

SIGNS OF THE TIMES

Jesus Our Saviour

By Charles Wesley

Thou hidden Source of calm repose,
Thou all-sufficient love divine,
My help and refuge from my foes,
Secure I am if Thou art mine!
And, lo! from sin and grief and shame
I hide me, Jesus, in Thy name.

Jesus, my all in all Thou art,
My rest in toil, my ease in pain,
The healing of my broken heart,
In strife my peace, in loss my gain,
My smile beneath the tyrant's frown,
In shame my glory, and my crown,

In want my plentiful supply,
In weakness my almighty power,
In bonds my perfect liberty,
My light in Satan's darkest hour;
No trouble can my soul appall:
Thou art my life, my heaven, my all.

'Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God.'
Ps. 42:11.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3211.—The Rest That Remains

What rest had Paul reference to when he wrote Heb. 3:18 to Heb. 4:11?

C. J. L.

The rest is the eternal inheritance of God's children of which the Sabbath is a pledge, for God rested from His works from the foundation of the world. That is, He made this earth for the home of man, a home of eternal peace was God's design, and that Sabbath stood as a pledge of God's love and power and fatherhood of all His children; but man sinned and wandered from God and found no rest in his wanderings. Then the Lord proposed to take a nation out from bondage and give them rest, and that is what He declared to Moses and to Joshua that He would do. Moses sinned, consequently He could not lead the children of Israel through to the promised land. Joshua was chosen, and yet because of the sins of the people Joshua did not give them rest, as Heb. 4:8 declares. See the Revised Version. The word "Jesus" in Greek, and "Joshua" in Hebrew, are the same. It does not mean Jesus the Saviour, but Joshua the typical saviour. Joshua did not give them rest, therefore the Lord spoke of another day; but that other day was now. "To-day if ye will hear His voice, harden not your hearts." God will give rest to every soul now and here, whatever our surroundings may be, if we will but accept His promise, and cast off our own works of sin, and let Him invest us with righteousness, His own righteousness. That rest, that spiritual rest, is also a pledge of His eternal rest, and to the soul who thus accepts the Lord Jesus Christ the Sabbath becomes a pledge of the future inheritance. As it is a token of remembrance of God's works (Ex. 20:8-11), so to the soul that finds the Lord Jesus Christ it becomes also a sign of redemption. Ex. 31:17; Eze. 20:12, 20. There is no reference to any other day as the Sabbath save the seventh day.

The eighth verse does not refer to the keeping of a weekly day, but to a time when God would give rest to His children. The seventh day is brought in as a pledge of that eternal rest, and the ninth verse declares, "There remaineth therefore a Sabbath rest for the people of God;" but we may have, as before remarked, that Sabbath rest now by giving up our own way and yielding ourselves to God and keeping His commandments, including the Sabbath precept. God's only Sabbath becomes a pledge to us of His eternal rest in the earth made new. See Isa. 66:22, 23.

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3212.—The Two Creations

Will you kindly explain the two creations that are recorded in the first and second chapters of Genesis? In the first chapter it is said God made man in His image, and in the second chapter from the dust of the earth. Why only were there two creatures?

E. M.

There are not two creations mentioned in Genesis 1 and 2. It is simply two accounts of one creation. The fact that it is said that man is made in God's image, in the first chapter, is not in any wise contradictory to saying that he was made from the dust of the earth. If the two were put together we would read that he was made from the dust of the earth, in God's image; and the fact that woman was created out of the man would not indicate that she was not included in that creation, because she was of the same substance of man and formed after the fashion of man. In fact the term "man" in Genesis 1 and sometimes elsewhere in the Scripture includes both male and female.

Throughout all the latter Scriptures we find reference to the creation without any question whatever as to any contradiction in the accounts of God as given. Our Lord Himself emphatically endorsed Moses, as you will see by numerous quota-

tions which He made from his writings. Three times over when He met the temptations of the enemy on the mount, as recorded in Matthew 4, He quoted from the writings of Moses to meet them. When the Pharisees came to Jesus in their unbelief, He told them to search the Scriptures, because they testified of Him; and still further, "Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" And the account of creation is admittedly among the writings of Moses. He may have taken the story which had been handed down through generations; he may have had access to writings which other prophets and children of God had written before, like Abraham. This to our mind is immaterial. Moved by the Spirit of God, he has given us these records. There is no contradiction between the records, and the record is affirmed by our Lord.

The first chapter tells of creation in general; the second chapter of the human pair in particular, and the center of their home in which they were placed. God may have had various reasons for starting the various species of creatures from pairs. In the first place He wanted them of special kinds. There was one constant lesson in the law of their procreation and growth, that like produces like. In man we can see additional reasons for this. The whole human family would forever be bound together as one, all descending from the same head, all looking to the first man Adam as the origin of the race. There would be no quarrels over family trees, no feeling of superiority over this race or that race. All these things have been wrought by sin. God designed that His earth family of children should be one. And that will be true when God's plan is finished; for what failed in Adam will not fail in Christ, if all will look to Christ, earth's King, as their Father.

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3213.—Death of Christ

Was it necessary that Christ should die on the cross of wood in order to save a lost world?

J. W. W.

No, it was not. The Lord had declared, however, that He would die upon a cross—a wonderful prediction in a way, because it was only for a little time that Rome executed her criminals in that way. Jesus came at the very time that that was done, consequently was hung upon a cross. In God's plan it was not necessary that His people should crucify Him. When He died, it was not simply that His own people condemned Him to death and that Rome executed Him, but He gave His own life; consequently we read that "Pilate marveled if He were already dead." Mark 15:44. And yet had he known the Scriptures this would not have been the case, because the prophet had before said, "He poured out His soul unto death." Isa. 53:12. And Jesus Himself declared, "I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father." John 10:17, 18.

Jesus died upon the cross not because that was the only death that could save, but because that was the way Rome had of executing criminals. The Lord predicted it because He knew that that would be the case, but it is not of the particular manner of the death that He died, but it is the fact that He gave His life for us. In that death to sin for our sins, we find forgiveness. In that life we find righteousness.

3214.—The Millennium

Please explain the one thousand years of Rev. 20:1-3. Does it mean 360 thousand years, or literal years?

F. B. R.

The one thousand years of Rev. 20:1-3 are evidently literal years. The Biblical history of the world gives about six thousand years of man's probationary time upon the earth. It was one of the laws of God inherent in man and in the earth that the Sabbath should be kept. The Sabbath of the earth was every seventh year according to the instructions which He gave to His children in Judea. They failed to keep the Sabbath themselves and the Sabbath of the earth as well. Hence came the seventy years during which time the land of Israel lay largely desolate until the earth should keep its Sabbath. See 2 Chron. 36:17-21, and Jer. 25:8-11.

