


SIGNS OF THE TIMES



Men Needed To-Day

[Lowell on Wendell Phillips]

He stood upon the world's broad threshold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes.
Many there were who made great haste and sold
Unto the cunning enemy their swords;
He scorned their gifts of fame, and power, and gold,
And underneath their soft and flowery words,
Heard the cold serpent hiss; therefore he went
And humbly joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good.



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3171.—Times of the Gentiles

Does Luke 21:24 mean that God will reject the Gentiles to such an extent that He will again turn to the Jews? And also Rom. 11:25, the last part of the verse? I understand that the Jews are building and inhabiting Jerusalem as a fulfilment of this prophecy.
G. A.

The times of the Gentiles evidently refer to those prophetic times which God has spoken of by His prophets and concerning which He has given periods or limitations, as for instance the 1,260 years of papal supremacy referred to in both Daniel and the Revelation, and the 2,300 years during which time God's worship and service should be trampled under foot. Then indeterminate years follow. Prophetic definite time ended, as we understand, in 1844. Indefinite time follows this, preceding the Lord's coming. Thus the rule of all Gentile nations will be ended, and "Jerusalem which is above, which is the mother of us all," will welcome her children. There is nothing in the text which would intimate that then would the Lord turn to the Jews as a nation and restore them; for every Jew has now the same opportunity as every Gentile.

Rom. 11:25 has reference to a different thing. The statement is that blindness in part has happened to Israel until the fulness of the Gentiles be come in. In other words, the Jews as a nation rejected Christ, but it does not mean that the Jews as individuals are rejected. When the Jews do not carry on the work which God gave them to do, the privilege of doing that work must go to the saved of all nations, peoples, tongues, and kings; but the Gospel must be received by them as individuals. No nation as a nation would be converted. No people could say that they were responsible for the work of salvation which God would do in the earth, consequently the Jewish nation was set aside. But what is the "fulness of the Gentiles"? That fulness is met in Jesus Christ. He was the fulness of both Jew and Gentile. John says of Him, "Of His fulness we [Jews] all received, and grace for grace." John 1:16. And Paul in writing to the Gentiles declares, "For it was the good pleasure of the Father that in Him [Christ] should all the fulness of the Father dwell." Col. 1:19. And he tells us further the blessed fact, "For in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 2:9, 10. Therefore the fulness of both Jew and Gentile is found in Christ Jesus our Lord, and it is found nowhere else; and that came in when the Jews rejected Jesus Christ. He died upon the cross for all, and His apostles were sent out into all the world to preach that Gospel freely to all, to whomsoever it came; and in its acceptance there is neither Greek nor Jew, male nor female, but all are one in Christ Jesus.

Our querist's reference to Heb. 9:27 we do not understand. It seems to us that the text is very clear. It declares, "It is appointed unto men once to die, but after this the judgment." It does not say how long after. It does intimate, however, that the judgment will not come before death, but after death, and that death determines the character; and however death may leave us, there the judgment finds us. Hebrews deals in finalities. It is ever pointing forward to the end, to the climax. Men live here, but the judgment lies beyond.

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3172.—The Negro

Can you give us Bible evidence as to the origin of the Negro?
A. W.

The Bible origin of the races of mankind is stated in Genesis 10. Noah had three sons, Shem, Ham, and Japheth. The European or Aryan races sprang from Japheth; of which the

Jew and the Assyrian are types, sprang from Shem; the darker races, such as have inhabited Africa, from Ham. That is why it is that Africa has been called the land of Ham. The Negro is one of the Hamitic races.

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3173.—The Oldest Church

The Roman Catholics claim on the ground of Matt. 16:18 that Peter was the first pope, and it seems to look that way. Will you please explain?
W. P. M.

This has been explained often in the SIGNS. The text teaches nothing of the kind. Jesus had inquired of His disciples as to who men said that He was, and they had told Him the different opinions that men expressed. He asked His disciples, "But whom say ye that I am?" and Peter, impressed by the Spirit, said, "Thou art the Christ; the Son of the living God." What did Jesus reply? He said that flesh and blood had not revealed that to him. It is not something which Peter had found out or which he by any superiority had learned, but the Father in heaven revealed it, and because of this Jesus said, "I say also unto thee, that thou art Peter [stone], and upon this Rock [this One whom thou hast confessed] I will build My church; and the gates of Hades shall not prevail against it." Peter himself tells us in the first part of the second chapter of his first epistle who the Rock is,—the One on whom we are builded, and that is Christ; and that those who are builded in Christ are simply living stones. Paul expresses the same thing when he declares that there is but one Rock on which we can build, and that is the Rock Christ Jesus. 1 Cor. 3:11. So the Rock on which God's church is built is Christ; and every one who confesses Christ, yielding himself to Him as did Peter, is a living stone upon that Rock. See also the last part of Ephesians 2, and many other scriptures.

"The keys of the kingdom of heaven" simply means the opening of the door of the kingdom to others. God graciously granted the privilege of that to Peter. He first preached the Gospel on the Day of Pentecost, showing just what that Gospel meant, to the Jews; and he also preached it to the Gentiles down in the house of Cornelius, according to Acts 10, thus opening to both Jews and Gentiles the Gospel of Christ. In other words he was a man having keys, who unlocked treasure-houses to masses of waiting and needy people. But that Peter was superior to the other apostles is emphatically denied. Read what the apostle Paul says in Gal. 2:7-14 of Paul's rebuke to Peter. Again the apostle declares that he was "not a whit behind the very chiefest apostles." 2 Cor. 11:5.

If Peter had been the first pope, it would naturally seem that he would preside at the councils of the church. The first council was held at Jerusalem, the account of which is given in the fifteenth chapter of Acts; but while Peter was present at that council, he himself did not preside, nor did he give sentence. It was James who presided, and it was James who gave the sentence of the council.

Then as to the binding and the loosing. That is true of every true minister of Christ who preaches God's Word. It is explained by the prophets, as for instance Jer. 1:10. The Lord tells the young prophet that "I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." How did he do it? This is explained in the 18th chapter, verses 7-10. The power is in the Word of God which the prophet proclaimed. If the nation that the Lord had thought to destroy would heed that Word, the Lord would turn from His wrath and save the nation; but if the nation which He sought to save

turned from righteousness, that nation itself would be destroyed. And so when the apostles went out and preached the Gospel of Jesus, he that believed should be saved, but he that believed not should be condemned. So in the very word that they preached there was the condemnation or the salvation, the binding or the loosing. And only so has God placed that gift in His church.

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3174.—Holiness to the Lord

I read in the notes of the present Sabbath-school quarterly, also in "Desire of Ages," page 556, that we must have "Holiness to the Lord" on all deeds, receipts, ledger books. Does that mean our property deeds, tax receipts, and the like?
Z. S. H.

The simple meaning of this is not that these words shall be written upon day-books, ledgers, deeds, receipts, bills of exchange, etc. That is not the thought of it at all; but it means that all these transactions shall be with a heart of integrity, and that all this business shall be done just right, as before the Lord. Merely writing or printing "Holiness to the Lord" upon these various books and documents, would simply mean nothing; but it does mean that if the transactions outlined in these various documents are searched out, it will be found that on our part there has been faithfulness, righteousness, and holiness in every respect.

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3175.—Putting Away One's Wife

Can any one put away his wife and be married to another without fornication if he finds out that his wife is helpless, useless, and untrustworthy? How must he do?
C. A. A.

The true and Christian way to do is to bear with his wife. He ought to have found out some of those things before he was married. The Bible gives but one cause of putting away, and that is fornication. Sometimes the uselessness and helplessness of one's wife depend largely upon the husband. It is a misfortune of course if one has a wife of this kind, or a wife has a husband of this sort; but the better way is to bear patiently the burden which one has chosen, and so develop even stronger character for God.

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3176.—The Tree of Isa. 66:17

Please explain Isa. 66:17. Is the tree spoken of some truth?
CANVASSER.

Among the idolatries of the days of the prophet were the sacred trees or "groves." Certain trees were dedicated to certain worship, and it is the figure of that time which the prophet uses evidently to point out future idolatries. "They that sanctify themselves and purify themselves to go unto the gardens [or margin, "in the gardens"], behind one in the midst [or one tree, or *asherah*, a sacred grove or a tree dedicated to sacred idolatrous worship], eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, saith Jehovah." The meaning of which simply is that those who indulge in such abominable idolatries shall perish with their idols.

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3177.—Elder and Licentiate

What is the difference between an elder and a licentiate minister?
C. A. A.

A licensed minister is one to whom is given a license by a church or body to improve his gift. He is supposed to have been called of God, and the license is simply permission on the part of the church, who accept the responsibility to say that he is a worthy character and is entitled to demonstrate under their direction as to whether he has the true gift of the ministry. An elder is a licensed preacher who has been tested, is ordained to the ministry, and is therefore sent out as one trustworthy and competent to exercise the gift of the ministry.

Signers of the Times

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

For Terms, See Page 15
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Faith Not to Be Prescribed by Men

By Mrs. E. G. White

AMONG the different denominations there seems to be a determination developing to bind the consciences of their members. They are building up barriers about their own sects, and forming a purpose to listen to nothing outside of their own doctrines. They are restricting themselves from hearing anything new, or any doctrine presented by any other people than those who belong to their own church. But it would be well for them

of God, on the other hand they advise their members to exercise the greatest caution lest they hear the message of God from the messengers He chooses to send to the people.

Light from the Word

O, let there be no cautioning of the people on the danger of studying the Word of God! Let there be no concealment of truth, no measures taken to evade or ignore truth. Let no one entertain the erroneous idea that

soul that is teachable, that is continually seeking for fresh rays of light, will be blessed with brighter and brighter views of divine things. But there are many classes of religious teachers who seem to be determined to close every avenue whereby fresh rays of light from heaven may come to the people. They would bind the members of their churches by certain rules and regulations that forbid them to go to other places of worship, or listen to messengers outside of a certain class of teachers. In this way men and women are led to give up the liberty that God has ordained for them, and they fail to improve the mind and gather up the divine



Jesus, the World's Great Teacher, Giving Instruction from the Boat of the Humble Fisherman

Hofmann

to inquire from what origin this determination arises, and who has sent forth this order. Certainly the Lord has made no such restrictions; for He has His message, and His messengers are to go forth and present it to the people, in warnings, reproofs, and instruction in righteousness; and He has given the people directions as to what they shall do. The apostle says, "Prove all things; hold fast that which is good."

Ministers of popular churches are many of them softening down and diluting the plain Word of truth. They are obscuring the light, and changing the message, in order to accommodate it to the prejudices, and adjust it to the opinions and habits, of the people. Thus they cater to the taste of the world-loving members of the church. But while they are so free to change the truth

the people of this or that denomination are in need of no more light. Open the door of the heart, place yourselves in a position where you may catch new revelations of the character of God. Light comes from the very throne of God. When some familiar truth presents itself to your mind in a new aspect, when a text of Scripture suddenly bursts upon you with new meaning, like a flash of light that scatters the mist, and you see the relation of other truths to some part of the plan of redemption, God is leading you, and a divine Teacher is at your side. Will you not then open the door of your heart to receive more and more of the heavenly illumination?

It is by contemplation of heavenly things that the soul is brought into fellowship and communion with the Spirit of God; and the

rays of light which emanate from sources outside their own church.

More Light Beyond

"Ye are not your own; for ye are bought with a price." We are God's property, and are to honor and glorify God. But we do not honor and glorify God when we become the servants of men, when we consent to have our liberty restricted by men or by councils of men. We have been bought with the precious blood of Christ, in order that we may be just and generous to our own souls. I beseech you therefore by the mercies of God, that you break every band that would restrict your liberty in Christ. God has light to impart to all His children that is of a more radiant character than any we have received, and you have no right to bind yourself in such a way as to shut yourself away from

the light. You have no right to do after the inventions of any society of men, who would circumscribe the limit of your thought, and cause you to become a mere mechanical Christian.

