.

It is perhaps easier to imagine the havoc created by such a body of water rushing irresistibly forward through a city like Paris, than it is to describe it.

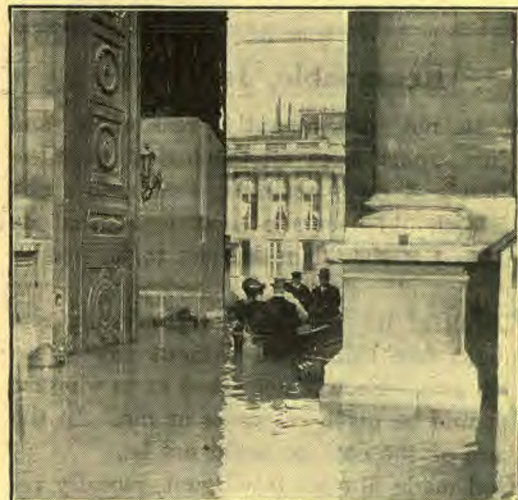
What a change came over this huge and complicated beehive of over 3,000,000 inhabitants!

less invaded by water, so that the work done in these buildings had to be removed, at least from the lower floors.

Some streets were entirely inundated, so that boats and temporary bridges were used.

The deputies reached the Palais Bourbon either in boats or over a temporary bridge. Some went to church in the same way. Some people were furnished victuals by means of baskets let down from upper stories by a rope.

Of course street-car lines, as well as most of the lines on the well-known Metropolitan Subway, were interrupted. So were telephone communications, leaving 14,000 offices and homes deprived of this useful invention. Public clocks no more told the time. Electric light no longer shed about its radiance. On the other hand, strange enough, January 26 at noonday, while the sky was threatening and the angry river carrying loads of timber, barrels, and



Deputies on their way to the Chamber by boat

water. At Corbeil the affluent Essonne grew seven feet in one night. At Clichy, two blind women and one old man were rescued just as the water



Street-cars crossing the Hotel de Ville Square



Parisian Venice — Crossing the Esplanade des Invalides

Imagine some of the finest and largest squares transformed into lakes! Look at these streets, a few days ago swarming with busy people, with cabs, automobiles, and autobuses running in all directions, now vacant and silent, or perchance traversed by some sort of boats!

Both poor and rich had to submit to many inconveniences; many were either shut up in their houses or else obliged to find shelter elsewhere. Government buildings like the foreign office, the Hotel de Ville, the Palace of Justice, the Magasin du Printemps, the Parliament Printing Office, the Hotel-Dieu Hospital, found themselves more or

everything else before it, you might have seen along the Seine thousands of gaslights burning, but just extending out of the water.

Parisians, sobered down, anxiously watched the progress of this mute visitation. Generally speaking, they remained remarkably quiet and self-possessed during these days of alarm. Said *Le Soleil*, "Man remains impotent in the face of this invasion of unchained elements." Not a few thought of the flood; and from many lips came the words, "The end of the world." An ex-minister of state, M. Charles Dupuy, writes in a morning paper:

"The water is decreasing! In a few days, Paris will have resumed its bustle and pleasures, will have forgotten yesterday's anguish, and, careless of to-morrow's possible disasters, will return to its theaters, or find fresh amusements in the cavalcades of Lent.

"Such is the world: one wave drives the other away, and it is quite unlikely that the lessons of experience will succeed better than those of moralists in curing us of our superstitions and lightness."

100,000 working men in Paris were obliged to quit work on account of the inundation. Thousands of persons from the suburban towns had to leave their homes and enter the city to find shelter and food. Alfortville, for instance, a city of 18,000 souls, had to be entirely abandoned. Most of these persons were sheltered in the public buildings of the capital. At Gournay-sur-Marne the houses were drenched in seven feet of water. Ivry, Vitry, Clignancourt, Levallois-Perret, Bezons, Villeneuve-le-Roi, and Villeneuve-St. Georges, were mostly under

was about to reach their beds. Many persons had to run for their lives, wading through the flood while carrying their children or some valuable objects in their arms.

It is needless to say that this disaster is greater than can be described. Millions of francs have been lost, many streets, thousands of homes, and many public conveniences have been practically ruined. Among others might be mentioned the first floor or basement of the National Museum, some fine railroad stations, and the national printing establishment. Speaking of museums, the Botanical Garden presented a rather sad looking sight when the white bears, the elephants, and the giraffe were found flooded and piteously begging help from their more fortunate guardians.

Happily, this calamity did not last over ten or twelve days. Otherwise Paris would soon have been facing a starvation problem. The arrivals at the Vilette meat market on one day were one thousand oxen instead of four thousand, the usual number. Means of transit into Paris and out of it had become so disorganized and roads so dangerous, that vegetable sellers dared not undertake the journey.

Help for the suffering population came in from all sides in great abundance. Americans in Paris and in the States sent 800,000 francs. A subscription started by the lord-mayor of London brought over 1,300,000 francs. All told, foreign countries contributed four million francs.

It must be said that this calamity was borne by the people of Paris with a good degree of courage, fortitude, and resignation. In fact, several



A sick woman rescued at Alfortville





At Alfortville, near Paris — Persons rescued by the soldiers



The Seine in the heart of Paris

papers have taken occasion of this to compliment their nation, and to comfort themselves against the accusation of having become degenerate. It is to be hoped that this warning will be heeded by many in the gay capital, and lead them to make serious reflections on the uncertainty of life, and the meaning of the signs of the times.

JEAN VUILLEUMIER.