The people of the earth generally have disregarded God and His laws from the very beginning of earth's history. The last thousand years of the reign of sin the earth shall lie desolate even as did Palestine the seventy years. During this thousand years the children of God are in heaven; the wicked are in their graves; Satan and his angels are here upon this desolate earth. The same period of time is mentioned in Isa. 24:22 as "many days," after which the wicked will be visited. This is the second resurrection. Following that comes the second death. All these things are much more fully told in a tract entitled "The Great Day of the Lord," Bible Students' Library, No. 65; price 2 cents.

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3215.—Prophetic or Symbolic Time

What is the meaning of the time mentioned in Rev. 12:14, time, times, and half a time, and Dan. 7:25?

F. B. R.

The same period of time is mentioned in Rev. 12:6 as a thousand two hundred and threescore days, and in Rev. 13:5 and 11:2 as forty and two months, each of them making twelve hundred and sixty days of prophetic time. They are all used in connection with the symbols of great empires, and in symbolic prophecy a day stands for a year, according to Eze. 4:6. Ezekiel himself became a symbol of Israel, and the time that Ezekiel used became a symbol of the longer period. God uses short-lived animals to represent long-existing kingdoms. It is very proper and befitting that He should use short periods of time to represent long periods. Therefore He has taken, according to His own rule, "a day for a year." This, however, is not the case in Revelation 20. Revelation 20 is giving us a future history of Satan and his work. All symbols of time and empires are in the past. Everything, in fact, connected with the history of the earth and its great climax would show that the time of Revelation 20 is literal, while the connection and particulars of Revelation 11, 12, 13, and Daniel 7 are symbolic. History has established the year-day period without question.

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3216.—Sabbath.—R. W. T.—We have not space in this department to give the various places and times the term "Sabbath" or kindred terms are used. The word occurs something like 171 times in singular and plural. About half of these are in the New Testament in the singular. It would take the greater part of a column of solid references to give the instances where the Sabbath occurs. If our inquirer has not a good concordance, he ought to get one. A good smaller concordance with a good reference Bible will give him nearly every place where the expression occurs.

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3217.—Paul.—L. W. C.—Paul may have been a member of the Jewish Sanhedrin. Some have concluded that he was, from the high trust imposed upon him in the persecution against the Christians and the prominent part he played at that time. There is nothing in the Scriptures, however, which states that to be the case.

Signs of the Times

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

For Terms, See Page 15
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Man's Sin and Saviour

By E. J. Hibbard

V. A Nation of Slaves

"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15: 13-16.

THUS spake the Lord to the "father of the faithful." These words were spoken, too, on the occasion when, in revealing the unnumbered stars of the firmament, the Giver of the promises had declared, "So shall thy seed be." He who sees the end from the beginning, also foresaw and foretold the sojournings of the descendants of Abraham, and their bondage in Egypt.

But the four hundred years here mentioned were not all spent by the Israelites in Egypt; for we read in Gal. 3: 17, that God's promise and oath to Abraham were four hundred and thirty

years before the law was given on Sinai. This being true, it is evident that the four hundred years' sojourn mentioned in Genesis fifteen, includes their pilgrimage from the day Abraham entered Palestine, to the deliverance of His people from Egyptian bondage.

It figures thus: "Abram was seventy and five years old when he departed out of Haran" and came into the land of Canaan (Gen. 12: 4). Twenty-five years later Isaac was born. Gen. 21: 5. Isaac was sixty (Gen. 25: 26) at the birth of Jacob; and Jacob was one hundred thirty when he and his family entered Egypt. Gen. 47: 8, 9. Hence we have the sum of 25 and 60 and 130, or 215 years, as the total time spent by Abraham and his posterity in the land of Canaan before the sojourn in Egypt began. And this subtracted from the 430 years mentioned in the book of Galatians, leaves 215 years as the time spent in Egypt. But this

is nothing new, for the marginal dates in all our Bibles sustain the same reckoning.

A Change in Attitude

Because of the service rendered by Joseph previous to their entrance, the king of Egypt insisted that to his people be given a home in the best of the land. Here, in the land of Goshen, they fared sumptuously during all the remaining years of Joseph, which were seventy-one in number. But some time afterward (the exact time we do not know), "there arose a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest

to exercise a profession, to provide for one's subsistence, or satisfy one's commonest wants, without being constantly reminded of the laws laid down by the priests. Each province had its special gods, its peculiar rites, its sacred animals."—*Lenormant*. In such an environment the people of God must live—did live, for over two centuries.

It was under the reign of Thothmes III, and in the year 1706 B.C., that the children of Israel entered Egypt. This king was a mighty conqueror of nations, and under his reign Egypt attained to the zenith of her power. This king left a list of more than three hundred names of cities, towns, and districts he had conquered. "When his conquests were completed, his dominions embraced Ethiopia, Nubia, Libya, Cyprus, and 'the isles in the midst of the Great Sea,' the 'circuit of the Great [Mediterranean] Sea,' Arabia, Moab, Ammon, Palestine, Phenicia,

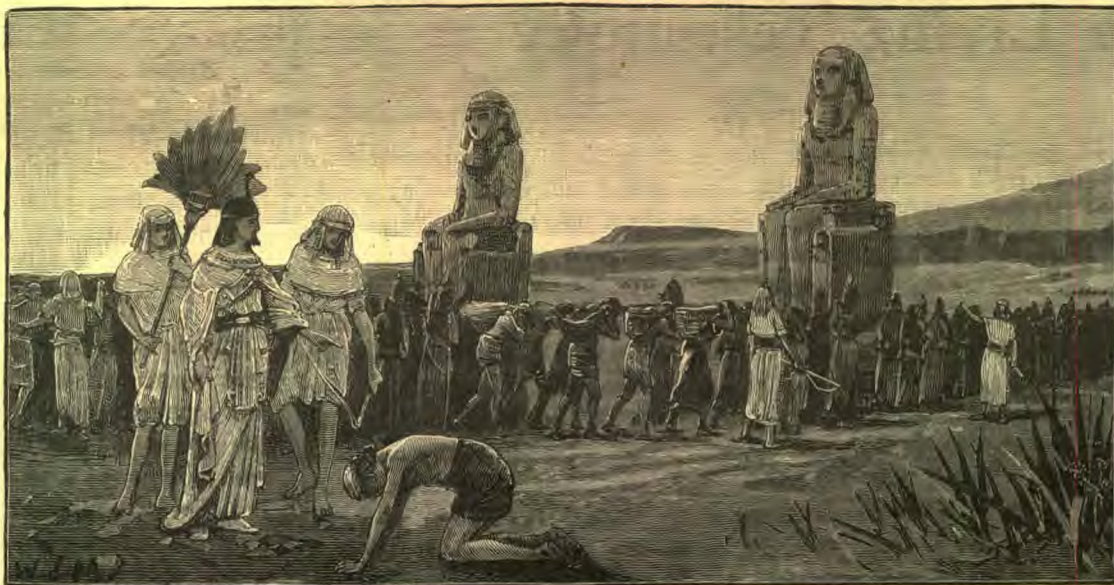
Asia Minor, the land of the Hittites, Armenia, Mesopotamia, Assyria, Babylon, and beyond that to the east, even into the land of India. This gives something of an idea of the earthly power of that nation amid whose confines the Israelites lived.