You have many things to learn, and much to unlearn. You will have to sit at the feet of the great Teacher and learn of Him concerning themes that are higher and nobler than the themes which now engage your attention. I am free to address you who have shut yourselves away from the light, because I know that a higher Teacher than man is calling you. You have lost much in your religious life, because you have failed to improve the opportunities that have been presented to you from "the Father of lights." Fresh rays of light from heaven are always given that the character may be transformed, that the soul may be able to contemplate truth in a new relation. When Jesus is welcomed into the heart, He will refine and mold and fashion the character. Those who receive Him more fully, will not have less energy in their religious life, but their religion will be a higher, holier type than ever before. They will work in such a way that their usefulness will be increased. God would have His professed children reach a higher standard, and ever go on, still reaching up to that which they have not attained. They should cherish every divine inspiration, for as His property He requires this of them.

No Prescribing of Faith

No man or woman is to bind himself in such a way as to become a slave of men in any way. No man or set of men has the right of laying out to others what they shall or shall not do in religious matters, or in any way prescribing their faith. A voice speaks to us to which we are bound to listen. It is the voice of Christ, who says, "Follow Me." He says, "He that followeth Me shall not walk in darkness, but shall have the light of life." The Christian is never to be tame and dull. Those who are imbued with the Spirit of Christ, will work in the Master's vineyard, and the heavenly fire of the soul will ever be kept burning. Our security is in Christ, in studying the Guide-book he has given. Those who are studying the ways and methods of men, and following their customs, are deceived if they think that they are following the directions of God in the matter.

Jesus says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." The service of Jesus does not consist in outward show simply. It is not a matter of form and ceremonies, of parade, exclamation, gestures, noise, and a display of the commonplace passions. Pure religion consists in keeping the heart and mind in communion with the great Leader, Jesus Christ. It consists in having the inward adorning of a meek and quiet spirit. The indwelling Holy Spirit will give life and tone and style that will not be after the inventions of men, not in imitation of any earthly, human leader, but after the

Pattern, Christ. Religion does not consist in playing upon words, in uncouth gestures; bodily exercise profiteth little in this matter. There is no divine eloquence in this kind of exercise.

A Distinguishing Mark

The religion of Jesus Christ is ever to be distinguished from all other religions by its holiness of character. In true religion will be found great truths clearly defined in words, and inwrought in the life of its professors as a principle from the divine Author. In true religion the Holy Spirit will work in connection with human agents, confirming the truth of God. Every part of the service of Christ will be characterized by decorum and reverence. The truth of Christ can not be confined to a certain range; yet it will be active to create for its environment, manners and habits and practises that will be in harmony with its Author. Everything will be done decently and in order. Wild methods and strange freaks and confusion are not authorized by the God of order. The


methods employed by the church of Christ should be such as will win souls from allegiance to the prince of darkness, and cause them to take their stand under the blood-stained banner of Prince Emmanuel.

Some may say that these methods of reaching men will not avail to reach those who are poor and low down in the scale of humanity. But this matter must be regarded in an altogether different light by those who would be soldiers in the army of Christ. Do not cherish the error that you must follow after a pattern presented to you by some man. Study your Bible more, and let the habits and practises of men have less and less of your attention. Do not dishonor your God by thinking that it requires but little knowledge of what saith the Scriptures, to be a useful worker in His cause. You are to study the manner of the great Teacher, and keep His example ever before you. No human being is to be your pattern. The Lord of heaven is to be the Teacher and Pattern for every one who would win souls to God.

Higher Criticism

By Earle Albert Rowell

IX. Higher Criticism—Whither?

N the previous articles we have seen that Higher Criticism is the child of the Papacy; that it has been adopted and baptized by the leading Protestant divines of the world, and its actual infidelity has filtered from the learned institutions of the Protestant world into the churches of all Christendom. For this reason we have considered it advisable to give extended space in studying the movement. It has been made clear that it is an effort to account for the Bible by the theory of evolution. It discounts or denies all historical accounts of the Scriptures as fable, rejects the miracles as legend, and repudiates the fall as a myth. The Bible itself is considered a patchwork in which hundreds of writers have had a hand, giving us as a result a book "gangrened with error from cover to cover." Most of the books of Moses are openly claimed to be a forgery to deceive the people.

Higher Criticism teaches doubt as the highest and first requisite in studying God's Word. It makes the Saviour a superfluity if not an absurdity, for "sin is a quest after God." It talks learnedly of Christ's mistakes and hints at His prejudice. His infallibility is denied, His authority ignored. Miracles are naturalized, minimized, or evaporated. The real inspiration of the Bible is denied, and prophecy regarded as human sagacity instead of divine foreknowledge. In fact nearly all the grand truths of the Bible are openly repudiated, or denial covertly insinuated. We are flatly told never to mind what the Bible says anyway—just to trust our instincts instead. God is cast from His throne, and reason worshiped instead.

The Ingersolls of to-day are in the pulpit. Twenty-six years ago one minister said to his congregation: "You will notice, as I conduct these services from Sunday to Sunday, that there are *large parts of the Bible* that I do not read. I select chapters or parts of chapters from both the Old Testament and the New. . . . Large parts of it I pass by. For what reason? Simply because I wish to be perfectly frank and open as to what I believe, and because I do not choose to spend half my morning, after I have read a passage, in telling you that *I do not believe it literally*, and in explaining to you in what sense I do take it. *The time will come when we have passed through the transition hour, when the results of the criticism of the Bible have been settled, when the thoughts of men have found their place,—the time will come, I say, when I shall be able to read any part of the Bible from the pulpit, and not be misunderstood. I shall not be understood to believe a miracle, because I read the account of it. I shall not be understood to accept as history an Old Testament legend, because I read it as a lesson.*"—M. J. Savage, "Beliefs About the Bible."

Is it possible that infidelity can stalk so boldly in the pulpit, and Christians not be concerned? Will those who believe the Bible any longer drink the muddy waters of unbelief because they come from the pulpit? Whither are we drifting, that such conditions not only exist, but are rapidly increasing?

The Danger to the Church To-Day

is not from its professed enemies, but from its avowed friends and defenders; not from the scoffing unbeliever, but from the minister behind the desk; not from the fool who says in his heart, "There is no God,"

but from the minister who preaches to his congregation that he does not believe what God says; not from some talented Ingersoll who lectures on "the mistakes of Moses," but from the world-renowned theological professors who lecture to ministerial students on the "mistakes of Christ."

This sort of teaching paralyzes missionary work abroad and evangelical work at home; for if sin is a necessary condition of evolution, and after all a quest for God, why bother to save any one from it? Thus religion is degraded to a pleasing fable or a process in the development of evolution.

Higher Criticism leads to endless confusion by destroying the standard; and as the destruction becomes more general and complete, the confusion is greater. And it prepares the way for the renewed success of Rome. For many Protestants are losing faith in the divine authority of the Scriptures, and there remains in the world little or nothing authoritative except the claim of Rome and the pretensions of the pope. Infallible authority men will have somewhere; and if they find the Bible shorn of it by the New Theology, they will seek it elsewhere, as Newman did, and as countless others are doing, in the pope.

Let the Rallying Cry of "the Bible

and the Bible only" be once more proclaimed by Protestants from pew and pulpit, and such a reform as the world never saw before would sweep over the land. Nay, let but one denomination accept the Bible as it reads, as their infallible authority, and stand firmly and boldly upon its God-given truths, and they could alone effect a reformation as wide-spread and deep as the Reformation which gave Protestantism birth. And since the whole effect of the New Theology is to discount and discard the law of God, which defines sin and is a schoolmaster to bring us to Christ, such a reformation is sadly needed.

Since Higher Criticism claims that the books in which God's holy law is recorded were the forgery of a millennium later than Sinai, the law is degraded to a mockery, and made the sport of their varying theories. Thus its sacredness is absolutely evaporated, its binding claims denied, and the way paved for the wholesale repudiation of the entire law by all Christendom. Already we see the woful results of its disregard; and in the logical teaching of the New Theology that "sin is a quest for God," a premium is put on crime.

Higher Criticism is Satan's method of preparing the church for its inevitable repudiation of God's law — inevitable unless Higher Criticism is completely banished from its pulpit, ejected from its doors. Dear reader, there are a people who have never allowed the infidelity of Higher Criticism to mold their creed, who stand boldly upon the original Protestant ground of "the Bible and the Bible only," who bow to the infallible authority of that Word in all things, who believe that "sin is the transgression of the law," and who recognize the fact that God's law is the transcript of His character and so unchangeable and holy that to redeem us

from its transgression God had to give His only-begotten Son to die a heartrending death for us — even the death of the cross.

Seventh-day Adventists recognize the fact that the New Theology is only a subtle device of Satan's in his last great effort to take the world captive in his snares. The popular churches are fast being lulled to sleep by its "peace and safety" cry, and Protestantism has long since lost its meaning.

But the message is going forth to the ends of the earth that "Babylon the great [apostate Protestantism] is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2-4. Those who are being called out by this message, accept the whole Bible as their standard, and stand upon the belief that "Thy Word is truth;" and as the controversy waxes fiercer between those who believe God's Word and those who denounce it totally or in part, all who love the Bible, and "all them that love His appearing," will be compelled to take sides in the great final controversy. Which side will you take?

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A Shelter in the Time of Need

By Delwin Rees Buckner

THE towering trees as by an ax are riven
By pointed lightning, falling from the clouds,—
The needle that doth stitch Day's evening
shrouds;
Against my window-panes are hail-heads driven,—
Some gems estrayed from heav'n's adorned dome;
The wild winds, furious, do rage and chafe;
But in the storm—thanks be to God—we're safe
Within our modest, humble, cozy home.
What need of worry for the future days?
Are we not safe within the present hour?
God knows our wants; He knows that we are
frail;
But—if we let Him—He will plan our ways.
He finds the bird a shelter in the bower,
And for the hare a covert in the vale.

Ambato, Ecuador.

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Blessed of the Father

BOME, ye blessed of My Father, inherit the kingdom prepared for you." Matt. 25:34. These words will be spoken by Jesus, at His coming, to those standing on the right hand. Why are these favored at this time above others?—Because they heeded Christ's invitation to *come*. "Behold, now is the accepted time; behold, now is the day of salvation," "to make your calling and election sure." Now every one is invited to come: "And the Spirit and the bride say, *Come*. . . . And whosoever will, let him take the water of life freely." While *now* all are *invited*, then only "the blessed of the Father," those who have availed themselves of present blessing freely offered to all, will accept it. As it is said of Christ, they loved righteousness and hated iniquity, therefore their God hath anointed them with the oil of gladness above their fellows. Heb. 1:9.

No one can claim this unction, however, until he can say with the psalmist, "O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies." Ps. 119:97, 98. Here is where the superiority comes in—righteous in the righteousness of God.

Loving righteousness means to love the commandments of God with all our heart. "Thy testimonies that Thou hast commanded are righteous [margin, "righteousness"] and very faithful." Day and night must be our meditation upon the law of God. We read, "Blessed is the man, . . . his delight is in the law of the Lord; and in His law doth he meditate day and night." Ps. 1:1-3. "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates [no other way] into the city." Rev. 22:14.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." These words will then be heard: "Depart from Me, ye that work iniquity." Matt. 7:23. "Go from My presence, ye who live in sin."—"Twentieth Century New Testament." "Sin is the transgression of the law." 1 John 3:4. "Depart from Me, those working lawlessness."—"Emphatic Diaglott."