### Rights of Jews

WHEN the Sunday closing bill was before the Senate recently, Senator Bailey, of Texas, and Money, of Mississippi, defended the rights of Jews to observe the seventh day as the Sabbath. The former gentleman said, in the course of an eloquent speech:

"I have never attempted to discriminate against the Jew, because he has never attempted to discriminate against anybody. Not only so, but no class of people in America are more law-abiding and more thoroly respect the rights of every man than the Jews. That must be said to their honor here and in every other forum. They obey the law more exactly than any other of our fellow citizens; there are fewer of them in the poorhouses than any other race of people."

Senator Money said in part:

"There is no other people on the face of the earth who for thousands of years, without a home, have distinctly preserved their nationality and their features. The Jew of to-day is the same as the Jew of 4,000 years ago in the monumental land of Egypt. But the great crowning monument of the Jew, if I may say it, is that he has preserved his identity through all the changes and revolutions of time. Distressed, persecuted, driven from post to pillar, consigned to obscure countries, and even expelled from countries which he has made to flourish, he has never failed to preserve the original Jewish characteristics."—*Detroit News Tribune*.

### The Thirteenth Census

By the President of the United States of America

#### A Proclamation

WHEREAS by the the Act of Congress approved July 2, 1909, the Thirteenth Decennial Census of the United States is to be taken, beginning on the fifteenth day of April, nineteen hundred and ten; and

Whereas a correct enumeration of the population every ten years is required by the Constitution of the United States for the purpose of determining the representation of the several States in the House of Representatives; and

Whereas it is of the utmost importance to the interests of all the people of the United States that this census should be a complete and accurate report of the population and resources of the country:

Now, therefore, I, WILLIAM HOWARD TAFT, President of the United States of America, do hereby declare and make known that, under the act aforesaid, it is the duty of every person to answer all questions on the census schedules applying to him and the family to which he belongs, and to the farm occupied by him or his family, and that any adult refusing to do so is subject to penalty.

The sole purpose of the census is to secure general statistical information regarding the population and resources of the country, and replies are required from individuals only in order to permit the compilation of such general statistics. The census has nothing to do with taxation, with army or jury service, with the compulsion of school attendance, with the regulation of immigration, or with the enforcement of any national, state, or local law or ordinance, nor can any person be harmed in any way by furnishing the information required. There need be no fear that any disclosure will be

made regarding any individual person or his affairs. For the due protection of the rights and interests of the persons furnishing information every employee of the Census Bureau is prohibited, under heavy penalty, from disclosing any information which may thus come to his knowledge.

I therefore earnestly urge upon all persons to answer promptly, completely, and accurately all inquiries addressed to them by the enumerators or other employees of the Census Bureau, and thereby to contribute their share toward making this great and necessary public undertaking a success.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this fifteenth day of March, A.D. one thousand nine hundred and ten, and of the Independence of the United States of America the one hundred and thirty-fourth.

WM. H. TAFT.

By the President:

P. C. KNOX,

Secretary of State.

### Cigaret

"I AM not much of a mathematician," said the cigaret; "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."—*New York Observer*.

Religious Views of Our Presidents.—Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Arthur, were Episcopalians; Adams, J. Q.

(Continued on page 14)



Leaving church, Sunday, January 30, 1910 — Paris for a time becoming a Greater Venice



M. Fallieres accompanied by MM. Briand, Millerand, and Lepine visiting and viewing conditions at Ivry



# Shiloh: the Man of Sorrows

Copyright, 1910, Pacific Press Publishing Association

By Mrs. L. D. Avery-Stuttle

## Chapter V. The Slaughter of the Innocents

**I**T was nearing the ninth hour of the night. The waning moon hung low over the hills of Bethlehem, and a few stars shone faintly in the calm, still sky. The shepherds yet lingered with their flocks in the valleys toward the south. Eastward, the far-away mountains of Moab, dimly discernable against the sky, rose like gigantic sentinels, as if to guard the land given by Jehovah to the tribes of Israel.

Far to the west lay the dark waters of the Great Sea. Toward the north, and almost under the shadow of the walls of the little town, lay the valley where the tomb of Rachel, the best loved of Jacob, had been built more than seventeen centuries before.

Swiftly crossing this valley, the dull thud of their horses' hoofs echoing drearily, and the dim light falling faintly upon their burnished helmets and swords, rode two hundred Roman horsemen. They have come from Jerusalem to fulfil the command of the despot king. Now they have passed the northeastern gate, and are entering the ill-fated city. Already the soldiers are clamoring for entrance at the door of the hospitable inn; and the astonished host Jason, with staring eyes and pallid cheeks, listens to the centurion as he declares his bloody errand:

"Open! in the name of the king, where is He that is born King of the Jews?" and the ugly head of Varro the centurion is thrust into the doorway.

"What wilt thou?" trembling like an aspen, Jason the keeper demands; "verily, I am but a peaceable man, and my guests quiet and law-abiding. Truly we lead no rebellion against Cæsar, neither is Bethlehem in revolt against Herod."

"I care not for thee, man; cease thy prating. Tell me where hideth the carpenter of Nazareth with the Babe. Surely I have heard that he bideth with thee. And I swear to thee, unless thou deliver him, thou shalt be put to torture;" and Varro straightened his giant form threateningly. Even as he spoke, poor Jason, overcome by horror, fell in the doorway, while the footsteps of the brutal soldiers echoed in every room. Already the screams of little ones in their last agony, the piercing wails of women, and the brutal curses of the soldiers fell upon the ear.

Down the silent streets of the little city, pass the grim executioners of the bloody king. Into every room and darkened chamber they enter. Shouts and groans and imprecations and brutal laughter and cries for mercy are mingled in one awful cyclone of horror and confusion and blood and death. The terrible shouts, "Where is He that is born King of the Jews?" "Where is the carpenter of Nazareth?" "Open, in the name of the king!" echo everywhere.