Now Joseph continued to live throughout the reign of this king and three of his successors, to the beginning of the reign

of Amenophis IV. So Joseph died at the age of one hundred and ten years, in 1635 B. C.

A Sun-Worshipping Nation

It was this last named king who endeavored to bring his whole realm to the worship of only one god, and that god the sun. To accomplish this, fearful pressure was brought to bear upon all the people of his realm. In such a time, we can easily imagine the attitude of God's faithful children, and the affliction it brought upon them. But this must have been somewhat relieved because of the fact that his whole realm revolted at the thought of giving up the worship of their "gods many" and "lords many." In fact, such revolutions were caused by this attempt to swing all into the worship of the one sun-god, that it led to a change of dynasty; and the one who succeeded in bringing order out of chaos took the throne, and assumed the name of Rameses I.



Toiling in Hard Bondage in Egypt. Ex. 1: 11, 13, 14.

they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses." Ex. 1: 8-11.

In ancient Egypt, as in modern India, the gods were more numerous than the people. "It was easier to find a god than a man." "All Egypt bore the impress of religion. Its writing was full of sacred symbols and of allusions to sacred myths, so that its use beyond the influence of Egyptian religion became, as it were, impossible. Literature and science were but branches of theology. The fine arts were only employed with a view to religion and the glorification of the gods or deified kings. The prescriptions of religion were so multiplied, so constantly repeated, that it was not possible

Between this king and Rameses II there was one king who reigned. But Rameses II it was who built the treasure cities named in Exodus, chapters one and twelve, one of which bore the name of the builder, "Rameses." His reign continued from 1564 to 1497 B.C., a period of sixty-seven years, and to within six years of Israel's exodus from the land of Egypt. It was he who is now known as the Pharaoh of the oppression.

But notwithstanding their hardships and oppressions, the people "multiplied and grew," until at the exodus, instead of the "threescore and fifteen" who entered, there were about three million that departed.

The Meaning of Egypt

The very name of Egypt is a synonym for all that is idolatrous and sinful; for that bondage to the powers of evil from which there is no deliverance for a helpless and enslaved people, except through the power of the Infinite. But that power is ample, and God had given His promise.

"But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, . . . in which time Moses was born. . . . And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. . . . For he supposed his

brethren would have understood how that God by his hand would deliver them: but they understood not." Acts 7: 17-25.

When Moses was forty years old, the time was *nigh*, the 400 years mentioned of God, for 390 years had passed. But Moses' attempt at deliverance, at that time, brought only trouble. So he fled to the land of Midian, where he remained forty years longer. This made 430 years in all, and brought the time of their deliverance 30 years later than it might have been, had all understood the "promise," and the power of God.

But tho the people themselves delayed their own deliverance, yet the mercy of God finally accomplished it, without sword or spear, or the din of battle. He took "one nation from the midst of another nation" in the manner concerning which all are familiar, and which need not be repeated here. But the degradation of that vast host, born and reared in the midst of idolatry and slavery, who could fathom? This was the people whom God saw fit, in fulfilment of His promise, to make the light of the world. How could it be accomplished?

[The next article is "The Sanctuary an Object-Lesson."]

privileged. Peter exclaims, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." We have rich themes for thought and conversation; and if we will dwell upon these themes, our souls will be encouraged and uplifted. Those who are subjects of the grace of God, upon whom the bright beams of the Sun of Righteousness are shining, are to be God's witnesses. Should they hold their peace, the stones would immediately cry out. God will be glorified.

Living Union

If the members of the church are one with Christ, there will be union one with another. The unity of believers will be a living testimony to the world of the power of the Gospel. When there is love one to another, the bright beams of the Sun of Righteousness will be diffused to a world that lies in darkness. Why can we not see from the lessons of Christ, and especially from His prayer for the unity of believers, that Christians must be perfect in unity in order to represent the glory of their Redeemer? If those who believe the truth, would bring the prayer of Christ into their practical life, they would grow up into the full stature of men and women in Christ Jesus. As believers in Christ, we are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

Source of Division

The believer in Christ should understand that dissension and division in the church are brought about through the working of the powers of darkness, in order that those who profess to be the children of God may not present the oneness for which Christ prayed. God's people greatly dishonor His name, and misrepresent His truth, when they manifest a lack of love one for another. As love for God grows cold, they lose the childlike simplicity that knits heart to heart in loving tenderness. Hard-heartedness comes in, and there is a drawing away one from another. Many are saying by their actions, "I care not for the prayer of Christ." They feel under no special obligation to love others as Christ has loved them, and Jesus can do little for these souls, for His words and Spirit are not permitted to enter into the heart.

Many are in darkness, and know not the cause; they are not at peace with God; they are not one with Christ nor in unity with the brethren. They seem to think that they are at liberty to act out the natural feelings of the heart. They testify by their words and actions that they do not desire to be in union with those who do not exactly meet their mind, even tho they are believers. All who entertain evil surmisings, and cherish ill feelings to others, need to be converted. They need to learn to live by every word

The Living Testimony

By Mrs. E. G. White

"Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."



WE are not only to contemplate the glory of Christ, but also to speak of His excellences. Isaiah not only beheld the glory of Christ, but He also spoke of Him. While David mused, the fire burned; then spoke he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only-begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifest upon the cross of Calvary in the death of Christ, that whosoever believeth in Him should not perish, but have everlasting life, and have no words by which to extol the Saviour's glory? We can not become partakers of His love, and give no expression to our reverence and adoration.