But let us look on the brighter side. "What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:13-17.

JOHN P. GAEDÉ.

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Habit of Procrastination

A BRIGHT boy heard and was deeply impressed by the text, "My son, give Me thine heart." Satan whispered, "Time enough yet," and he put it off. Ten years later a brilliant young collegian heard the same text under circumstances which seemed to make that the time of his salvation. Again the tempter whispered, "Time enough yet." Twenty years later a statesman of no mean renown listened to the same text from an aged bishop, and felt it to be a message to himself. This time the tempter said, "Visit foreign countries before you give God your heart." A traveler in Paris was stricken with cholera. His greatest suffering was agony of soul because he was not prepared to die, and had not now time to get ready. His last words were, "Too late." The boy, the collegian, the statesman, and the traveler were one. Procrastination is Satan's best game.

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HE who spreads his sails to the winds of popular applause, steers with his back to the future,—is the gist of an old adage which has been proved true over and over, time and again. Let your sails be rigged so as to take advantage of and be adjustable to whatever winds God may send. Do this, and you will be reasonably certain of being able to steer your bark safely across the sea of life.—*The National Baptist Review.*

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"Habit is a cable; we spin a thread of it every day and at last we can not break it."



XIII. The Philosophy of the Captivity

THE first prophecy of Zechariah was given in the eighth month of the second year of Darius. This was about one month before the last prophecy of Haggai. We thus see that the two prophecies overlap, and that they all refer to the same time and conditions.

The opening words of the prophecy of Zechariah are an explanation of the past history of the Jewish people as exemplified in the captivity. The Lord had been sore displeased with the children of Israel. Because of their sins, their rebellion, their continued lapses into idolatry, He was at length compelled to leave them to their fate. Unprotected by the Lord, they became the sport of the king of Babylon just as fully as the other nations about them; all were subjected to the Babylonian power.

But there was hope.

"The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of Hosts; Turn ye unto Me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts." Zech. 1:2, 3.

What God had done was not arbitrary; it was simply the working out of the law of cause and effect. Disobedience and sin had brought the disfavor of God and calamity; and now, just as truly, repentance and obedience would bring the favor of God and prosperity.

The Lesson of the Captivity

The captivity with all its terrible experiences, was not to discourage them; it was to teach them a great lesson. From it they were to learn not to do as their fathers had done.

"Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of Hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto Me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of Hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us." Zech. 1:4-6.

The Lord had given His Word; He had predicted calamity; He had assured them of captivity as a result of their disobedience and sinfulness. But they refused to follow His instruction. They would not turn from their evil ways and their evil doings; and so they perished. In this was verified the fact that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever."

That enduring Word overtook the rebellious. As the servant of the Lord had said in olden time, "If you sin, 'be sure your sin will find you out,'" so God's Word had over-

taken His children. They could not escape from the penalty of the transgressed Word. They could not escape from the punishment which that Word had predicted, and in this way they fulfilled one of the warnings of the New Testament:

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard HIM?" Heb. 2:2, 3.

No matter in what age of the world a man may live, it is impossible for him to avoid the penalty of transgressed law.

Missing Their Mission

God's people had been placed in the midst of the nations to be a light. They were to manifest the truth; and that manifestation could only be by a godly life. When they ceased to obey the Lord, when they sank into sin, and became like the idolatrous nations around them, they ceased to witness for Jehovah and His truth; they ceased to be a light in the earth. And by just as much as they possessed more light than the nations around them, by just so much were they more guilty and amenable to punishment.

God had done much for His people, and they were thereby debtors to Him; and the moment that they refused to make a proper return of gratitude and well-ordered lives, they passed under the displeasure of God, and were threatened with His chastising rod. Not only did the prosperity of God's people depend upon their faithfulness; but more, their salvation, and the salvation of the nations, depended upon their faithfulness to God.

It is therefore nothing strange that God worked so earnestly, so faithfully, and yet so kindly, to make them a power and a glory in the earth.

Let us remember, therefore, that as God's Word overtook those who sinned then, so it will overtake those who sin now. The sinner can not move fast enough to get away from the judgments of God.

What an overwhelming thought is this which is here so graphically thrust upon us by Zechariah—the transiency of the things of earth, the permanency of the Word of God!

Did you ever stand within some old church building that had done service for generations? Did you note the worn-down threshold where the feet of the vanished generations had worn away even the hard rock at the entrance door? If so, there came, with an almost disheartening consciousness, a realization of the fleeting march of your fellow men, here but a little time, taking their animated part in the things of life as you are doing, and then they pass out of sight.

Moses, who had seen a whole generation of his fellow men fade away in the wilderness, and who realized therefore the terrible tran-

sieny of the transient, could utter in tragic poetic measures his stupendous Ninetieth Psalm:

"Thou turnest man to destruction; and sayest, Return, ye children of men." "Thou carriest them away as with a flood; they are as a sleep." "They are like grass. . . . In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." The picture alone is disheartening. It appalls the heart to gaze upon it. We need with the view a glimpse of the abiding. And so we turn to the Word, to the enduring, the permanent.

"Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Altho all flesh is grass, and the grass withers, yet the Word of our God abides. And he who does the will revealed in that Word, endures forever. The plants of God's planting shall never be rooted up.

Moses endured the great trials of his time, and the disheartening failure of things earthly, because "he endured as seeing Him who is invisible." He looked "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal: but the things which are not seen are eternal."

"In the year that King Uzziah died I saw the Lord sitting upon a throne"—the passing away of the mortal shadow of kingly power revealed the immortal and real King, Him who abides and rules forever. Amidst the ever-changing, we need a heavenly vision to behold the never-changing. Just as the leaves, dropping from the trees in autumn, reveal the enduring rock cliff where the trees root, so the passing of the temporal and human should cause to stand out for us all the more clearly the rock background of the enduring God and His unchangeable Word.

A Lesson from the Past

Zechariah pointed back to the past history of the Jewish people. He appealed to God's providence as revealed in His dealings. He exclaimed, "Your fathers, where are they? and the prophets, do they live forever?" There could be but one answer. All must acknowledge the frailty of man and the stupendous sovereignty of God.

Since then, more than twenty centuries have added their weight to the unimpeachable testimony. Since then, the mighty Christ has appeared, and the lessons of the ages have stood forth whiter than before. Transcendently transfigured by His glorious life, God's Word of all ages, of which He is the personalization, still endures unchanged, and ever shines with untarnished luster.

If the Jews were inexcusable for rejecting the Word, we shall be more so. If they could be confident, we may be doubly certain. If they escaped not who refused then, much more shall we not escape who refuse now.

Turning away from the disheartening transiency of things here, we may behold the permanency of the things of God.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4: 1.

adherence to a code or creed primarily, but willingness to accept the inspiration and compelling power of love to undertake any code or any creed for love.

Written on the Heart

By Prof. J. A. L. Derby

BEHOLD, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. . . . This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8: 8, 10.

Most serious consequences to one's attitude toward the law of God, and consequently toward the rule of moral guidance, result from a misunderstanding of one sentence in the scripture copied above; namely, "I will put My laws into their mind, and write them in their hearts."

It is easy to infer from a superficial view of this promise, that in the Gospel dispensation, the written will of God, as it is recorded in the Old Testament, is abolished, and is replaced by a new code of morality, a code with no copy external to one's own mind and heart.

It is evident that both the content and the authority of such a code or law of conduct must rest either on individual *inspiration* or on one's *impressions*. We do not, of course, doubt the power of God to teach all men by direct inspiration; but His actual method, as explained by Jesus and Paul, is surprisingly more in accord with what we should regard as natural means. The following scripture is in point: "Go ye," was the last commission of Jesus to His disciples, "and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. And Paul's only rule for getting to men a knowledge of God and His requirements, is by carrying it to them; as he clearly showed not only by his own missionary zeal, but by explicit statements like the following found in Rom. 10: 14, 15: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Nothing can be plainer from even a general knowledge of the purport and tenor of the New Testament writings, than that to ignore the written law of God given in the Decalogue, and to put in its place the promptings and impressions of our human hearts, is not only to open wide the door to fanaticism, but to impose on the Holy Spirit an office never undertaken by Him.

"But," inquires the person anxious to evade the law of God as it stands, "isn't the new law to be written on the heart?"

Most decidedly no!

"But doesn't the Bible say so?"

Nowhere, brother.

"But didn't you just quote that promise above?"

No; the promise is, to write the *old* law on the heart. And it is precisely *this* change of the old law that constitutes the *new* covenant.

"At any rate, we don't need any Old Testament; for if even the old law is in our hearts and minds, the written records are entirely superfluous."

But are you quite sure that your implied meaning of this writing on the heart is correct? Your interpretation of the phrase evidently is, that the *verbal* commands of the divine law can somehow be known merely by meditation, introspection, or intuition — by simply looking into our own minds.

With all regard to the wonderful grace of a Spirit-filled church, we are yet constrained to admit that we find no warrant in Holy Writ for such a view of the source of our knowledge of the will of God.

What, then, is the meaning of the promise to write His laws in our minds and hearts?

We answer: Just the motive power to the doing of the divine will — found either in Scripture or received from the mouth of His prophets — which is inspired by the all-compelling strength of a love generated by the transcendent force of a *Living Example* of our highest ideal.

Let us try to simplify the meaning of this rather long and involved sentence.

As Carlyle has said, all men are hero-worshippers. "No nobler feeling than this of admiration for one higher than himself, dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life. Religions, I find, stand upon it; not paganism only, but far higher and truer religions — all religion hitherto known. Hero-worship, heartfelt, prostrate admiration, submission, burning, boundless, for a noblest, godlike form of man — is not that the germ of Christianity itself?"

"If I be lifted up," said the Master of men, "I will draw all men unto Me."

The contrast between the old covenant and the new is that between the power of a written code alone (or enforced chiefly by a manifestation of *power*, as at the Exodus) and that of a *person* to excite enthusiastic obedience.

Which has the more power over conduct, theories or examples, creeds or deeds, codes or persons, abstractions or concrete illustrations, law or love?

Which has more power to excite devotion and loyalty, — a thundered prohibition, or the infinite sacrifice for love's sake?

Jesus did not ask His prospective disciples what they believed. "Follow Me" was His requirement; not a theory, but a life; not

Philosophies, creeds, and abstract principles are cold, lifeless, powerless. Commands and advice are alike weak. But love, the love that endures the cross for me — *that* warms, glows, fires, moves. Love is triumphant.

And so "I will put My laws into their mind, and write them in their hearts." How easy any yoke for love's sake! how light any burden!

"The Son of Man" — why? Because He is what humanity means; what it is intended to be; its highest product, its finest fruitage, its noblest expression.

This Ideal our own longings, aspirations, our truest selves recognize and acknowledge as our completest self-realization. And when, through forgiveness of sin and the promise of power to keep from sinning, we may attain to the holiness and purity of our divine Exemplar, we are proud, with Paul, to be "slaves" of Christ, with no desire to avoid His laws; only longing to know, that we may do.

Perhaps no better interpretation of the principle we are trying to explain can be given than the words of one who knew from blessed experience what it is to have the law of his God written on his heart:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

It must not, of course, be thought that the new covenant is only an example and an enthusiasm — no, not even the enthusiasm of loyalty or the "enthusiasm of humanity" — which Seelye declares to be "the source from which all right action flows." He speaks more truly when he says, "The Christian law is the Spirit of Christ." But we must add even to this that it is not a spirit (disposition) imitated. It is the Spirit lived. It is a life whose source and power are Christ. Paul declares, "For me to live is Christ." Jesus proclaimed, "I am come that they might have life, and that they might have it more abundantly." It means conquest over sin in the heart now, and everlasting life in heaven. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

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Music

By George E. Tack

On ever morning stars their anthems sang,
Or throngs angelic waked the ecstatic lyre,
Whose voice sang love's praise with poesy's fire,
Immortal music's notes through heaven rang.
Eternity its glorious beauty knew,
And through its raptured soul the wondrous sound,
In waves harmonic, flowed to Time's brief bound,
And to its lovely temple vot'ries drew.
There Life's great symphonies outbreathed their souls.
The list'ning air, throughout each court and grove,
Caught sweetly and flung back the blithe bird bliss,
The bell-like fountain laughter, pealing rolls
Of thunder-clouds. Lo, music is but this, —
Sweet echoes of the rhythmic pulse of love.
Bath, N. Y.