Finally the bloody feet of the soldiers have found the gate of Cleopas the merchant; and cruel hands seek to unbar the door.

"Ho, Cleopas! they tell us the carpenter of Galilee bideth with thee. We be not sent to harm thee, nor thy wife Abigail, only deliver to us thy guests!"

"The brave soldiers of Herod are too late; the Babe ye seek hath departed!" cries Abigail, snatching a candle and rushing to a room where slept her infant son. But the feet of the soldiers are close behind.

"Ha! I doubt not this is the young King! See, Galleo," calls the foremost ruffian to his fellow, "shall we not tell Herod that we have done his bidding? By what time the red sun guilds the mountains of Moab, our work will be well done. Look you, woman," he continues, turning to the trembling mother, "we be no Jews; seest thou not that we be soldiers of Cæsar? If the heart of Herod the Jew knows no pity, why should the le-

gions of Cæsar tremble and weep like women at the sight of blood?" and in another instant the severed head of the babe has fallen at the feet of the murderer.

With a gurgling scream the woman Abigail threw up her hands, and tore madly at the long, black hair which hung over her shoulders, threw herself upon the mangled body of the child, and expired.

But Cleopas, her husband, is already upon the scene; and his tall, supple form looms up in the dimly lighted room. In his younger days, Cleopas the merchant had been a wrestler; and the strength of his good arms has not forsaken him, for he is still scarcely in the prime of manhood. In his strong hand he holds a staff, and in an instant he has hurled himself upon the soldier nearest him. It is an unequal contest; for the room is filled with bloody assassins. However, the errand of the brave

### Are All the Children In?

THE darkness falls; the wind is high;  
Dense, black clouds fill the western sky;  
The storm will soon begin.  
The thunders roar; the lightnings flash;  
I hear the great round rain-drops dash—  
Are all the children in?

They're coming softly to my side;  
Their forms within my arms I hide—  
No other arms are sure.  
The storm may rage with fury wild;  
With trusting faith each little child  
With mother feels secure.

But future days are drawing near—  
They'll go from this warm shelter here,  
Out in the world's wild din.  
The rain will fall, the cold winds blow;  
I'll sit alone, and long to know,  
Are all the children in?

Will they have shelters then secure,  
Where hearts are waiting strong and sure,  
And love is true when tried?  
Or will they find a broken reed,  
When strength of heart they so much need  
To help them brave the tide?

God knows it all; His will is best;  
I'll shield them now, and leave the rest  
In His most righteous hand.  
Sometimes souls He loves are riven  
By tempests wild, and thus are driven  
Nearer the better land.

— Mrs. S. T. Perry.

soldiers of King Herod this night is not with men, but with helpless babes; and they have already done their awful work in the house of Cleopas, and with cursing and shouting they make their way again into the dismal streets.

But the right arm of the merchant has been cleft to the bone, and hangs limply at his side, with the fingers shattered and broken.

Meanwhile the bloody work goes on, and the streets echo with the wailing cries of women.

"Ho!" calls one of the soldiers, as a band of ruffians enters a goodly apartment where, by the side of his young nurse, sleeps a beautiful infant wrapped in costly robes.

"Ho! What have we here? Surely, Varro, this is the son of the carpenter. See! low lieth the head of the rival of King Herod!" And as he speaks, the headless body of the infant is parried back and forth upon the swords of the brutal soldiers.

"Hold! it is the son of the king, even King Herod!" screams the maid, tearing her hair wildly.

"Back, witch! it is the will of the king. He will have no rival in Bethlehem!" exclaims the centurion, as he thrusts the screaming woman from him, and leads his fellows once again into the streets.

The first gray light of morning is struggling with the mists of the valleys as the soldiers reach the home of Sylvanus the shepherd. Esther awakens from an uneasy slumber. The shouts of the

soldiers and the screams of women and children have been mingling with her dreams.

"Where is He that is born King of the Jews? He that would usurp the throne of Herod the Great, king by the power of Cæsar?"

One moment only did Esther hesitate. Her mother heart read as by unerring instinct the import of the awful cries. Quickly snatching up her infant Matthias, and throwing a mantle about her, she rushed out into the streets, lighted faintly by the dim glare of the soldiers' torches, and escapes by an opening in the rear of the house. Wildly she struggled on, fearing lest she awaken the babe at her breast; but fear gave strength to her trembling limbs and courage to her wildly beating heart. Once she had almost fallen in the street; but she quickly regained her footing, and plunged on, hoping to secrete herself where the shadows were densest. But at last the out-stretched arms of a soldier opened to receive her. With a cry to heaven, she struggled to release herself, and clung wildly to the babe in her arms. But the voice of the centurion Marcus rings above the din: "Let the woman go, Galleo! Herod has had blood enough! I thank the gods I have saved more than one already this night." And the centurion parried the blow of the brutal soldier, and allowed the almost fainting woman to escape in the gray light of the morning.

Meanwhile, the soldiers at the gate, thinking that the male infant in the house of Sylvanus had been already slain, passed on to finish reaping their awful harvest of blood.

But even as they passed, a shrill cry was heard at the gate, and a young lad clad in simple shepherd's dress rushed, screaming, past them. The lad, Heber, left alone for the night with the charge of the sheep, had been attracted by the unusual confusion in the little town, and the shrill screams of the affrighted inhabitants, and remembering the dream of the eastern princes, "Beware ye of Herod," had left his sheep, in great dismay, and hurried homeward.

He had arrived in time to see the Roman soldier raise his sword over the head of his poor mother and little Matthias, whom he at once recognized in the dim light of that awful morning.

"Mother, mother! See! Herod has come for the Babe. There is blood everywhere. Look! The skies are growing crimson with it. Blood! blood! the blood of little children, the blood of women, and the blood of babes! Wo, wo to the inhabitants of Bethlehem!" And the frenzied lad rushed shrieking up and down the confused and bloody streets, in almost every house of which lay the murdered and ghastly body of an innocent babe.