As believers behold Christ, they will be led to assemble together, and to speak one to another words that will express their fervent love. They will say, He is "the chiefest among ten thousand," "Yea, He is altogether lovely." "In His temple doth every one speak of His glory." The sweet singer of Israel praised Him upon the harp, singing: "I will speak of the glorious honor of Thy majesty, and of Thy wondrous works.

And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. . . . They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." This will be the character of the conversation of those who are described in the Scriptures as those that "feared the Lord, and that thought upon His name." God is represented as listening to their words and writing them in a book.

The Word of Life

John, the beloved disciple, bore a living testimony, saying: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all."

Surely, those who speak one to another of the goodness of the Lord are highly

that proceedeth out of the mouth of God.

Love for one another is not to be manifested by praise and by flattery of one another, but by true fidelity. The love of Christ will lead us to watch for souls, and if we see one in danger, we will tell him so, plainly and kindly, even at the risk of his displeasure. The religion of Christ is not to be controlled by impulse. We need to pray much and lean wholly upon God. We need to hold the truth with firmness, and in all righteousness and truth; but while we speak the truth with fidelity, we should speak it in love.

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What Do Our Great Men Say?

By J. M. Cole

THE opinions of our learned men are often urged as arguments that the first day of the week is the Sabbath, and many cling to the observance of Sunday, "because," say they, "if there is no evidence in the Bible for it, our great men would surely know it." The God who knows the hearts of all men tells us plainly in His Word that "great men are not always wise" (Job 32:9), "but God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27). Again, it is said to those who have followed the say so of men, "Ye have plowed wickedness, ye have reaped iniquity [sin]; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

Listen to a few of the frank confessions from the lips of those who are themselves Sunday keepers. Dr. William Smith, LL.D., after examining all the texts supposed to have reference to Sunday keeping, says:

"Taken separately, perhaps, or even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purpose afore mentioned was a matter of apostolic INSTITUTION, or even of apostolic PRACTISE."—*Dictionary of the Bible*, article "Lord's Day."

The "Encyclopædia Britannica," after calling attention to the usual Scriptural arguments, says:

"Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day, or even the actual observance of it."—Article "Sabbath."

"Encyclopedia of Religious Knowledge," by B. B. Edwards, article "Sabbath," says:

"There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week."

Rev. Lyman Abbott, in the *Christian Union* of Jan. 19, 1882, plainly states:

"The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament."

Now hear the Rev. Dr. Barnes: "No precept for it [Sunday keeping] is found in the New Testament." Rom. 4:15.

Buck's "Theological Dictionary," page 403, after presenting all the first-day arguments, says:

"These arguments, however, are not satis-

factory to some; and it must be **CONFESSED** that there is no law in the New Testament concerning the first day."

The Protestant Episcopal Church, in "Explanation of Its Catechism," says:

"The day is now changed from the seventh to the first day; . . . but as we meet with **NO SCRIPTURAL DIRECTION** for the change, we may conclude it was done by the authority of the church."

Richard Watson, in his "Theological Dictionary," says:

"Now there is not on record **ANY** divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Dr. Fallows says:

"The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

Binney's "Theological Compend Improved" (Methodist), designed for Bible classes, theological students, and young preachers, admits that "it is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—Page 181.

And again, on page 171 of the same work, it reads:

"Jesus, after His resurrection, changed the Sabbath from the seventh day to the first day of the week; when Jesus gave instructions for this change we are not told, but very likely during the time when He spake to His disciples of things pertaining to His kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did."

Now let another of the D.D.'s hit the mark. Dr. Chas. H. Parkhurst, in the *Christian Union* of Jan. 24, 1886, says on the "Lord's day" of Rev. 1:10:

"The case is a difficult one to state justly. That is one reason that the pulpit has so little to say concerning it, and one reason so much written upon it misses the mark. It is a hard mark to hit. One reason of this is the target is so obscure, and another that so many arrows are flying through the air at all angles that it becomes difficult to gain a clear, sure, and steady aim. It is certainly wise to confess the difficulties. If Christ had Himself made some definite utterance in regard to observing holy time, matters would be simplified. Opportunities occurred frequently when He might have said something very definite, and that was exactly what the people wanted Him to say; but He dealt with the matter only generally. Paul, likewise, handles the question in much the same way. We never hear Paul telling them to observe Sunday, and never discover him sketching any plan for Sunday observance. No one who wants an itemized scheme of Sunday keeping can obtain any such thing either from Paul or the Lord. No one has yet made any careful study of the New Testament if he does not discover clear evidence of intentional indefiniteness."

Alexander Campbell, in a lecture in Bethany College, 1848, quoted in *Proclamation and Reformer*, Cincinnati, says:

"Was the first day of the week set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."

"National Encyclopedia," article "Sabbath," says:

"It has been held by many eminent divines that there is not sufficient evidence in the New Testament for such an institution; that the change of the day from the seventh to the first day of the week is an insuperable difficulty."—Article "Sabbath."

E. A. Waffle, M.A., professor of rhetoric and English literature in Lewisburg University, Lewisburg, Pa., in his book called "The Lord's Day," on page 186 says:

"Up to the time of Christ's death no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles."

On the next page (187) he further states:

"So far as the record shows, they [the apostles] did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."

Rev. E. B. Hatch, pastor of the Baptist Church, Salinas, Cal., in the August number, 1892, of *Pacific Coast Sabbath Union Monthly*, writes:

"The religious observance of the first day of the week is not directly commanded in the New Testament. We frankly concede all the Sabbatarian claims on this point, and the absence of any such command in the New Testament concerning the 'Lord's day' is a stumbling-block to the mere superficial reader."

Rev. John Snyder, in an article in the *St. Louis Globe Democrat* of April 3, 1887, said:

"Every instructed man knows that there is no New Testament authority for the change of the day of rest from the seventh to the first day of the week."

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The Supreme Gift

MAN has no wings, and yet he can soar above the clouds; he is not swift of foot, and yet he can outspeed the fleetest hound or horse; he has but feeble weapons in his organization, and yet he can slay or master all the great beasts; his eye is not so sharp as that of the eagle or the vulture, and yet he can see into the farthest depths of sidereal space; he has only very feeble occult powers of communication with his fellows, and yet he can talk around the world and send his voice across mountains and deserts; his hands are weak things beside a lion's paw or an elephant's trunk, and yet he can move mountains and stay rivers and set bounds to the wildest seas. His dog can out-smell him and out-run him and out-bite him, and yet his dog looks up to him as a god. He has erring reason in place of unerring instinct, and yet he has changed the face of the planet.