Seven Bible Reasons for Observing the Seventh-Day Sabbath

By M. C. Guild

AS there is an ever increasing number of people both in our own country and foreign lands who have begun the observance of the original Bible Sabbath, commonly known as Saturday, it may be of interest to note some of the prominent reasons for their belief and practise.

1. The Making of the Sabbath

Of this we read in Gen. 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

When at the close of the sixth day the earth came forth complete from the hand of the Creator, and "God saw everything that He had made, and, behold, it was very good," the Sabbath was then ushered in, thus making it the birthday of the world. It is therefore the memorial of creation. As long as the works of creation endure, so long will the Sabbath stand as a memorial of that great event; and we are told that the earth is established forever. Ps. 78:69. Our Saviour says that "the Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." Mark 2:27, 28.

The statement that the Sabbath was made for man is unlimited, hence it was designed for all mankind in all ages. It is not Jewish, for it was made two thousand years before there was ever a Jew in the world. It was made in Eden before sin entered, hence it is not shadowy or typical in its nature. It could not therefore be affected by the passing away of the ceremonial law which came in later as a result of sin, consisted of types and shadows, and which was abolished at the cross.

It is not a new doctrine, but is one of the "old paths" laid down for man to walk in from the beginning. If man needed it in sinless Eden, surely we need it now.

2. The Sabbath and the Law

The Sabbath was placed, at Sinai, in the center of God's eternal and unchangeable law. In that law we read:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Moses informs us in Deut. 5:22 that God spoke these commandments with His own voice in the hearing of all the assembly.

And the Lord positively asserts, "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. It must therefore be plain to all that since these commandments came from the lips of God, they can never be altered or changed in the smallest detail, much less in so important a matter as the change of the Creator's sanctified day of rest.

The psalmist says: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Rev. 22:14.

3. The Sabbath Is a Sign Between God and His People

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

The company who are "redeemed from among men" at the second coming of Christ will be especially distinguished by having this sign, or seal, placed upon them. Rev. 14:1-5; 7:1-4.

We wish, dear friends, to be among those who shall greet Him with joy and be found of Him in peace when He comes, keeping all of His commandments.

4. The Sabbath Kept by Christ and His Apostles

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagog on the Sabbath day, and stood up for to read." Luke 4:16.

From the time our Saviour was a little child, it was His custom to keep the Sabbath. And nowhere in the Word of God do we ever read of His keeping any other day.

In this as in other things He was "leaving us an example, that ye should follow His steps." 1 Peter 2:21. Over twenty years this side of the crucifixion the record states that Paul observed the same day. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2.

At a later period the Jews, Gentiles, and the apostle Paul attended divine worship for a year and a half at the same time and place and observed the Sabbath together. Acts 18:1-11. Paul worked at tent making during the week, but he laid aside his work and attended divine worship on the Sabbath day. Thus it is plain that Paul was a Sabbath-keeper.

All the early Christians kept the Sabbath, for we read in Heb. 4:3, "For we which have believed do enter into rest." The "rest" into which they entered was the sweet rest that comes alone through Christ in Sabbath-keeping; for we read further of this same rest: "As He said, As I have sworn

in My wrath, if they shall enter into My rest: altho the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Verses 3, 4.

5. Christ's Presence and Rest

The special presence of Christ is in the Sabbath as in no other day. Since He existed before the world was made (John 17:5), and "all things were made by Him" (John 1:3), it follows that He was the one who rested upon, blessed, and sanctified the Sabbath, after He had finished the great work of creation. It appears very appropriate that He should call Himself its Lord.

It is His presence in the Sabbath that imparts to it a divine rest which can be found nowhere else.

In ancient times the showbread, or bread of the presence, was prepared fresh every Sabbath. 1 Chron. 9:32. This bread represented Christ, the living bread that was sent down from heaven to give life to the world. In like manner the believer who keeps the Sabbath as it should be observed, will find that the presence of Christ, the living bread, and His blessing, are renewed to him in a very special manner on the Sabbath. He can thus on that day especially —

"Draw from Christ that sweet repose
Which none but he who feels it knows."

This part of our subject, to be fully understood, must be experienced.

6. Sabbath Reform

Prophecy predicts a Sabbath reform in the last days, and clearly states that God's remnant people will be a commandment-keeping and Sabbath-keeping people.

In Isa. 58:12-14 they are described as follows:

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. IF THOU TURN AWAY THY FOOT FROM THE SABBATH, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

A breach, or gap, has been made in God's law by taking out the Sabbath commandment, and putting the first day of the week in its place. For centuries men have trampled the Sabbath underfoot. Now a people are being raised up all over the earth who are building up the old waste places by restoring the Sabbath to its rightful place in God's law and by teaching it to others. They call it honorable, and cease to trample it underfoot.

This same people are brought to view in Isa. 56:1, 2. Please read the text. This scripture can apply to none other than the last days, for it is when "salvation is near to come." Peter says that this salvation is "ready to be revealed in the last time."

1 Peter 1:5. It will be noted that those who keep their hands from doing any evil lay hold of the Sabbath and keep it, no longer polluting that holy day.

In Rev. 12:17 and 14:12, also in many other texts, the remnant people of God are described as commandment-keepers. This they can not be if they are found breaking the fourth commandment.

7. The Sabbath of the Eternal Future

The Sabbath will be kept by all the redeemed in the earth made new.

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

Thus the Sabbath is like a golden chain binding Eden lost to Eden restored. When rightly observed, it still brings to us something of the sweetness and fragrance of that

Eden which man has lost, and gives a foretaste of what it will be in Eden above.

Reader, these are a few of the reasons why there is a people being raised up throughout the length and breadth of the land who are turning away from the precepts and traditions of men to keep-all of God's commandments, including the ancient Sabbath of Jehovah. Would you not like to be numbered among them and share in their final reward?

Cadillac, Mich.

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Sin's Slavery

A BITTER cup each life must drain;
The groaning earth is cursed with pain,
And, like the scroll the angel bore
The shuddering Hebrew seer before,
O'erwrit alike without, within,
With all the woes which follow sin;
But bitterest of the ills beneath
Whose load man totters down to death,
Is that which plucks the regal crown
Of freedom from his forehead down,
And snatches from his powerless hand
The sceptered sign of self-command,
Effacing with the chain and rod
The image and the seal of God;
Till from his nature, day by day,
The manly virtues fall away,
And leave him naked, blind, and mute,
The godlike merging in the brute!

— Whittier.

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An Interview

"My friend," said I, holding up the Bible, "do you believe this book is the Word of God?"

"Certainly," she replied.

"And," I continued, "do you know that in His Word God has expressly commanded you to keep holy the seventh-day Sabbath?"

"I do," said she.

"Then," I asked, "what excuse can you offer before God for your wilful and continued desecration of His holy day?"

"Well," she answered, "I have a living to get."

"Are you, then, prepared to risk eternal life in striving to get that which God ex-

pressly guarantees to all His faithful children in this life?" I inquired.

"Well," responded she, evasively, "I am engaged in Christian rescue work in the city, and I think God will accept that even tho I do not keep the Sabbath."

"You do, do you?" I rejoined; "and, pray, what do you undertake to rescue these poor, degraded mortals from?"

"From a life of sin and degradation, of course," she replied.

"What excuse do these poor, fallen individuals usually offer for leading such a life of sin?" I asked further.

"O," she declared, "most of them say that times are hard, and that they have to get a living somehow. Isn't it horrible," she continued, "that so many will sacrifice their souls for the bread that perisheth, while God has distinctly promised to all His faithful and obedient children, 'Your bread and water shall be sure?'"

"But," I insisted, gently but firmly, "has it ever occurred to you that those unfortunate sisters of yours make exactly the same excuse for violating the seventh commandment as that which you offer for trampling on the fourth? Both you and they are selling your souls for the bread that perisheth; both of you are selling your birthrights for a mess of pottage; both are offending in one point; therefore, on the authority of this Word which you profess to believe, both you and they are guilty of the whole law, for God is no respecter of persons."

"O," she gasped, "I never saw it like that before."

"Then, my friend," I concluded, "may the Lord help you to see it as He sees it, and may you, together with those whom you are endeavoring to rescue, heed the injunction of the Master, 'Go, and sin no more.'" — H. F. D'Ath, in "Present Truth."



Schedule for Week Ending July 16, 1910

Sunday,	July 10	2 Chronicles	24-27
Monday,	" 11	"	28-30
Tuesday,	" 12	"	31-33
Wednesday,	" 13	"	34-36
Thursday,	" 14	Jeremiah	1-3
Friday,	" 15	"	4-6
Sabbath,	" 16	"	7-9

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THE readings for the first four days of the week conclude Second Chronicles, beginning with chapter 24, and dealing wholly with Judah, covering the reigns of Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoichin, and Zedekiah. Then come the destruction of Jerusalem and the fulness of the captivity to Babylon.

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THESE chapters are filled with wonderful lessons of the awfulness of sin; the sure judgments which sooner or later follow, as well as God's wonderful mercy in pardoning His people when they return to Him. A striking example of wickedness is given us in Manasseh, and a marvelous manifestation of God's mercy in the pardon of the repentant king.

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DURING the reigns of these last kings from Josiah onward God's faithful prophet in Jerusalem was Jeremiah. His home was in Anathoth in the land of Benjamin, who belonged to the tribe of Levi and to the priestly family. The scope of his priesthood is outlined in the first three verses of his prophecy. The time of his prophecy was from about 629 before Christ to 588. He was called to the prophetic office when a young man. Unlike some of our modern prophets, he did not feel himself qualified to do the work that God gave him to do, and by expressions which he uses he shrank from it all the way through. It was an awful task to which God called him, pointing out the sins of Judah and continually giving them reproof after reproof until his own heart seemed to be constantly immersed in a fountain of tears. He is well called the weeping prophet.

The reader who sees in the Old Testament Scriptures what the Lord in the New Testament teaches is there,—that they were written for our learning,—will notice again and again that some of the prophecies of Israel in those days apply to the professed people of God now, and that the judgments pronounced against sin then are applicable in larger measure now. It is good to know also that the same God who was willing to pardon then is as willing to pardon now.



The Second Advent of Christ

1. As surely as Christ, the Son of God, came to this earth once, so surely will He come again.

"CHRIST also, having been once offered to bear the sins of many, SHALL APPEAR A SECOND TIME, apart from sin, to them that wait for Him, UNTO SALVATION." Heb. 9:28.

2. His coming will be personal.

"THE LORD HIMSELF SHALL DESCEND FROM HEAVEN, with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

3. He will come as He went away, in a cloud.

"He was taken up; and a CLOUD RECEIVED HIM OUT OF THEIR SIGHT. And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? THIS SAME JESUS, who was received up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE BEHELD HIM GOING INTO HEAVEN." Acts 1:9-11.

4. He will come visibly.

"Behold, He cometh with the clouds; and EVERY EYE SHALL SEE HIM." Rev. 1:7.

5. At His coming Christ will reward every one.

"For the Son of Man shall come in the glory of His Father with His angels; and THEN SHALL HE RENDER UNTO EVERY MAN according to his deeds." Matt. 16:27.