(To be continued)

— ★ ★ —

### It Isn't the Thing You Do

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you did not send, dear,  
Are your haunting ghosts to-night;

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say,  
The loving touch of the hand, dear,  
The gentle, winning tone,  
Which you had no time or thought for,  
With trouble enough of your own,—

These little acts of kindness  
So easily out of mind,  
These chances to be angels  
Which we poor mortals find.  
It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of heartache  
At the setting of the sun.

— Margaret E. Sangster.



A Southern cripple, Dennis Trapley, of Savannah, Ga., has invented a formula by which three inexpensive and common chemicals can be mixed which will if properly applied produce black cotton at one tenth that of dyeing it. He says that he has produced black roses, and declares that any flower can be cultivated so that its blooms will be black. Prominent men are back of him. He declared that he had taken an ordinary rose bush and planted it in rich earth, and by feeding it his chemical the bush had produced a rose as large and heavy as an American Beauty, and as black as a coal. Further, the chemicals seemed to have a good effect on the plants. Those experimented with have grown to extraordinary size and are of fine fiber.

—★—

A Russian professor, Von Domas Zuewski, has written what is said to be the first complete story of the fall of Jerusalem in the first century after Christ. Details heretofore unknown are given in this graphic description, which sets forth that the cruelty of the Jews against their own people in Jerusalem and their enemies outside, the Romans, was only equaled by the atrocities committed by the Romans during the siege and after the fall of the city. The great town was finally subdued by hunger. During this siege the Romans crucified every Jew taken prisoner and every Jew trying to escape from the city. We are told that the wall that girded Jerusalem was further surrounded by a wall of crosses on which thousands of Jews had died; that the siege lasted five months.

### Wanted

At Paradise Valley Sanitarium, three graduate nurses, and a strong woman to do chamber work. Apply with recommendations to H. W. Lindsay, manager, National City, Cal.

### A Thirty-Day Bargain

If any one desires a good home in Mountain View, California, here is an opportunity. Five-room cottage, well built in every respect, modern improvements. Lot 100 x 150 feet, variety of fruit, nuts, and berries, all bearing. Near S. D. A. Church, school, and Signs of the Times office. For thirty days this place will be offered at a ridiculously low price. Write for particulars of this bargain. Address F. R. A., Box 293, Mountain View, Cal.

### For Sale

THREE and one half acres full bearing orchard, mostly prunes, inside city limits of Morgan Hill, one half mile from S. D. A. church and high school, and within a few blocks of two public schools. No saloons. Excellent location for small home. Price, \$1,000. For further particulars address B. J. Snow, Mountain View, Cal.

## Our Little Friend

An Illustrated Paper for the Smaller Men and Women, for the Children and Little Ones

Instructive and entertaining, clean, wholesome, sensible. It is a character builder, a helper to father and mother. Our Little Friend would plant seed in the joyous life of the children in the Present, that it may bear blessed fruitage in the Harvest of the Future. Respect your child's individuality. Take the paper for him or her. Only 60 cents a year.

Address, OUR LITTLE FRIEND  
Mountain View, Cal.

## "These Clothes, this Piano

the furniture and carpets you see, the food that I eat (and I don't stint myself either) in fact everything I have, represents profits made in selling the SIGNS OF THE TIMES MONTHLY. And I forgot to say that I am sending my daughter to our school, too."—Statement of a Signs Worker.



APRIL COVER  
Red and Blue

## We Want More Agents

50 copies cost you \$2.00; you sell them for \$5.00; your net profit—\$3.00. If interested, write at once; we will help you get started.

¶ The Signs Monthly for April is known as our Easter number. It contains several good articles appropriate to this greatest of annual religious festivals. The Restoration of the Bible Sabbath, Struggles for Religious Liberty in the Western World, Divine Healing and Hypnotic Suggestion, and Current Topics, are some of the other things offered.

¶ The awakening of the Buddhists as shown by their activity in organizing Young Men's Buddhist Associations, Buddhist Endeavor Societies, and Buddhist Tract Societies, is noted at length in this April issue. These Buddhists are adopting Western methods; they are sending out their Buddhist books and tracts by the million. "The Bible God Disproved by Nature" is the title of one of these tracts. It is quoted from and commented on.

**A Series on Astronomy** was begun last month. The series will continue for some months to come. It is intensely interesting, and valuable in that it impresses the reader with the love and power of God. The April contribution is entitled "The Corridor to the Throne of Glory."

**SUBSCRIBE NOW.** \$1.00 a year only. The magazine may be had in combination with the weekly Signs of the Times for \$2.25 a year, and to one or two persons—a saving of 50 cents.

SIGNS OF THE TIMES, Mountain View, Cal.

### IN THREE DAYS

## Overland Limited

TAKES YOU

## To Chicago

ACROSS GREAT SALT LAKE

—AND—

HIGH SIERRA BY DAYLIGHT

Luxurious High-class Equipment

Electric Lighted Throughout

Pullman Drawing-room

Stateroom

Vestibuled Sleeping Cars

Careful and Attentive Dining Service

Parlor Observation Car with Library and Cafe

Ladies' Reading Room

Gentlemen's Smoking Room

Daily News Bulletins

Latest Papers and Magazines

## SOUTHERN PACIFIC

## Life and Health

A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

Address, LIFE & HEALTH, Takoma Park, D.C.

**Helps to Bible Study.** A series of Bible readings, simple and easy, designed as an aid to the personal study of the Scriptures, and adapted to the use of individuals or families; also a valuable assistant for Bible workers. 125 pages. Paper covers, 25 cents; cloth, net, 50 cents. Address this office.