Without the specialization of the lower animals—their wonderful adaption to particular ends—their tools, their weapons, their strength, their speed, man yet makes them all his servants. His brain is more than a match for all the special advantages nature has given them. The one gift of reason makes him supreme in the world.—*John Burroughs*.

Yet with that reason unsubmitted to God, unguided by God, man himself becomes a brute.



XVIII. God's Plan for Jerusalem

"And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein. For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her." Zech. 2: 3-5.

WE know that just as long as Jerusalem stood obedient to God she was impregnable. Her walls of stone and mortar were practically no protection at all at any time. As a guard, they stood as a type of the wall of God's presence which held the enemy from devastating. When once the Lord departed from Jerusalem, when, as tradition records, in the temple courts was heard a voice saying, "Let us depart," and the rustling of the wings as the angel watchers left that house desolate, then in a few hours the soldiers of Titus were wreaking the ruin that will never be forgotten while the records of history stand; a million people slain within her walls as recorded by one of her own sons, the temple stones running red with blood, the fire doing its last great work and making the ruin complete of the place which once God had graced with His presence.

God ceased to be a wall of defense round about her. He was no longer a glory in the midst of her, and outside the walls even to this day that rejected people, that forsaken nation, "wail and cry for the calamities that have come upon us;" calamities resulting directly from that awful climax of their crimes when they said as they delivered up the Holy One to be crucified, "His blood be on us, and on our children."

Second Call from Babylon

And even in the time of Zechariah the seeds of apostasy were lying ready to fructify and grow into their baleful harvest. It had been almost twenty years since the first call of God out of Babylon had been given. There were still many of God's people who had not returned to the favored land, and so the Lord gives a second call:

"Ho, ho, flee from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heavens, saith Jehovah. Ho Zion, escape, thou that dwellest with the daughter of Babylon. For thus saith Jehovah of Hosts: After glory hath He sent Me unto the nations which plundered you; for he that toucheth you toucheth the apple of His eye. For, behold, I will shake My hand over them, and they shall be a spoil to those that served them; and ye shall know that Jehovah of Hosts hath sent Me." Zech. 2: 6-9.

This was God's second call out of Babylon. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." As now, so then, and as then, so now, God gives two calls out of Babylon. In Rev. 14: 8 we read the first call, "Fallen, fallen is Babylon;" and again in Rev. 18: 2 it comes the second time with a still mightier cry, "Fallen, fallen is Babylon," and this second time

with the urgent invitation, "Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." So in this vision of Zechariah the second call comes, "Ho, ho, come forth, and flee from the land of the north." "Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

Babylon was soon to feel the judgments of God, and so the voice of the messenger sounds forth to God's people:

"Go ye forth from Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth: say ye, Jehovah hath redeemed His servant Jacob. And they thirsted not when He led them through the deserts; He caused the waters to flow out of the rock for them; He clave the rock also, and the waters gushed out. There is no peace, saith Jehovah, to the wicked." Isa. 48: 20-22.

"Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks." Jer. 50: 8.

"After the glory hath He sent Me unto the nations which spoiled you."

God's People the Glory of Earth

God's people were to be a glory in the earth; a light to shed its genial rays everywhere; a city set on a hill that could not be

The Willing Mind Toward God

"TO RECEIVE what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflictest,
To be what Thou requirest,
And to do what Thou commandest."

hid. This was one of the great considerations of His mercy when He allowed them to be taken captive,—the fact that wherever they went they would carry the healing grace of His truth. Daniel stood as high as any foreigner possibly could stand all the days of his life in the city of Babylon both under the Chaldean and the Medo-Persian rule. He published the name and the glory of God by his exemplary life and by the great trying circumstances that came to him in his loyalty to his heavenly King. Israel went down into Egypt that they might be a means of salvation to countless thousands that knew not the truth. This was the purpose of God in settling them in Jerusalem, in the midst of the nations; and when they allowed themselves to be carried away by the trappings of earthly grandeur He afflicted them by putting them more directly under the control and power of the nations; but His great purpose underlying their existence is the great cause still to be carried out, the great eternal purpose of making them saviours of men, the salt of the earth, the healing for the afflictions of the Gentiles; and yet while He subjected them to the chastisement of these nations for the good of His people and for the salvation of those very nations, He gives the blessed assurance that "he that toucheth you toucheth

the apple of His eye." The most tender, delicate spot in all the human organism is taken as a picture and a type of how tender is the child of God in the infinite love of God.

In His appointed time all those who afflict God's people become spoil, and all know that the Lord of Hosts hath been at work. Zech. 2: 9.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall join themselves to Jehovah in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that Jehovah of Hosts hath sent Me unto thee. And Jehovah shall inherit Judah as His portion in the holy land, and shall yet choose Jerusalem. Be silent, all flesh, before Jehovah; for He is waked up out of His holy habitation." Zech. 2: 10-13.

These scriptures present the great final results of that ideal condition which God's people might have realized in this world had they kept pace with the purposes of God. The Lord would have associated Himself so closely with them as to have been their salvation. Jerusalem would have stood forever a praise in the earth and Israel would have remained God's church till the close of time.

The Final Glory

Altho they failed, the purpose of God shall not fail. In the new earth state Jerusalem shall be inhabited. Towns without walls for the multitude of men shall be her prosperity, and God there will be a wall of fire round about and will be a glory in the midst of her. He will come and dwell in her midst, and many nations shall be joined to the Lord in that day and shall be His people, and then the Lord shall inherit Judah His portion in the holy land and shall choose Jerusalem again. He chose it once, but it failed; but there is a new Jerusalem which He has chosen. Indeed He chose the old merely because it was to be brought up and become the new Jerusalem, but since it failed there is a way out. The prophecy was not given in vain. There is "a city which hath foundations, whose builder and maker is God." The glory of God will lighten it, and the Lamb is the light thereof. The nations shall bring their glory and their honor into it, and the nations of them that are saved shall walk in the light of God's presence forevermore.

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"BETTER the hands that ache from toil than the heart that aches from trouble."

— ★ ★ —

"At the end we may be most thankful for our worst trials."

— ★ —

In the Night

(From "The Glory of the Night")

WERE there no night, we could not read the stars,
The heavens would turn into a blinding glare;
Freedom is best seen through prison-bars,
And rough seas make the heaven passing fair.
We can not measure joys but by their loss;
When blessings fade away, we see them then;
Our richest clusters grow around the cross,
And in the night-time angels sing to men.