6. The record of the wicked will be destruction.

"And then shall be revealed the lawless one, whom the LORD JESUS SHALL SLAY with the breath of His mouth, and BRING TO NAUGHT by THE MANIFESTATION OF HIS COMING." 2 Thess. 2:8.

7. The reward of the righteous will be the everlasting kingdom.

"WHEN THE SON OF MAN SHALL COME IN HIS GLORY, and all the angels with Him, THEN shall HE SIT ON THE THRONE OF HIS GLORY. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

8. That coming will bring joy to the righteous.

"And it shall be said in that day, Lo, THIS IS OUR GOD; we have WAITED FOR HIM, and HE WILL SAVE US: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.



THE OUTLOOK

"Watchman,
what of
the night?"

The Outlook for War

Japan and America

HERE are several military men in the world of more or less prominence who believe that there lies before America a fearful war with Japan. Among these is Admiral Fournier of France. He declares that "American interests in Asia are hostile to the Japanese. Japan has at present no means of retaining her empire excepting by diplomatic skill or the victories of war. This is especially the case in regions which the United States can control commercially only by supporting China and maintaining the rule of the open door."

This eminent naval authority summarizes complications as follows: "The naval forces of the United States will some day far excel those of Japan, and will probably equal those of England, in spite of the latter's efforts to maintain the maritime supremacy. Japan, therefore, will be obliged to call upon her English ally for help. If, on the other hand, the United States should combine with the Triple Alliance of Germany, Austria, and Italy, France would be compelled to unite her forces with England and Japan."

Of course he does not profess to know just how forces may line up in the great future war, but he is sure that sooner or later it will come.

Several prominent men in America, like General Bell, Ex-Secretary Shaw, Mr. Jacob Schiff, Senator Newlands, and others, contend that there is danger of war with Japan, and great danger. They feel, too, that it is imminent. If Japan should strike now, she would at least win temporary victories, and would gain advantages which it would take America many years to overcome. This, however, the Japanese papers almost in toto deny. They go on to say that they have never talked war with America; that they are friendly with America, and in all their diplomatic dealings with America there is not a single case in which they have assumed an aggressive attitude, and on the contrary they have invariably been in the position of a defendant.

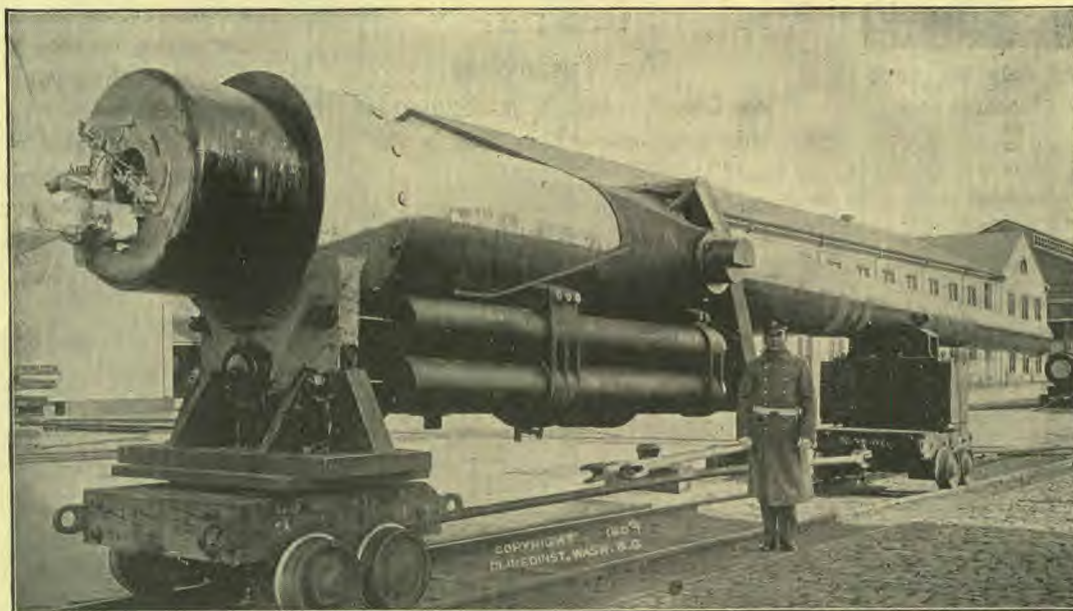
The Osaka "Asahi," in an able editorial, after the remarks which we have stated in substance, says:

"During the past few years we have had to defend our legitimate rights against the aggressive diplomacy of America. Beyond that we have never said a word about her activities."

"Americans seem to be haunted by the idea that Japan is determined to dominate the Pacific; and inasmuch as they can not tolerate such an ambition, they think they must deal a crushing blow at us before we become too powerful. Whether Japan cherishes so great an aspiration it is unnecessary to discuss; but if she does, it will be entirely com-

mercial and absolutely peaceful, which no nation need fear. We of course hazard no prophecy that American interests will never conflict with ours; but we believe that any controversy arising out of such conflicts can be and ought to be disposed of in an amicable manner by mutual restraint, tolerance, and concession."

Another Japanese paper says that Japan need not be disturbed by the spasmodic alarm of the Americans who predict an American-Japanese war, and counsels the nation to be patient with such a demonstrative people as we are, declaring that in the race of nations the most patient is the ultimate winner. This we gather from "The Literary Digest" of April 30. The "Asahi" goes on to say:



Monster 14-inch Gun at Washington Navy Yard. One year was required to complete it. It shoots a projectile weighing 1,400 pounds with a velocity of 3,600 foot-seconds, representing a muzzle energy of 65,600 foot-tons. The new Dreadnoughts will be fitted with these monsters of destruction. (Photo Copyright Clinedinst, Washington, D. C.)

"Let the Americans do all the talking they want. As for ourselves, we will go on with our own work, which is no other than the cultivation of the arts of peace."

Another paper says:

"We have sincere admiration for the pride of the American nation; but the constant indiscreet display of that national trait may, we fear, become annoying to its neighbors. Patriotism without modesty is liable to become arrogant provincialism. We ourselves have not been free from this undesirable tendency. Permit us to venture on giving a hint that America be more careful in criticizing the affairs of the Far East. She should inquire into the real conditions and aspirations of our country, and, above all, conform, in conducting her foreign affairs, to the methods, formalities, and proprieties commonly followed by other powers."

And that is splendid advice. Another paper feels equally the importance of giving instruction to America:

"The insulation and independence of America have developed a type of candor which is extremely unconventional. This characteristic is not without its admirable features; but when carried too far it often entails unexpected regrettable results. In our own country the common dictates of modesty would require of men of Mr. Schiff's or Ex-

Secretary Shaw's prominence and influence great circumspection, when criticizing the acts of a nation with which their country maintains the relation of an unwritten alliance."

Now all this is good, and on the face of it ought to be taken for what Japan says; and yet if constant irritation is kept up, it will be difficult to tell what may grow out of it. This we do know, that God's Word has predicted universal war, and the constant tendency to emphasize war preparation is sure sooner or later to bring about the very thing which men now seem so eager to repudiate. The great war preparation that is going on will certainly not make for peace. An extra big battle-ship will stir up the same spirit in another power, and so the increase will go on until the nations can bear it no longer, and then will come the break.

America

The new program for the United States Navy as outlined by the House Committee on Naval Affairs, according to the Washington correspondent of the New York "Herald," is as follows: two battle-ships of a design similar to those heretofore constructed, costing about eleven million dollars each; two fleet colliers at one million each; one repair ship to cost one million dollars; four submarines to cost about five hundred thousand dollars each. The battle-ships, according to the provisions of the bill, will have to be as large as twenty-six thousand tons, but the maximum weight is not fixed. Each ship will be armed with ten 14-inch guns. Tonnage will be as large as will be necessary to carry this number of guns;

that will be in the neighborhood of twenty-seven thousand. But beyond that there is talk of a thirty-two thousand ton battle-ship costing eighteen million dollars, with broad-side batteries of 14-inch guns.

There are strong men who are against this naval program. Some of these men, like Representative Tawney, sees national bankruptcy in the endless expenditure. Others, like the New York "World," count it false economy. "How foolish," that journal says, "to squander eighteen million dollars for one battle-ship, when there is already in existence a five thousand dollar flying machine capable of carrying enough brains, brawn, grit, and nitro-glycerin to send it to the bottom in an instant."

The misuse of funds is shown in what "The Independent" calls a "significant pamphlet" issued by the New York Peace Society, in which it is shown that the cost of one battle-ship would establish fifty manual training schools teaching the rudiments of a trade to seventy-five thousand people a year; or would buy the White Mountain forest reserve, containing 250,000 acres; or would build a macadam road between New York and Chicago; or would build and equip forty eight-story Y. M. C. A. buildings, etc., while

the cost of the two new super-Dreadnoughts that Secretary Meyer wants would be sufficient to dredge the proposed six-foot channel in the Mississippi River from St. Paul to New Orleans, or would practically wipe out tuberculosis from New York City.

Our Latest Battleship

launched is the Florida; not a Dreadnought, but a super-Dreadnought. "The Literary Digest" tells us that when it was launched it floated within a few hundred yards of a replica of the little Half Moon in which Hudson sailed into the New York Bay three hundred years ago; and the picture brought home the development of naval architecture during three centuries, and threw into relief by comparison the tremendous powers of destruction leashed in a modern battle-ship. The New York "Herald" declared that if the Florida were "turned loose in the days of the Invincible Armada, the Florida could have eaten her way through all the navies of the world from that day until the development of the steel-clad ship, even if all had been massed against her in one Titanic battle." "The Literary Digest" remarks, "The fleet of Nelson would have melted away under the secondary battery of sixteen 5-inch guns, while a single broadside from her main battery of ten 12-inch rifles would have carried away any single battle fleet ever gathered together in the days of wooden fighting ships."

The Utah is a sister ship to the Florida. These are the largest units now in the navy; but two others, the next two to be launched, are the Wyoming and Arkansas, with main batteries of twelve 12-inch guns, and displacement of twenty-six thousand tons; and these again we are told are to be eclipsed by the two fighting monsters armed, rumor has it, with 14-inch guns to be authorized by Congress at this session. The British Colossus is more than twenty feet longer than the Florida, but with a little lighter armor.

All this and much more might be told of the tremendous preparation for war. Even men of the world feel that Armageddon lies before. The Scripture of truth points it out as certainty. All this preparation for war is not of God nor is it making for peace. The real incentive to war is told us in the book of the Revelation,— three unclean spirits that are out in all the world stirring up the souls of men to the great war of God the Almighty. The only peace in which humanity can hope is that which comes through the life and righteousness of Jesus Christ.

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Hard Times and Prosperity

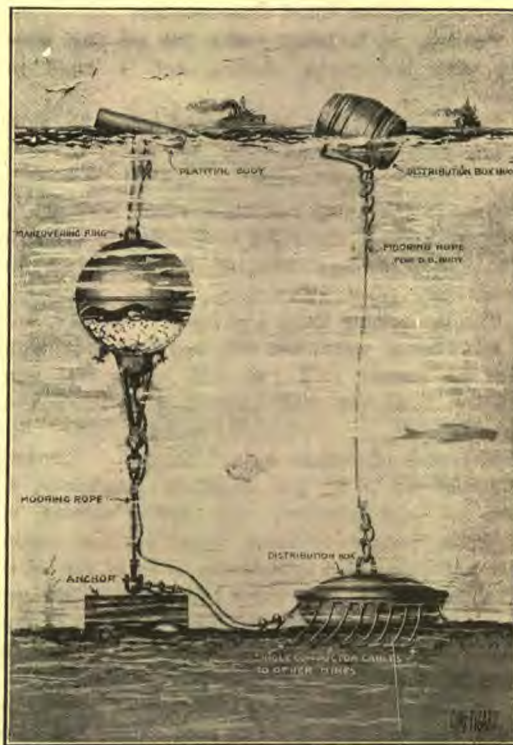
IN an article on "Pinching the Pocket-book," in the July "Cosmopolitan," Mr. Hutchins Hapgood shows that the class which suffers most in rising prices for the commodities of life is the salaried class, forming about one eighth of all the wage-earners. Many of these have known little or no change in salary. Among these are clerks, ministers, journalists, teachers, and college professors.