(Continued from page 11)

Adams, Fillmore, and Taft; Unitarians; Jackson, Buchanan, Cleveland, B. Harrison, Presbyterians, or became such; Roosevelt, Dutch Reformed; Polk, Grant, Hayes, McKinley, became or were Methodists; Pierce, a Congregationalist; Garfield, Disciple; Jefferson, Jackson, Van Buren, Polk, Lincoln, Johnson, Grant, were not, while presidents, church-members, tho some of them afterward united with churches. None of them were scoffers. Some, like Adams and Jefferson, were strong advocates of religious liberty.

## Never a New Religion

REV. DR. MYERS, the new incumbent of Tremont Temple, Boston, said in a sermon recently: "There never will be again in this world such a thing as a new religion. The new religion is as old as infidelity, and its author is the father of lies. It would drive the supernatural out of the world. It would take your Bible and cast it into the fire. It bows Jesus Christ out without even a shudder, and with just as much howling and blasphemy as the mob had at the foot of His cross. It even puts an interrogation mark after the name of God Almighty Himself."

Infidelity has its times and seasons, and the present age is one of them. It will run its course, as it has done in the past ages. It comes upon the stage in accordance with Scripture prophecy. "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Peter 2:1, 2.

One thing is certain: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13.

## Mr. Roosevelt's Libel Suit

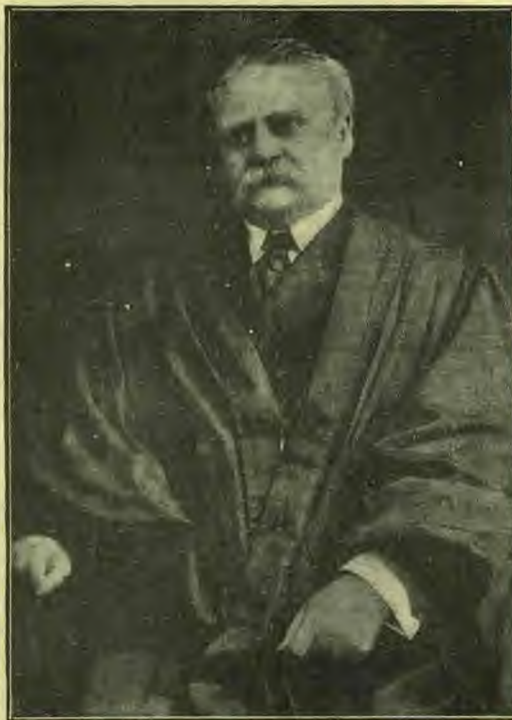
JUDGE HOUGH, in the Circuit Court of New York, dismissed the indictment for criminal libel against the New York *World* entered at the instance of Ex-president Roosevelt. In two states now the same action has been taken; in Indiana in the suit against the *Indianapolis News*, and in New York City in the suit against the New York *World*. The *World* now is very anxious that the matter shall be appealed to the Supreme Court in order that the thing may be tested to its finality. Other papers regardless of politics are seconding the request. There is a wide-spread feeling that the freedom of the press is at stake, and that public officials are not above criticism.

**The One-Rail Car.**—Among the great inventions which will probably soon be utilized in modern progress in a short time is the mono-rail car, in other words, a car for the transportation of passengers, which runs on one rail. There are two patents of this kind; one by an Englishman, Louis Brennan by name; the other by a German, August Scherl. We are promised a three-story car, sixty feet wide by 200 feet long, running at the rate of 100 miles an hour. The car keeps its balance by two heavy wheels revolving rapidly in different directions, just the same as does the gyroscope top. In fact it was the little top that led to the invention of the German car. It is claimed that it can also be applied to ships at sea, and to an aeroplane in flight. We rather think, however, that its usefulness will first be demonstrated in railway cars before extending its application to the water or air. It would greatly simplify railway building and lessen expense.

Brazil has placed the building of two battleships with the Fore River Shipbuilding Company, of Quincy, Massachusetts, "after," says the London *Times*, "long-continued negotiations and the dis-

cussion of many competitive designs and tenders submitted by leading shipbuilders of the United Kingdom, France, Germany, Italy, and the United States." It is said that the company will farm out one half its contract to the New York Shipbuilding Company, of Camden, New Jersey. The boilers are to be supplied by the British Babcock and Wilcox Company, and the guns and gun mountings by the Bethlehem Iron Works. Two years and twenty-seven months are the guaranteed times when these ships will be ready. The American bids were lower and the time less than those of any foreign firm in what the *Times* calls "one of the keenest competitions ever known in war-ship building business;" and the same paper declares that the result has "caused a great sensation in England and abroad." The reason suggested by a British shipbuilder for the low bids on the part of the American firms is slack business. The smaller powers are responding to Joel's prophecy, "Prepare war."

The latest addition to the Supreme Court of the United States is Judge Horace Harmon Lurton, the oldest man ever appointed to the Supreme Court, now in his 66th year, but he is a man of good health and balance. The President



Justice Horace Harmon Lurton

considered his case for a long time, and felt that he was doing the country great service by appointing Judge Lurton, who is regarded in very high esteem by those who are competent to judge. He was first placed on the Federal Bench as a District Judge by President Cleveland. He was at that time Chief Justice of the Supreme Court of Tennessee. He is the fourth Confederate soldier to take a place in the Supreme Court, the other three being Lamar, White, and Jackson.

## Return of the Jews

WE are asked to give our opinion regarding the Jews' regaining Palestine, and as to whether that is a fulfilment of prophecy. There are great efforts put forth at the present time by reformed Jews to induce the Jews from different lands, and especially from Russia, to colonize and settle Palestine. The suggestion has been made at different times that Palestine should be purchased by the Jews for their own people. Many have gone to Palestine under such efforts, but we can see no fulfilment of the prophecy in this. There is nothing in the Scripture which to our mind warrants any such conclusion as that. The true Israel of God are those who receive the Lord Jesus Christ by faith.