Higher Criticism

By Earle Albert Rowell

XIII. Higher Criticism and Interpretation

TO-DAY there is not the crude and violent unbelief of a century ago. Infidelity is just as infidelic, but it is more refined. It has taken on culture and learning. It no longer inhabits mainly the taverns and gambling-hells. Its headquarters are now in the great universities and popular churches, and its propagators are their learned professors and devout divines.

But in neither place is it called infidelity. In the university it is called science and in the church it is called Higher Criticism. It everywhere scorns the coarse unbelief of Paine, while adopting his very arguments, and eschews the vulgarity of Rousseau, while maintaining his conclusions, and clothes itself in the pleasing garb of culture or learning, or the grave habiliments of Christianity.

With an air of advanced learning and a pose of impartial justice the Higher Critics have advanced a new theory of interpretation which has been reduced by Jowett to one precept: "Interpret the Scripture like any other book."—*"Essays and Reviews,"* page 416.

This method of interpretation has been called by Delitzsch the chief "charism" of our age (*American Journal of Theology*, January, 1902), and Ryle calls it the special gift of God to the modern church ("The Canon of the Old Testament," page 14), and Dr. Hall says it may "almost be described as a second advent of the Incarnate Lord" (see his "Universal Elements of the Christian Religion," pages 207-255).

The interpretation of the Old Testament by New Testament writers is marked by their practise of seeing Christ in all parts of the Old Testament. But the interpretation of the Old Testament by Higher Critics is, on the contrary, marked by their practise of excluding Him from it entirely. That I have by no means exaggerated will be evident from the words of the eminent divine who has written the most recent, and from the Higher Critical view-point the most authoritative history of interpretation: "There is no evidence that Jesus saw a predictive element in the Old Testament; no evidence that, in His thought, any Old Testament author had foreseen His historical appearance, the circumstances of His ministry, His death and resurrection."—Gilbert, "History of Interpretation," page 71.

A more astounding statement, or a more complete denial of the truth of the Old Testament, or of the teaching of the New, was never made by the most hard-headed infidel; and yet it emanates from an eminent theologian. What shall the Christian think of this in the teeth of Christ's words in Matt. 24: 15, "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet"? Is there no predictive element recognized here?

What about His quoting Isa. 61: 1, 2 in Luke 4: 17-21, and saying, "To-day hath this scripture been fulfilled in your ears"? And still further, "And beginning from Moses and from ALL the prophets, He interpreted to them in all THE SCRIPTURES THE THINGS CONCERNING HIMSELF." Luke 24: 27. And yet "there is no evidence that, . . . in His thought, any Old Testament author had foreseen His historical appearance"! In view of such utter denial of Christ by avowed believers in Him, we may well ask, Where will this baptized skepticism, this Christianized infidelity, end? and what will be the necessary harvest of such teaching in the church?

Not "Mistakes of Moses," but "Mistakes of Christ"

In order to exalt their own authority and infallibility, the Higher Critics must insist that Christ's methods of interpretation were not only faulty but mistaken. "Of what in modern times is regarded as the technical qualification for scientific exegesis, He had, of course, no more than the generation to which He belonged."—*Id.*, page 72. Could anything be more blasphemous than the condescending fatuity of such a statement? Christ's interpretation of the Old Testament is sneered at as blinded by Jewish prejudice, and He Himself actually held up to ridicule because He was not a Higher Critic, or in other words, an infidel!

Higher Critics defend their action thus: "Many people are alarmed, as if, when we begin to remove the dirt from an old master, we were going to destroy the glorious picture itself. But we remove the dirt which has become encrusted, that the picture may be more clearly seen and better appreciated than before."—Joseph Wood, "The Bible," page 12. The reader has in these articles had ample evidence that what the Higher Critics study the Bible for is to find dirt, and that where they can not see any they imagine it and then engage in herculean and learned efforts to remove this imaginary dirt.

What should we think of the student of art who brought a microscope with him into an art gallery, and when he saw what looked like a fly-speck off in the corner of a picture, immediately lost himself in examination of that fly-speck, and then left the gallery without having even noticed the picture itself, but discoursed learnedly and wrote weighty tomes upon the fly-speck in the corner? One who is not willing to squander most of his time in erudite investigation of supposed fly-specks, but prefers to devote it to the study and investigation of the majesties, splendors, and unrivaled beauties of the Bible, is called not only "unscholarly and behind the times," but one minister asserted that one who in simple faith believes the Bible is "a brainless idiot." Yet no one believed the Bible more implicitly than his own Creator and Saviour. Such are the fruits of Higher Criticism.

It is their principles of interpretation that

leads the Higher Critics so far astray. One of their primary principles of interpretation, tacitly used or openly avowed, is this: Given a scripture which admits of two meanings, one making sense and the other nonsense, choose the latter meaning as the only one admissible, criticize according to Higher Criticism, and eliminate from the Bible, as evidence of the ignorance of the writer, and proof that the Bible is "full of errors, imperfections, contradictions, prejudices, passions, . . . that it had its birth in the mind of man."—Balmforth, "The Bible from the Standpoint of Higher Criticism," volume 2, page 263.

Wisdom of Man

Another principle is this: If two writers record the same event in the same or practically the same language, why then they both borrowed their ideas from some common source, and are not to be relied upon, because we know not how trustworthy that common source is. On the other hand, if two writers see the same event from different but equally true angles, as Paul and James, or Matthew and John, why then one or the other must be wrong, usually both, and the Higher Critic constructs a theory which alone can be right. Also, if a certain event is recorded by only one writer it is not to be credited, because it is unsupported by other testimony! But that is by no means all, for if a writer is silent concerning certain events that the Higher Critics think he ought to have written about, why then he is ignorant of it and is held up to ridicule because of this ignorance! For instance, the fact that Christ did not in specific terms denounce the sin of slavery is adduced by these learned divines as proof that He did not believe or know it is a sin!! This nightmare system of interpretation is the boasted product of Higher Criticism, and there is hardly a denomination in Christendom that is not honeycombed with its emasculated Christianity, and in imminent danger of being deluded to its destruction by this mirage of destructive Criticism.

Hasty doubters, whether ecclesiastical fanatics, blank atheists, mechanical fatalists, despairing pessimists, or Higher Critics, all make the Bible a patchwork interpreted by a scissors exegesis, which measures religious emotion by a foot rule, and in their fluent and flippant strictures they leave the Christian with nothing upon which to found his faith but the empty covers of the destroyed Bible.