For instance, the 65,700 general office clerks in the United States received an average wage of \$2.18 a day in 1897, and \$2.20 a day in 1907, while the cost of living had increased from 25 to 30 per cent.

The condition of teachers is pronounced "deplorable." A thoroly prepared, postgraduate teacher in a university (the estimate is based on one hundred of the best paying in America) at the age of twenty-eight may hope to receive a salary of \$1,250 a year; at thirty-one, a salary of \$1,750; at thirty-three, a salary of \$2,250; and at thirty-five, when the successful teacher is supposed to become a professor, a salary of \$2,500, the average of the men who reach the top. The average

of the majority is much lower. "There are, for instance, a few institutions which pay annual salaries of \$200 to \$339, to FULL professors; and there are thirty-one institutions which pay to FULL professors salaries of from \$400 to \$599. At the extreme top is one institution — and one only — that pays an average salary to full professors of \$5,000 a year." The same is true of bank clerks.

In many cases children's education is sacrificed, and the children are forced to become wage-earners. Mr. Hapgood declares that "the editor who receives \$5,000 a year salary can no longer save a cent, and he sees with terror that his growing children will soon need more money for their education than he can possibly afford." And he well asks what effect these pinched salaries must have upon the mind of clerk, editor, minister, and teacher.



A Complete Submarine Mine. The buoy above at the left shows where the mine is planted. The sphere is the mine. Charged with 100 lbs. of nitro-glycerin it costs \$500. Exploded under a battleship it would sink it. Groups of these are planted across channels to keep out the enemy. They are controlled from the shore and are therefore harmless to known friendly ships. The submarine mining is said to be a great triumph of electrical engineering, the operations of which are kept secret. (From the "Scientific American.")

Mr. Kirby talks of the "Labor Trust's" relation to higher prices. George Lewis, editor of the "Financier," shows how many are working for less than nothing, and the debts to the retailers are piling up. "The average yearly earnings of wage-workers at the present is about \$500;" and it has been found by different official investigations that it costs to maintain a family of five from \$750 to \$800 a year. Mr. Lewis concludes: "There is no question that the debt of the wage-earners is now being shouldered by the retail dealers." We opine that many are living by pinching economy below the income.

Yet in the same issue Mr. Gage Tarbell, a capitalist, treats of the "Riot of Extravagance," and declares that "the general extravagance of the age has much to do with the present high cost of living. The country is suffering from too much politics, too much legislation, too much graft, too much unnecessary expense of every kind." The general air of extravagance, it is rightly said, breeds a general spirit of unrest, the values of services are affected, and inferior labor is the result, with higher prices on the products of labor. "The Increase in Women's Clothes Bills" is another pointed article, by J. J. Goldman, an expert.

But there is no definite relief promised the consumer. On and on the thing must go till a break comes in a financial crisis or a revolution. These among other conditions are signs of the end. The relief to the average salaried worker lies largely in new adjustments, in new plans of economy, in the elimination of extravagance, in simple, economical living, in placing ourselves under the guidance of God.

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The Cult of the Dog.— In ancient Egypt the Cat was worshiped; in modern England and America the Dog. The poet Tennyson became a peer, but he did not know the plutocratic, aristocratic, deified Dog when he penned the line, "He will treat thee little better than his dog." The fashionable dame of New York — we are slow to believe that all of them do — furnishes a luxurious room for her Dog, has for him a French maid, who puts him to bed at night, rubs him down when he gets up in the morning, brings to him his breakfast, and cares for him as tenderly as if he were a human. One dog has a special automobile built for him. When he is led out to walk on a wet pavement, his feet are encased in costly shoes. For these pets beautifully cut clothes are furnished, costly little pocket-handkerchiefs, combs and brushes with silver monograms, etc., etc., *ad libitum, ad nauseam*. Sapphire earrings and diamond bracelets, founced dresses, Russian sable, and other costly paraphernalia and material and time and talent are devoted to the service of the Dog. A little distance away from these petted dogs, in both New York and London, men, women, and children are starving, dying, for the necessaries of life, for what the money spent on the dogs would buy, and both the dogs and the needy people would be better for the change.

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For Public School Moneys.— A recent number of *The Western Watchman* tells us that the Pittsburg section of the American Federation of Catholic Societies held in that city May 22 urged a division of the school tax, and urged measures suggested to make that solution of the school question acceptable to the American people. The contention is that there are nearly a million and a half of children throughout the entire United States attending parochial schools, and that \$36,000,000 is in that way saved to the nation. But that can hardly be said. It is not saved to the nation in any way, but to different localities. It will certainly be a wrong principle for the United States to adopt any plan by which any portion of its public funds shall be used for sectarian purposes. While we say that, we believe in parochial schools; we believe in religious education; but we do not believe that the state is prepared to give that religious education, nor do we believe that the state should divide its public money for that purpose. However, the matter will be agitated and agitated again and again. It will be brought into politics, and will be there urged as the report in the *Watchman* intimates.

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Languages in Church Services.— English is used by 85 per cent of all religious organizations in their church services. A recent bulletin of the United States census shows that the vast number of foreign birth and language which have come to these shores have adopted the English language. Had this not been the case there would be many more services in foreign tongues. Seventy-seven denominations, however, use the German language also, 25 the American Indian languages, 22 Norwegian, 21 Swedish, 19 Danish, 15 French, 13 Italian. There are 41 individual languages tabulated in church worship; New York alone uses 29 of these; Pennsylvania comes next with 28; Illinois with 26; Ohio with 24. Five other states report 21 each; while three states, South Carolina, Georgia, and Kentucky, report only three languages; and seventeen other states less than 10. This shows that foreign born and alien tongues are not so widely scattered as some might suppose.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XVIII.—In "the Fulness of the Time"

IT was the first time that the family from Bethany, Lazarus, Martha, and Mary Magdalene, had ever listened to this story,—or rather, to these facts, as told to the household of the widow Adah, and her guests, by Matthias.

To Lazarus it was a tale of deep interest. His heart was touched and his spirit quickened as never before. Manlike, he fell to philosophizing over the strange narration, and to comparing the different parts of the story, that he might the better judge of its reasonableness. Then, carefully, deliberately, systematically, for the hundredth time, he reviewed the rolls of the prophets, more especially of Daniel the seer, to make sure whether the time was fully ripe for the appearance of the promised Shiloh. The sixty-nine prophetic weeks, or four hundred eighty-three years, since the command of King Cyrus to rebuild Jerusalem, were, *just then*, PRECISELY fulfilled.

Having satisfied himself entirely upon all these questions, when he closed his eyes in slumber that night, Lazarus of Bethany was a firm believer in the Christ of Galilee. Tho he had not a complete understanding of His wonderful mission, still, ever thereafter, despite the cavilings of the priests and the persecutions of the Pharisees and rulers, his faith continued firm. His was a beautiful faith; it knew no doubt, no hesitancy, no wavering; and the blessing which was the promised inheritance of those who not having seen, yet believe, was his.

Martha, the careful, the troubled—thankful indeed if the long-looked-for Messiah had at last come, but fearing lest, after all, there might be some mistake!

What! was it possible that even in her day the power of the Cæsars would be broken? that the city of Jerusalem would be the proud capital of the nations, and that the Shiloh of Jacob would reign gloriously upon the throne of David?

But as Martha fell asleep that night, she was troubled—troubled lest the favored nation be not ready for her King; troubled lest the desired One meet with no better reception among the people of her day than did Moses in the days of old.

Then, she was troubled for Mary, her beautiful sister, her beloved Magdalene. Dim forebodings troubled her. So sweet of temper, so mild of disposition, so calm, so unsuspecting of evil, so innocent,—her sister! From childhood this sister had been carefully reared, jealously guarded, lovingly nurtured; and the disposition which this had developed was sweet and gentle, loving and beautiful and true,—but clinging and dependent as the tender vine. What if Simon, her betrothed, really loved her not! Martha felt in her inmost soul that he was entirely unworthy the love of so guileless a heart as Magdalene's; and Martha was troubled, and troubled she fell asleep.

Magdalene, the true of heart and the pure of life, the easily satisfied and the easily led, the light-hearted, the optimistic, the castle builder! Magdalene could not sleep; she was too joyous. Had it not been abundantly proved that the Shiloh had at last come? How favored was Israel! How blest was Jacob! How incomparably happy was Jerusalem—the chosen of God—the city of the great King. Sleep? Could she sleep when such blessings were about to come to her people? Sleep when on the morrow her eyes would, without question, behold Him—the Longed-for—the Desire of the Nations? No warning doubt chilled her heart; no unbelief cast its hateful shadow across her spirit.

The calm moon, almost full, threw a flood of opalescent light upon the quiet ford. Bethabara slept.

The latticed windows were sharply outlined upon the floor of her apartment, and the calm beauty

of the night beckoned her with dim, shadowy fingers.

Throwing her cloak about her, with hair unbound and sandaled feet, she passed the outer court, and sought a quiet retreat in the garden, where she had often wandered. The winter's storms had chilled the flowers, and they were dead, and the trailing vines rustled beneath her feet; but the cool evening air kissed her brow, and caressed the truant tresses of raven hair,—and she was happy.

"Magdalene, Mary, whither goest thou, queen of the night?" For an instant the voice startled her, and she had almost cried out in terror; but the soft, familiar tones reassured her.

"Simon, is it thou? verily the evening wooed me with her gentle charms, and I could not sleep."

"And verily thou hast wooed me with thine, Magdalene, my beloved—my betrothed!"

Over in the palms and reeds which bordered the winding Jordan, the night bird called to his mate, and the discordant note of the cormorant was heard.

The moon hung lower and lower in the sky, until a misty cloud veiled her saddened face from sight. The air seemed chill and cold, as in that other garden when sin first entered with its noxious breath.

The face of nature seemed changed. It was a different world to her, as Mary Magdalene, astonished and humbled, once again entered her chamber, with poor heart throbbing and beating like a captive bird against the walls of its prison. The beautiful flowers which had grown in the garden of her soul's purity, had been despoiled of their bloom—their petals scattered by the hideous fingers of lust.

In the morning, Mary Magdalene arose, her dark eyes red with weeping such as she had never known, her soul sick, and her heart filled with strange terror and unaccustomed dread. Again she sought the cooling shades of the garden; but the scenes of the evening before were hateful to her soul, and she wandered on, till the soft murmurs of the Jordan fell upon her ear.

The sun was already tinting the light clouds above the hills of Moab, and the pale stars had gone out in the purple sky. She walked on until the overflowing Jordan kissed her sandaled feet with cool, moist lips.

Suddenly she became aware that there were others near her, conversing in low tones; but she saw them not. Evidently they were concealed among the palms and reeds everywhere abounding. The light breeze bore the words of the speaker to her ear, and she heard her own name spoken lightly, and in the same instant recognized the soft, seductive tones of Simon of Bethany. He was conversing carelessly with one of the Roman officers whose duty it was to guard the fords.

"Thou callest her beautiful, Emil?"

It was the voice of Simon; and the soldier replied quickly:

"The girl is beautiful as Diana,—thy betrothed, didst thou say, Simon?"