Men who are looking for a return of the Jews to Palestine before Christ's coming will be greatly disappointed. In fact Jews in the prosperous countries of the world, such as England and America, have

no desire to go to Palestine. Some of the strongest among them have utterly repudiated this. Not long ago one noted rabbi said that there was always trouble among the Jews when they were there, and that there would be trouble still, and that he preferred to remain in America rather than go to Palestine, if the whole country was open before them. We will have more to say regarding the return of the Jews, in the future.

## A Serious Charge

THE *Appeal to Reason* of Feb. 19, 1910, charges district federal judges John C. Polloch, of Kansas, and Peter S. Grosseup, of Chicago, with crime. Specifically it declares that Judge Polloch is "a drunkard, a gambler, a taker of bribes, a servant of the corporations, and an uncompromising foe of the people." It brands Judge Grosseup as "a home-wrecker, an embezzler, a bribe-taker, a traction looter, a manslayer, a derelict in office," etc., etc. These are indeed serious charges. If true, these men should certainly be impeached; if not true, the publishers of the paper should be punished. It is for Congress to act.

**Going to Stay.**—The *Christian Advocate* of February 17 has an editorial in which it assures Archbishop Ireland that the Methodists are in "the eternal city" to stay; that the building in which are the headquarters in Rome, Italy, is now valued at \$225,000, besides several other buildings. There are to be three new buildings erected this year, doubling the capacity of their school, in which about 1,400 young women have come under the influence of its Christian instruction, while Italians high in authority in the state recognize its paramount position as the foremost school for young women in Italy, and are lending their support to its success.

In some experiments which have been made in Berlin, it was found that a balloon ascending to a height of five miles found the fierce rays of the sun unbearable without glasses, intense cold caused cramps in the muscles, with absolutely no bacteria in the atmosphere. Between three and four miles there were heavy snow-storms which never reach the earth. Artificial oxygen was required at the height of three miles; the atmosphere contained one fifth of the germs normally found on the earth's surface. The animals taken up in the balloon began to be frightened at the height of two miles, and at the height of five miles were paralyzed.

The Department of Agriculture of the United States declares, contrary to what has been said in some publications, that California is not the only state which can grow eucalypti. While there is promise of considerable success in the cultivation of eucalyptus trees in many parts of California, statements are made to the effect that in California alone of the states can it be successful, and later these statements have been attributed to the Department of Agriculture. The Department declares that such statements are unauthorized; and that there are many uncertainties connected with eucalypti culture the Government experts declare, which the investor should take into account. This is a word of warning and counsel which ought to be heeded.

The Senate Committee of California appointed to inquire into high prices, found in their investigations in San Francisco March 4 that as many as a hundred tons of fresh fish were used in the manufacture of glue. Because the fish trust could not get its price, it turned the fish over to the glue factory. This is only a sample of what has been done by the commission men in San Francisco in years past. Sometimes they have refused food for the actually poor and needy, and thrown it into the bay rather than either to give it away or to sell at reduced price.



# An Open Letter

## To our subscribers scattered abroad—Greeting:

At the beginning of the Home Bible Study Series last October, we were glad to welcome to our SIGNS family over 10,000 new subscribers. We trust that all these, as well as the older members of the family, have enjoyed its weekly visits, and that it has been a blessing to every home. The editors have endeavored to fill its pages with matter that would be interesting and helpful to every member of the household; and from the many letters of commendation which have come to our table, we are led to believe that they have not labored in vain.

Here is one from a Methodist minister, who also sends an article to be published in the SIGNS on the "Second Coming of Christ":

"I enjoy the weekly visits of the SIGNS, and with you look forward with joy to the time of the coming of the King. God grant us the wisdom to read the signs of His coming correctly, and interpret them to the people, so that they may understand and be ready."

The following is from a Baptist minister:

"Accept my hearty thanks for your kindness in sending the SIGNS OF THE TIMES, which I am receiving, and which I appreciate as a spiritual publication."

Here is another from one of the lonely ones:

"A friend subscribed for me, and I welcome the SIGNS when it comes. I don't want to miss a single copy of it, so enclosed please find my renewal."

Letters like these are a source of great encouragement, and we are determined to try to make the coming volume better than any preceding one.

There never was a time when skepticism and unbelief were so prevalent as now, not only in the world at large, but even among professed Christians, and the subject is being freely discussed by many of the leading magazines of the day. The inroads of evolution, the onslaughts of higher criticism, and the seductive teachings of New Thought, Spiritism, and all the other isms, are turning thousands away from the Bible, and into the broad road that leads to destruction. This condition of things is truly alarming, and many honest souls are inquiring the reason for all this.

Is it not, dear reader, the lack of the study of God's Word, and a willingness to take Him at His word? Instead of inquiring, "What saith the Lord?" many are following "cunningly devised fables" of men, and these are being substituted for the living Word of God.

The Bible points out very clearly that this very condition of things will exist just before the second coming of Christ. See 2 Timothy, chapter three.

Now it is the avowed purpose of the publishers of the SIGNS OF THE TIMES to adhere strictly to the Word of God, and if possible establish and reestablish confidence in the blessed Book of Books.

Have you ever compared this paper with the popular magazines of the day? Strip most of them of fiction, and but little value remains, while it will be noticed that the SIGNS OF THE TIMES is filled with that "which endureth forever." It will continue to call men and women to a higher plane of living, and point out to them the only true way to our eternal home.