Thus we see the baneful effects of the perverted ingenuity by which Higher Criticism attempts to escape from a difficulty by resorting to a preposterous absurdity. When Higher Critics are compelled by the force of evidence, as has often been the case by discoveries on the ancient monuments, to abandon their arguments, they merely hold the more tenaciously, and assert the more boldly, their disproved conclusions.

This is no trivial matter for the Christian. It strikes at the very foundations of his faith. For if Higher Critics' methods of interpretation are true, then every inspired writer is on one pretext or another discredited as ignorant, or denounced as mali-

ciously deceiving, and faith in the Bible is absurd, and faith in Christ impossible, for we would have no means of knowing Him.

Seeing where these principles lead us, we need no other proof that they are not only false, but the baseless figment of a chimerical imagination. And we are led back to the consideration of the fact that the only safe, the only true method of interpretation is that employed by our divine Lord and Master: "*Beginning from Moses and from all the prophets, He INTERPRETED to them in all the Scriptures the things concerning Himself.*" Luke 24: 27, A.R.V.

If we follow this divine principle of interpretation, begin at Moses—that is, at Genesis—and interpret "in all the Scriptures" the things concerning Christ, this Higher Critical product will be seen to be but the spawn from the stagnant cesspool of eighteenth century infidelity.

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Hard Work and Great Men

WHEN we read the lives of distinguished men in any department, we find them almost always celebrated for the amount of labor they could perform. Demosthenes, Julius Caesar, Henry the Fourth of France, Francis Bacon, Sir Isaac Newton, Franklin, Washington, Napoleon—different as they were in their intellectual and moral qualities—were all renowned as hard workers. We read how many days they could support the fatigues of a march; how early they rose; how late they watched; how many hours they spent in the field, in the cabinet, in the court; how many secretaries they kept employed; in short, how hard they worked.—*Great Thoughts.*

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Key to the Bible

Let me suppose a person to have a curious cabinet, which is opened at his pleasure, and not exposed to common view. He invites all to come and see it, and offers to show it to any one who asks him. It is hid, because he keeps the key; but none can complain, because he is ready to open it whenever he is desired.

Some, perhaps, disdain the offer, and say, "Why is it locked at all?" Some think it is not worth seeing, or amuse themselves with guessing at the contents. But those who are simply desirous for themselves, leave others disputing, go according to appointment, and are gratified. These have reason to be thankful for the favor, and the others have no just cause to find fault.

Thus the riches of divine grace may be compared to a richly furnished cabinet to which "Christ is the door."

The Word of God likewise is a cabinet generally locked up, but the key of prayer will open it. The Lord invites all, but He keeps the dispensation in His own hand. They can not see these things, except He shows them; but then He refuses none that sincerely ask Him. The wise men of the world can go no further than the outside of this cabinet; they may amuse themselves and surprise others with their ingenious guesses at what is within; but a child that has seen it opened can give us satisfaction, without studying or guessing at all.

If men will presume to aim at the knowledge of God, without the knowledge of Christ, who is the way and the door; if they have

such a high opinion of their own wisdom and penetration as to suppose they can understand the Scriptures without the assistance of His Spirit; or if their worldly wisdom teaches them that those things are not worth their inquiring, what wonder is it that they should continue to be hid from their eyes? — *Newton.*

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Reasons for Believing the Bible

A good old Highlander gave Claudius Buchanan the following reason for believing the Bible to be from God: "I know nothing about what the learned men call the external evidences of revelation; but I will tell you why I believe it to be from God: I have a most depraved and sinful nature; and, do what I will, I find I can not make myself

holy. My friends can not do it for me, nor do I think all the angels in heaven could. One thing alone does it—the reading and believing what I read in that blessed Book; that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that Book to be the only thing in creation that produces and increases holiness, I conclude that it is from God, and that He is the Author of it."

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Let those who imagine that a nation can be made Christian by incorporating the letter of a Christian creed into its constitution, remember the lessons of history. The worst despotisms that have ever cursed the world, were administered in the name of God.—*N. Y. Tribune.*

Our Bible Reading

The Sabbath

(Quotations are from the American Revised Version)

1. What is the origin of the institution of the Sabbath?

"And the heavens and the earth were finished, and all the host of them. And on **THE SEVENTH DAY** God finished His work which He had made; and He **RESTED ON THE SEVENTH DAY** from all His work which He had made." Gen. 2: 1, 2.

2. In what three steps did God institute the Sabbath?

(a) "He **RESTED** on the **SEVENTH DAY** from all His work."

(b) "God **BLESSED** the **SEVENTH DAY**."

(c) "And **HALLOWED IT**." Gen. 2: 2, 3.

NOTE.—Thus specifically the record declares the institution of the Sabbath. We hear much nowadays of man's reasoning out the necessity of the Sabbath in man's needs, but the Lord did not leave it to the imagination or reason of man to find out that he needed a Sabbath. He who created man knew man's need, and in the very beginning established the Sabbath by resting, blessing the day, and hallowing it, or setting it apart. Resting upon the day made it God's rest-day; blessing the day placed within it potencies of good for man; hallowing it set it apart to the service of God, separating it from the ordinary days of the week. When God would thus mark the Sabbath in the beginning, it would be highly reasonable to suppose that if any change should take place or any new day should be instituted we would have the same clear, explicit, public record of the act.

3. Why did God thus make the Sabbath?

"**BECAUSE** that in it He **RESTED** from all His work which God had created and made." Gen. 2: 3.

"He hath made His **WONDERFUL WORKS** to be **REMEMBERED**." Ps. 111: 4.

4. In the great law of the Decalogue how did God guard the Sabbath?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for **IN SIX DAYS JEHOVAH MADE HEAVEN AND EARTH, the sea, and all that in them is, and RESTED THE SEVENTH DAY**: wherefore Jehovah **BLESSED the SABBATH DAY, and HALLOWED IT**." Ex. 20: 8-11.

5. What shows that the Sabbath was at this time no new institution?

"**REMEMBER THE SABBATH DAY.**"

"For in six days Jehovah made heaven and earth . . . and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Cf. Gen. 2: 2, 3.

6. What is there in the Sabbath law which shows that it is not man who hallows the Sabbath?

"Remember the Sabbath day, to **KEEP it HOLY**."

NOTE.—God has already hallowed the Sabbath. He asks that man shall keep holy that which He has made holy.