"Verily, Emil, she *was* betrothed unto me by her father; and she seemed fair unto me, also; but of a truth she is fair no longer. The father is dead, and the brother and sister look not upon me with favor. My bonds are even now cut asunder, for the wench hath not the virtue of a true daughter of Israel, and verily she is hateful unto me. Within a month I wed another, Prisca, the daughter of one Elkanah, a nobleman of Jerusalem."

A wild scream from among the reeds at their side startled the men. Quickly they found her, unconscious, cold and white as the foam of the Jordan; and hastily they bore her back to the home of Adah.

"Behold!" exclaimed Simon to Martha, who hastened to meet them. "Behold, we have found this woman by the river among the palms, tho why or when she came thither, we wot not."

Even as he spoke, Mary Magdalene opened her dark eyes and looked wildly about her, while shriek after shriek like that of the demons of darkness, broke from her foaming and blood-stained lips.

But Simon was like Amnon, the son of David; for the hatred wherewith he hated her, was greater than the love wherewith he had loved her.

"Of a truth, this woman, thy sister, seemeth to be possessed with Beelzebub!" he exclaimed coldly, as he turned upon his heel and walked rapidly away toward Jericho.

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Modern Discovery and the Bible

LIEUTENANT LYNCH has floated down the Jordan, and explored the Dead Sea; and his sounding-line has fetched up from the deep physical confirmation of the catastrophe which destroyed the cities of the plain.

Robinson, and Wilson, and Bartlett, and Bonar, have taken pleasure in the very dust and rubbish of Zion; and they come back declaring that the Bible is written on the very face of the Holy Land.

Since Laborde opened up the lost wonders of Petra, its stones have cried aloud, and many a verse of Jehovah's Word stands graven there with a pen of iron in the rock forever.

Skepticism was wont to sneer, and ask, Where is Nineveh, that great city of three days' journey? But since Botta and Layard have shown its sixty miles of enclosing wall, skepticism sneers no longer.

Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to and fro through the earth, and when fresh confirmations are timely, God gives the word, and there is a resurrection of these witnesses; and from their sphinx-guarded sepulchers old Pharaohs totter into court, and testify how true was the tale which Moses wrote three thousand years ago.

"In my youth," said Caviglia, when Lord Lindsay found him in the East, "I read Jean Jacques and Diderot, and believed myself a philosopher. I came to Egypt, and the Scriptures and the pyramids converted me." And even so, a visit to Palestine, the reading of Keith's "Fulfillment of Prophecy"—nay, the mere sight of the Assyrian antiquities, has given faith to many a doubter; just as we could scarcely imagine any one reading Dr. Stroud on the "Physical Cause of Christ's Death," or Mr. Smith on the "Shipwreck of St. Paul," without carrying away the firmest conviction of these historical facts, and, consequently, of all those vital truths which the facts by implication involve.—*Dr. J. Hamilton.*

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Failure of Half Way

A MISSIONARY in Swaziland, in South Africa, told a native that feathers make a good bed. The native went to his kraal and spread a few feathers on a board; and when he awoke the next morning he was stiff and sore, and complained that the missionary was "a liar." The trouble was not in the missionary, but in the fewness of the feathers. In our Christian life, if we sow sparingly we reap sparingly. If we rob God and His poor of the fellowship that belongs to them, doing only what we must to keep up the appearance of righteousness, we need not wonder if, at times, we only have joy enough to keep us miserable in our souls. But on the other hand, the hilarious giving of the second mile means joy and victory in our own lives, a living fellowship with the Lord, and the Gospel for those who will not have it unless we practise such giving. In which mile do we live?—*Christian Witness.*

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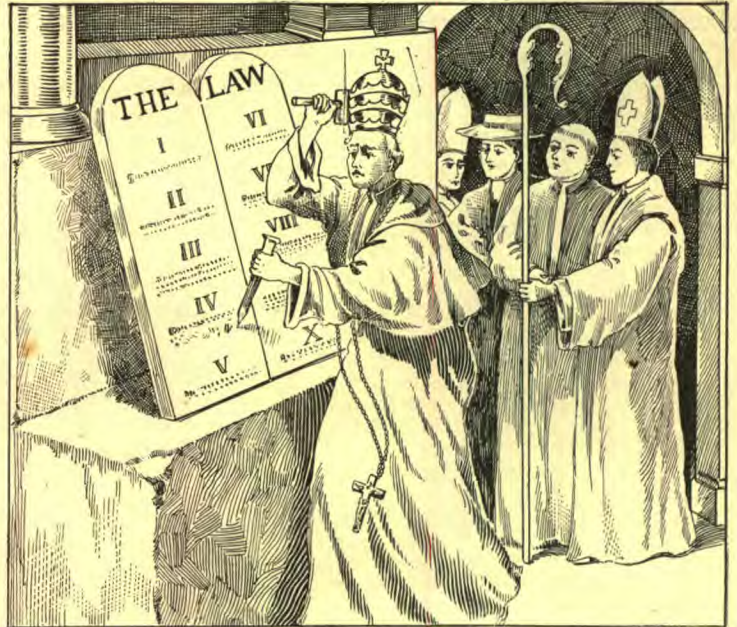
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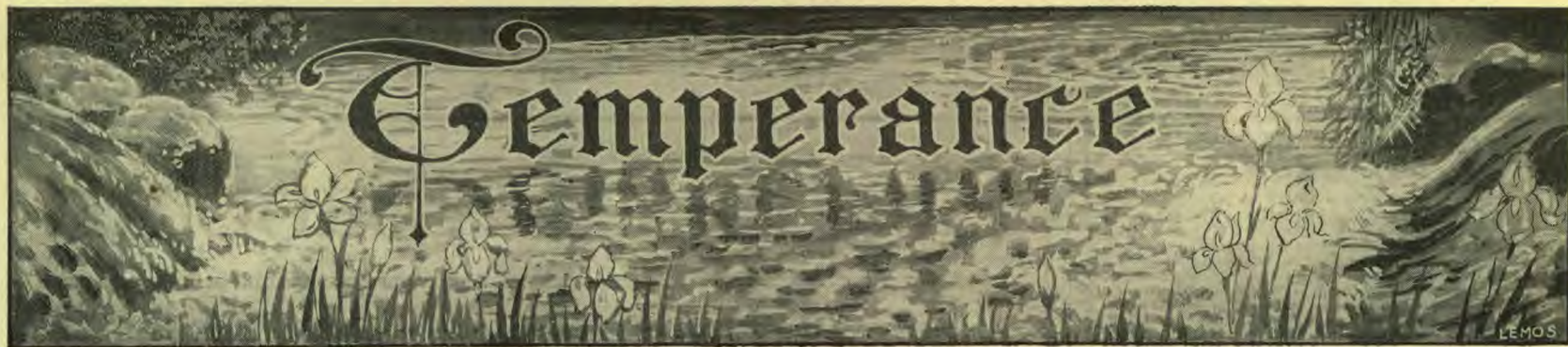
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Awake, Ye Friends of Freedom!

By Flora E. Warren

A LITTLE while the sign of Liberty
Waved o'er our land;
'Tis falling now—beneath Compulsion's hand;
We hear e'en now the voice of Tyranny.

Chorus

Awake, ye friends of Freedom and the Right—
Awake! awake!
The heavy clouds of darkness help to break;
Bid every heart its tyranny forsake,
For Freedom and Light,—for God and the Right!

Our nation blindly follows where men trod
Long years ago,
And seeks to force all men to worship low
In ways some deem it best to worship God.

Remember now the Christ of Calvary,
Who gave His life
That all who *willed* might conquer in the strife,
And all who *sought* find Peace and Liberty.

Oppression for a little time will sway
Our once fair land—
Till each shall choose his captain, e'er to stand
With Freedom blest, or in Captivity.

— ★ ★ —

Schools versus Saloons

[By Thomas Jordan Jarvis, Ex-Governor of North Carolina]

THERE is an eternal conflict between the schoolroom and the barroom. The schoolroom makes men, the barroom destroys them. The schoolroom takes the child and trains him to a useful life. The barroom takes the boy and trains him to a life of wrongdoing. The schoolroom fills the home with bright, happy boys and girls. The barroom fills it with ignorant, aimless, lawless inmates. The schoolhouse fills the pulpit with educated, eloquent ministers of the Gospel and pews with godly men and women. The still-house fills the jails and penitentiaries with criminals and murderers. The schoolroom sends men to the legislature, to the bench, and the executive office. The barroom sends them to the scaffold and hell. The schoolroom gives to the community an intelligent, thrifty, enterprising, refined manhood and womanhood. The barroom gives to it a thriftless, lawless, ignorant, worthless citizenship. The schoolroom carries light and knowledge into the home and community. The barroom carries darkness and sorrow and death into the home and community. The schoolroom leads to higher and better things. The barroom leads to lower and baser things. The schoolroom stands for the good, the barroom for the bad.

The people that multiply and replenish the schoolrooms and destroy the barrooms are building for their posterity a future that will grow brighter and greater as they con-

tinue to multiply and replenish the schoolroom and utterly destroy the last trail of the barroom. Shall the schoolroom or the barroom triumph? There is no middle ground.

— ★ ★ —

Whose Boy Is in Danger?

DR. CORTLAND MYERS, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet. When they had done all that they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away, as I said to them, 'I think you have done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked

and going to him and trying to save him as if I knew he were my own boy."—*Epworth Herald*.

— ★ ★ —

If I Were a Fiend

If I had the spirit of a fiend and had an enemy that I wished to murder in the most cruel way possible, I would poison him with alcohol. I would administer the poison at first in occasional drinks of beer and light wines, with just enough alcohol to stimulate an appetite which would begin to whisper, "More, more." I would make him think it was good for his stomach, quickening to the brain, and quieting to the nerves. I would tell him that it was —

Manly to Be Able to Drink

or let it alone, and that only softies were afraid to touch it. I would soon have him craving something stronger than beer and wine, and have him taking his daily "nipper" containing more of my poison. I would inflame his stomach and create a constant longing for strong drink. I would contract his blood corpuscles and make them unfit to bring and carry, in the life traffic of his system. I would cook his brain as alcohol cooks the white of an egg. I would deaden his nerve cells, enlarge and fatten his kidneys, "nutmeg" the liver, and make the heart stagger like a drunken man. I would weaken and then —

Destroy His Will Power

and enslave his manhood. I would lead him into drunkenness, and make him ashamed of his disgrace. I would compel him to take the money that should go to clothe his family, and spend it for my poison. He should see his children want the common necessities of life. I would make him penitent, begging his wife's pardon for his disgraceful conduct. He should promise never to take another drop. And I would bring tears of joy to the wife and good cheer to the home in thought of better days, and a clean and affectionate father.