The general testimony is that the Home Bible Study Series just closing is the best we have ever published. But we are planning something still better for the future. Here is a brief outline of some of the good things we have in store for our readers during the coming year:

1. A VERSE BY VERSE STUDY of the book of Revelation. These studies will cover almost every phase of the Gospel message, and considered alone will be worth the full price of the paper.
2. THE PAGE FOR BUSY MEN. Here the great truths of the Gospel will be presented in short, pithy articles, so that even "he who runs may read."
3. AN INTERESTING STUDY of the great pre-advent Reformation as set forth in the prophecies of Haggai and Zechariah.
4. "SHILOH: THE MAN OF SORROWS," is the title of the serial story now appearing from week to week. This will continue through the year, and will grow more and more interesting to the end.
5. GENERAL ARTICLES will embrace such themes as the Sabbath Question, the Sanctuary, the Prophecies, the Coming of the Lord, Religious Liberty, Current Events, etc.
6. THE QUESTION CORNER will be continued, and our readers are invited to send in questions on Bible and history which they wish to have answered. The editor will endeavor to answer candidly all such questions.
7. FIFTY BIBLE READINGS on the leading themes of the Gospel will be given during the year, one in each number.

We believe that this brief outline will appeal to our readers, and that all will desire to remain members of the SIGNS family. But we would call special attention to the fact that this is the last number of the Home Bible Study Series. Does your subscription expire with this number? If so, we appeal to you, dear friend, to send in your renewal at once. The price is only \$1.75 per year; six months, 90 cents. In clubs of five or more to one name and address, one year, \$1.25 per copy; six months, 65 cents per copy.

If you have friends and relatives to whom you would like to send this series, the papers will be mailed direct from the office of publication to five or more different names and addresses as follows: Six months, 75 cents per copy; one year, \$1.50 per copy.

Trusting that during the coming year we may have the pleasure of welcoming many more to the SIGNS family, I remain,

Yours for the building up of God's kingdom,

*C. H. Jones*

Manager Circulating Department.



PUBLISHED WEEKLY

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

Editor ..... Milton C. Wilcox  
Associate Editor ..... L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

N. B. We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

### SUBSCRIPTION RATES

Three months ..... \$0.50  
Six months ..... .90  
One year (50 numbers) ..... 1.75

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$3.00.
  2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$4.00.
  3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$5.00.
- Sample copies sent on application.  
Weekly and Monthly SIGNS one year, combined, \$2.25.

### DATE OF EXPIRATION

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

C. H. Jones, Circulation Manager.

### Wanted

FOR missionary work a continuous supply of the SIGNS OF THE TIMES, Watchman, Instructor, Little Friend, and tracts. Address W. L. Killen, Box 161, High Point, N. C.

### Notice!

THOSE wishing printed canvass, clear, concise, and right to the point, for "Ministry of Healing," will please send their address, and it will be gladly sent to them free. This was used in the canvassing class at the College of Medical Evangelists and sanitarium at Loma Linda. Address either Walter Harper, care Pacific Press, Mountain View, Cal., or Sanitarium, Loma Linda, Cal.

"The Consecrated Way to Christian Perfection." A correct understanding of the work of Christ, our "faithful High Priest," is quite necessary to a knowledge of the times in which we live. "The Consecrated Way" clearly shows the relation of Christ to the work of the Gospel, and brings out the facts concerning His present ministry and second coming to this earth in a most convincing manner. 129 pages. Price, post-paid, 50 cents. Address this office.

## THE Bible or Tradition

A Review of Dr. Torrey's Position on the Sabbath Question

By C. H. EDWARDS

The first edition of this tract met a ready sale. It has been out of print for some time, but has recently been thoroughly revised by the author, and is again issued as No. 193 of "Bible Students' Library." 32 pages.

Price, 2 cents, post-paid

Address

Pacific Press, - Mountain View, Cal.





MOUNTAIN VIEW, CAL., MARCH 29, 1910

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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

## Contained in This Issue

Editorial	PAGE
Reasonable, Isn't It?	9
Our Bible Band (two weeks)	9
General	
Eternal Victory	3
Christ and the Law	4
Beacon Lights of Prophecy	5
The Sabbath Through the Ages (XV. The First Day in the Scriptures)	7
Beauty of Sacrifice	8
Question Corner	
Questions Nos. 3085 to 3088	2
The Outlook	
The Flood in Paris, France	10
Rights of Jews	11
The Thirteenth Census	11
Never a New Religion	11
The Story	
Shiloh: the Man of Sorrows (Chapter 5—The Slaughter of the Innocents)	12
Poetry	
The Penalty	6
The Magdalene	8
It Isn't the Thing You Do	12
Are All the Children In?	12

DO NOT FAIL TO READ ANNOUNCEMENT ON PAGE 15.

THERE WILL BE NO PAPER NEXT WEEK.

WE HAVE GIVEN IN THIS ISSUE FOR our Bible Band two weeks' schedules, as there will be NO PAPER next week.

"Innocent Enemies."—We have a manuscript with the above title to which no name is signed, and which has become separated from the letter accompanying it, if there was one. Will the one who sent it communicate the name of the author?

WE GIVE FIFTY NUMBERS IN A YEAR. Between the close of this series in this issue and the beginning of our next series will be a good time to drop a number. Therefore there will be NO PAPER NEXT WEEK. Our next issue bears date of April 12.

What an infinitely foolish thing it is for six couples to waltz and dance for 14 hours and 42 minutes, stimulated with strychnin, rubbed with alcohol, given food, sleeping during some of the moments of the time, simply and solely to see how long men and women can endure such a strain; and the same ones are about to repeat it under rules by which they can take treatment of different kinds while they are dancing, but they must not lose step. Their constitutions will probably be broken forever in such efforts, and yet perhaps it is just as well. The question is whether such constitutions were worth more than they are sold for.