And in less than a week I would send some toper companion —

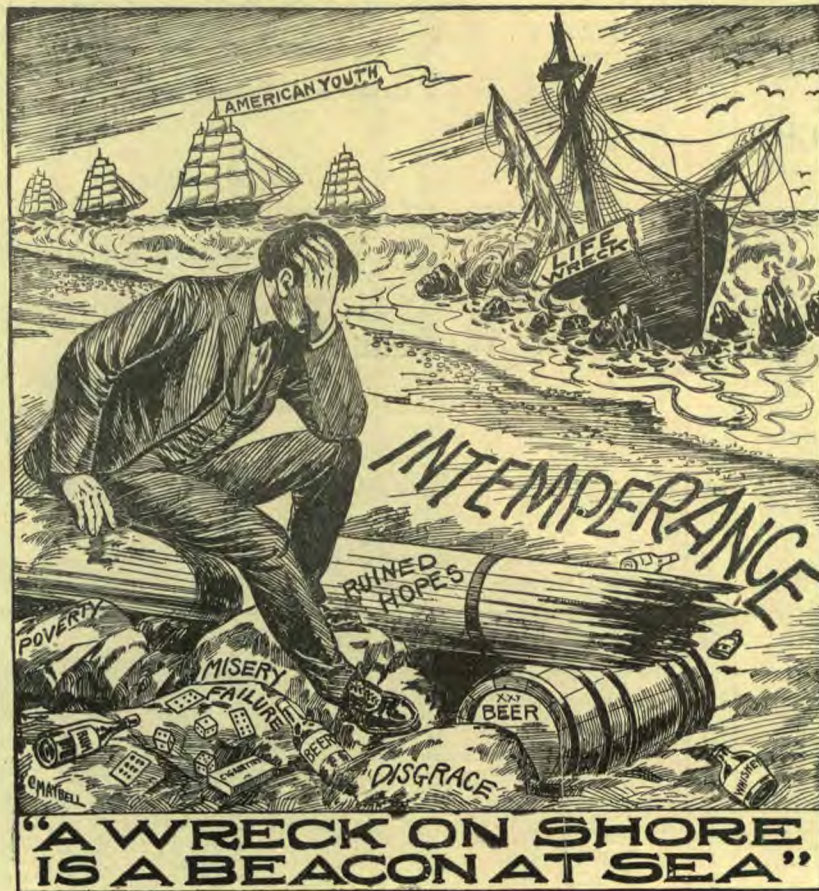
To Lure Him into a Saloon

and send him staggering into the presence of his wife, blanching her cheeks, crushing her hopes, and breaking her heart. I would then make him drink to drown his shame and forget his lost manhood. I would make him think of better days, and a happy home unclouded by the despair of drink. I would send him to

some temperance meeting to catch sight of a sober life, and —

Get Him to Sign the Pledge

of total abstinence. He should carry the pledge home to his wife, and amid tears and hopes renewed, he should face the future, hoping that at last he stood upon solid ground. And I would let him stand for a while till the cheeks of the wife grew rosy once again, and better food began to come upon the table, and better clothes to appear upon the backs of the children. The songs long silenced should resound once more in the home.



down into the boy's face, and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew into his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life; and for four long hours I worked, until just at sunset, I began to see the least flutter of breath that told me he lived. O, I will never see another boy drown without taking off my coat in the first instance

And then I would send him —

By Some Licensed Saloon

out of which poured the exhalations of my poison, that should leap upon him, and seize him, and down every resolution, and make the appetite in him demand satisfaction. I would make him too drunk to go home that night, reveling with companions that had missed him. And the wife should sit with breaking heart and dying hopes, waiting for the staggering steps that should not come.

Then I would open hell before the face of that man —

The Hell of a Drunkard

The demons of the bottomless pit should chase him. The serpents of delirium should strike him. The hobgoblins of an alcohol-crazed brain should mock him. In frenzied rage he should strike down his wife, and she should lie as one dead at his feet; and his children should flee to the neighbors for safety. I would prolong this earthly hell for a season, and then in the midst of the laughter of the demons and the hissing of the serpents, with honor dead, self-respect murdered, and dearest friends tortured,—

He Should Die

the neighbors relieved that he is gone, the children breathing freer that he will never frighten them again, and the wife mourning, not that he is dead, but that life for him had been a failure. Thus would I murder my enemy —

If I Had the Spirit of a Fiend

Reader, will you vote that such murders shall be committed under legalized protection through license? And sometimes do you want the license fee so high that only the gifted business men may engage in the enterprise, compelling them to do the largest amount of business possible, that they may gain a profit above the high license they pay?—
Religious Forum.

— ** —

Depopulated by Flies

(E. M. Newman, in "The World To-Day")

In my tramps through Uganda, I marched many miles through districts which were little less than graveyards. Hundreds of empty huts testified to the ravages of sleeping sickness, and everywhere was the stillness of death. In former years travelers were able to obtain provisions from the natives in Uganda, but since the sleeping sickness scourge has visited the country, exploring parties and caravans are compelled to carry every pound of food they require. During several long marches, I looked carefully for signs of human life; but if there were any survivors they had fled. Entire districts have been afflicted by this frightful disease; and I will never forget the depressing, gloomy aspect of the country through which I marched, hoping that the tales I had heard of the frightful loss of life were untrue. I not only found that the statements which had gone out were justified, but, if anything, the loss of life was underestimated. I shall always remember the emaciated, forlorn-looking children whom I saw in the sleeping sickness camps. These horrors are beyond the imagination of one who has never visited such an afflicted district.

Not all of Uganda is afflicted with sleeping sickness. There are large sections in which the fly can not live; but the unfortunate thing is that the spread of the disease is greatest where the population is the most numerous, and it is only natural that the natives will flock to that portion of the coun-

try where the land is most fertile. The best land is usually near the rivers and lakes, and in Uganda such territory is the home of the tsetse fly. Government officials have succeeded in driving most of the natives out of the infected area, and the development of the disease will undoubtedly be checked to some extent by these measures. After the present victims die out, the danger of infection will decrease, because the fly will have fewer opportunities to inoculate healthy natives.

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Introducing the theme of the *Signs Monthly* for July — Liberty — Civil and Religious.

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MOUNTAIN VIEW, CAL., JULY 5, 1910

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

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We have not forgotten the articles on the Revelation, and we expect to begin the study of the wonderful book before long.

Our series on "Man's Sin and Saviour" will begin next week. They will run for thirteen weeks. Each article contains great truths in itself; yet they are of greater worth as a series.

We omit again "Our Busy Man's Corner," for the Busy Man was too busy to furnish it. Sometimes he questions whether it is worth while. The department does not meet his ideal, and he wonders, when he has time, whether it is a feature of the paper which is appreciated sufficiently by the readers to warrant its continuance. Does it pay in doing good, in real helpfulness to the reader? Let the editor hear from you, and he will commune with the Busy Man.

There are many important utterances in the article on page 3, "Faith Not to Be Prescribed by Men." Here is one thought: "Let there be no captioning of the people on the danger of studying the Word of God. Let there be no concealment of truth, no measures taken to evade or ignore truth." Here is another: "God has light of a more radiant character than any we have received, and you have no right to bind

yourself in such a way as to shut yourself away from the light." There are others equally good. Read the article.

An Esteemed Citizen Fallen.—While this journal does not deal with local matters or conditions, save as they point a general useful lesson, we feel it a sad duty to record the decease of an esteemed fellow citizen and neighbor, Judge Benjamin Easton Burns, which occurred Monday morning, June 20. He was always dignified, courteous, kindly, and charitable, yet holding strongly to principle, which he saw touched upon nearly every event of life. Until very recently he was for some time the president of the town board of trustees, and one of its most useful, hard working, and painstaking members, ever working for the good of the town. He always wished everything to be just right. As an institution the directors of this publishing house wish to express their appreciation of his kindness and courtesy both in his public capacity and as a citizen and neighbor. The large attendance, at his funeral showed how the community felt the loss which not alone the town suffered, but the people as well. We extend our sympathies to the mourning friends and to the bereaved widow.

The Midsummer Offering

We regret that this paper will not reach many of our readers till after Sabbath, July 2, upon which day the midsummer offering for missions is taken in our various congregations. It was not so long ago that we had but one offering a year, and that generally at the time of the holidays. The constant demands in the great mission fields make imperative the midsummer offering as well. We sincerely urge the necessity of this offering upon our readers. The field which God has given us is the world, and He has given us a message to be preached world-wide. "The everlasting Gospel" is to go to every nation and kindred and tongue and people, bearing not only the great fact that Jesus Christ died to save men, but that that same Jesus is coming again, and that the great world should prepare to meet Him at His coming. There are open doors everywhere. Great and loud calls come from every land under the sun, from those who are seeking light and who long to find a way out of the meaningless doctrines of heathenism in which is no life. We appeal to our readers to remember this offering and remember it liberally.

Those of our readers who are not connected with churches or who are not in connection with regular treasury departments, or isolated readers, who desire to give to foreign missions, can send the money to the SIGNS office, and we will gladly forward it to the proper persons. The great field is the world. Jesus died for the world, for all. Upon those whom He has redeemed rest the double burden and necessity of a sacrifice in partnership with Him to give that message to others. For just the reason the apostle Paul declared that he was a debtor to all men, so every Christian will count himself to be. May the midsummer offering be one of the greatest ever made to foreign missions.

A special correspondent to the Hearst papers declares that there is a strong feeling in Rome, Italy, that the year 1913 will see more than one war. It is feared that the disruption of the Triple Alliance will bring war between Austria and Italy. Next year the Triple Alliance officially ends, and it seems clear that Austria is looking forward to that to a break with Italy, and Italy is doing all in her power to meet Austria's preparations. Italy's treasury is taxed to the utmost by her naval military program. She has decided on the immediate construction of three Dreadnoughts, yet since that she has learned that the Austrian military program exceeds hers. While the aged emperor of Austria is against war with Italy, the heir to the throne, Ferdinand, has no friendship for Italy at all.

An Incident.—Several men put horses in a shed, the charge of which was twenty-five cents a horse. Money was collected in advance of nearly all. Later, one of the company spent some time in finding the stable-keeper, to pay his bill. The latter uttered a half profane ejaculation, and said with much vigor, "There are honest men in the world yet." But it was no credit to the man who paid; he did only his duty. The sad thing is that when a man was found who did have a regard for moral obligation it caused surprise. It ought to be otherwise.

Men are approved of God not because they know much truth or do many things, but because they meet the crucial tests. If one accepts nine points of truth and rejects the tenth, in that tenth he rejects the Author of truth. He chooses his own ideas or ways in preference to the thoughts and way of God. He fails to meet the crucial test of loyalty which for the time centered in the one duty in question. To shut our eyes to one ray of light from the sun is to shut them to all. God is one; His truth is one also.

The great things of the Gospel do not come to us as theories or suppositions, but as facts. They ask us to accept them as facts. They demonstrate their truth to us in pointing out our true moral condition in such a way and to such an extent that we know it to be truth; and then they present the healing remedy, which we must grasp by faith. But the demand is reasonable. In the highest philosophy nothing is more reasonable.

Under date of June 16 a despatch from Budapest, Hungary, says that nearly 300 persons were killed and several villages annihilated by a cloudburst in Krasso-Szoreffy, a county of Hungary bordering on Rumania and Servia. It is expected that the death roll will exceed that. The same date a despatch from Berne, Switzerland, declares that floods there have been exceedingly disastrous. At least twenty lives have been lost and great damage done to property.

Science wanders around in the fields of hypotheses looking for facts. If ten out of thirteen suppositions of an hypothesis are demonstrated, many consider the hypothesis demonstrated as well, when the ten particulars might fit equally well a full half dozen hypotheses, and the three not demonstrated might be the crucial tests of truth. It is well sometimes to wait.

And now the great wireless telegraphy combine is accused of frauds even to the extent of twenty million dollars. It is said that at the very best two per cent of the company's capitalization is property and ninety-eight per cent water. Put in another form, \$19,600,000 represents water and \$400,000 property.

An unprecedented electric storm in Berlin, June 12, killed six persons, injured seventeen severely and eight slightly. Many telephone and telegraph wires were leveled. Seven deaths the same day occurred at Breslau, making a total in the province of Silesia of eighteen fatalities in three days.

June 18 greater New York was struck by a very severe storm, with wind and rain, in which nine persons were killed and great damage done to property, especially in the way of trees, flagpoles, unroofed houses, boats torn from moorings, plate glass windows smashed, etc., etc.

A despatch from Chicago June 19 states that fifteen deaths due to the heat in that city have been recorded, four of them occurring June 19.