Some of the higher critics are telling us, with a marvelous amount of assurance, that belief in miracles is a non-essential part of Christianity; that one can be a Christian and believe in Christianity without believing in miracles. It seems to us that this is an utterly false conception of Christianity. Christianity is itself a great miracle. The work of Christianity is the regeneration of men; and the regenerating or re-creating of men is just as truly a miracle as was the creation; as was the changing the vile, putrid flesh of the leper into the healthy flesh of a child. Christianity apart from miracles is nothing but a system of dead ethics.

## Halley's Comet

HALLEY'S comet was on its present visit first discovered at Heidelberg, September 12, 1909, between the orbits of Mars and Jupiter. It crossed the track of Mars February 4. It entered the lines of the earth's orbit March 12. It will be nearest the sun April 20; and to the earth May 19, at two o'clock in the morning. Camille Flammarion says:

"We should not expect a cometary spectacle of the first class before the days which will follow its passage before the sun, that is to say, before May 21, when it will doubtless show itself in flamboyant guise in the penumbra of the twilight. Having again become an evening star, it will doubtless be very

## Our Next Issue

Dated April 12, will begin a striking and highly profitable series of articles by the associate editor of this journal. The general title of these articles is **OUT OF BABYLON TO JERUSALEM.** As a study of God's providential dealings with His people, of His control of the empires and kings of earth, this series will be of marvelous interest.

Other articles as follows will appear: "The Sabbath in Eternity," by C. L. Taylor.

"Acquaintance with God," by Mrs. E. G. White.

There will be others and more and more to follow.

beautiful during the last ten days of the month of May, without, however, equaling the comets of 1858 and 1861.

"The most startling fact will be its passage before the sun on May 19, and its meeting with the earth at about the extremity of the tail. That will be an event which will be especially interesting to astronomers, but which probably will not be noticed by ordinary mortals unless on account of certain electric or magnetic, and perhaps atmospheric, phenomena."

He Waits to Welcome. CÔME HÔME.—Not long ago we read of a son who at the age of 22 quarreled with his father, left home, and was gone for 45 years. He returned and found his parents alive and well at the age of 90, while he was an old man of 67. How they welcomed him back! They embraced him, kissed him, and then told him how they had prayed all these years for his return. "We knew you would come back to us, John," they said as they clasped him in their arms. When he reached home, he came in the night, as a stranger, begging for shelter and food, which were freely given. The next morning he presented them \$5,000. Dear soul, astray from the fold of God, the heavenly Father waits to welcome your return. You can not bring Him gold or wealth, but you can bring yourself. Christ died for you. For His sake the Father waits and longs for your return. In His name we bid you to come back to the Father's house. Come home.

Mr. Rockefeller proposes to divide his great fortune, as we noted some time ago; a part of it to be placed in what is called a foundation fund. Some of the large expenditures which he proposes to make will be \$53,000,000 to a general educational board; \$25,000,000 to Chicago University; \$6,000,000 to Rush Medical College; \$5,400,000 to churches and missions; Baptist foreign mission fund, \$2,000,000; the elimination of the hookworm, \$1,000,000; Harvard and Yale, each \$1,000,000; Baptist Educational Society, juvenile reformatories, Cleveland city parks, \$1,000,000 each; Union Theological Seminary, \$1,100,000; Southern educational funds, \$1,125,000; Bernard College, \$1,375,000; \$2,000,000 for medical research; and miscellaneous, \$35,000,000. These certainly are stupendous benefactions; and everybody ought to rejoice that Mr. Rockefeller has determined to distribute his wealth where some of it at least will prove a blessing.

We have received a very neat little pamphlet entitled "The Early History of the Seventh-Day Adventist Sabbath-School Work," written by Mrs. L. Flora Plummer. It really gives us the information regarding the starting of Sunday-schools by John Knox in 1560, and later by Robert Raikes in 1780. The first Sabbath-school among modern Sabbath-keepers is also given. It was begun at Ephrata, Penn., in 1739, more than forty years before Robert Raikes organized his Sunday-school. Then follows an account of Sabbath-schools and their development among Seventh-day Adventists. It certainly is a little pamphlet which it seems to us every one interested in Sabbath-school work would desire.

According to a recent statement, 35 men own one seventh of the whole state of California, or hold an average of 500,000 acres apiece. One of the great drawbacks in the settling up of the state has been the large land holdings. If these were broken up into small tracts, the population of California would increase very much more than at the present. Think of one firm owning 15,500,000 acres! The rest of these great holdings range from 25,000 up to 350,000 acres.

We are pleased to greet Nos. 1 and 2 of our new health magazine published at Buenos Aires, Argentina. Its name is "Salud y Vida," Health and Life. Its editors are Dr. R. H. Habenicht, Dr. G. B. Replogle, Sra. L. G. de Oppegard. Its price in the money of the country is \$2.50 a year. These two numbers are filled with excellent instruction pertaining to health and life. May it prove a great blessing in that far southland.

Commander Peary seems to be receiving about the same treatment that he accorded Doctor Cook. The House committee on naval affairs, before recommending the bill which was before them to honor the discoverer of the North Pole, demanded that he should submit his proofs and make them public. This he declined to do, and therefore they refused to take any action in the matter.

As we go to press, the great strike in Philadelphia is in a fair way of settlement, as is the trouble between the railway men and their employees. We sincerely hope that amicable, honorable peace may result.

Senator Thomas C. Platt, noted politician of New York, and the one who, it is said, attempted to kill Roosevelt's political aspirations by making him vice-president, died March 6.

A despatch from Naples, March 6, reports that Vesuvius has suddenly become active again. Lava is issuing in places in great quantities.