7. Of whom, then, did the Sabbath become a sign to God's children?

"Hallow My Sabbaths; and they shall be a **SIGN** between Me and you, that ye may know that **I AM JEHOVAH YOUR GOD**." Eze. 20: 20.

8. Of what is the Sabbath a sign to the truly converted man?

"Moreover also I gave them My Sabbaths, to be a **SIGN** between Me and them, that they might know that I am Jehovah that **SANCTIFIETH** them." Eze. 20: 12.

9. For whom was the Sabbath made?

"The **SABBATH** was made for **MAN**." Mark 2: 27.

10. What do the Scriptures say of that law of which the Sabbath precept is a part?

"The works of His hands are truth and justice; **ALL HIS PRECEPTS ARE SURE**. They are **ESTABLISHED FOREVER AND EVER**; they are done in truth and uprightness." Ps. 111: 7, 8.

"It is easier for heaven and earth to pass away, than for one tittle of the law to fall." Luke 16: 17.

NOTE.—Rotherham renders the last text: "But it is easier for heaven and earth to pass away, than that of the law one little point should fail."

This little reading is but a very small part of the testimony which might be given on the great subject of the Sabbath, but it proves this: First, that it was instituted in the very beginning when man was created, and therefore was made not for any particular race or nation of mankind, but for the whole race; secondly, that it was instituted by three specific acts or steps on the part of the Creator; thirdly, that it is emphasized by God's holy and universal Decalogue, being placed right in the very center of that great document; and fourthly, our Lord Jesus Christ places His emphatic endorsement upon the law, and declares with the psalmist for its everlasting, unchanging continuance.



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The Interpretation of Prophecy

THERE are certain principles which should ever be kept in mind in the exposition, explanation, explication, or unfoldment of prophecy. Ignoring these and men are bound to make mistakes. Following them in the devoted spirit of humble discipleship and one can not go far astray. This does not mean that he shall see everything at once or perhaps ever, but when he does not he will be willing to wait God's time.

We will not attempt to consider all the principles involved, but will briefly consider some of the more important.

1. The exposition of the prophecy must agree with other scriptures. This is clearly indicated in the following: "Knowing this first, that no prophecy of Scripture is of private [margin, "special"] interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1:20, 21.

This text does not mean as Roman Catholics teach, that no one man can of himself learn what the Scriptures teach, but that he must learn it from some authoritative church. The nature of the interpretation is in question, not the person who explains it.

This is the thought: Neither individual nor church has the right or authority to put a special or private interpretation upon any one prophecy apart from others. If each prophetic book of the Bible had been given by some man, if it were simply his opinion or the expression of knowledge that he had gained, private or special interpretation would be permissible. Each prophecy would be independent of all other prophecies, Daniel of Revelation, Revelation of Zechariah, all of Ezekiel, etc. But this God prohibits. All were given not by men but by the Holy Spirit through men. The one Spirit moved all the men, revealing through one certain things, through another some of those same things and others as well, and so on, that each and all might aid in the understanding of all. Daniel is not to be interpreted apart from Jeremiah or Paul or Ezekiel. The Spirit of God, for instance, in Eze. 4:6 has given us the inspired rule for the interpretation of the great prophetic periods of Daniel and John, "Each day for a year." And this is perfectly consistent; when a short-lived beast is used to symbolize a long existing empire, it is only consistent that a short period of time should be taken to represent a longer period.

2. Prophecy should be consistent with itself. When a certain term is used by the Spirit in prophecy to mean a certain thing, it ought still to bear that meaning, unless the prophecy itself indicates otherwise. For example, when the symbol of a "dragon" is used in a prophecy, as it is in Revelation 12,

and the meaning of that symbol is clearly defined, as it is in verse 9, it is utterly inconsistent to say that the dragon in one place means the devil and nothing else, and in another place in the same prophecy means another power. Of course, the devil has his agents, and to his agents might the term apply, but only as his agents.

In Revelation 16 we have a prophecy of the seven last plagues in which is filled up, or completed, the wrath of God. It is not reasonable to say that some of these plagues are fulfilled by divine power, while one or more of the others are of an altogether different fulfillment. To so discriminate in nature and time where God has not discriminated is private interpretation. We have no authority to interject special interpretation into any prophecy. We may not see its outcome if we follow right principles; if not we can wait; for—

"God is His own interpreter,
And He will make it plain."

3. The object of prophecy must be kept in mind. That object includes the progressive steps in the fulfillment of God's promise of the Seed of the woman, the triumph of eternal right, the progress, trials, persecutions, and triumphs of God's people, the everlasting kingdom of the Messiah. It is the light of God's children in and through the darkness of this world to the Homeland. Everything else is made to bend to these objects. Years, centuries, ages before, God has predicted these things. "When the fulness of time" comes for their fulfillment, God in His providence causes them to be written in the fulfilling events. Thus He ever gives to His children a twofold witness of His Deity and His love and care.

4. Within the scope of the prophetic field come those powers, nations, dynasties, kingdoms, empires, peoples, that have to do with the progress or retarding of God's work in the earth, or who by their laws or rule affect the people of God. For this reason some great nations are not specifically mentioned, while some inferior powers are repeatedly referred to. We must not demand that a certain prominent power must have place in the prophecy, because to us or to the world it seems important, or has ambition to do great things. It may be of very little importance in God's great overlook of empire. China is one of the greatest and oldest of civilizations, and includes within her bounds a fourth of the world's population; yet is she but once named specifically, and then to declare that saved ones will come forth from her darkness. God does not give prophecy to satisfy human curiosity or to fulfil human expectations.

5. Not the time when the prophecy is given should be studied alone. Paramount to this is the time for which it is given. And this is almost always for "the last days." Just as the devil will bring all his deceptions of the ages to bear upon the children of men in the last great struggle, so God will focus upon that time the concentrated light of all the prophecies of the past. Even so it was in a measure when our Lord first came. It will be the word of

prophecy made doubly sure in connection with His second coming.

In the light of this principle can we best understand the declaration of the angel in Rev. 14:7, "The hour of His judgment is come," not in John's day, but when other prophecies show that the judgment is pending.

So also the "is" of Rev. 17:10, "Five are fallen, the one is, the other is not yet come," does not apply to the time when the vision was given, but to the time when that part will be specifically fulfilled—the last days. This is emphatically true of some of Daniel's prophecies. See Dan. 2:28; 8:19; 10:14; 12:4, 9. We could not therefore hope for the full understanding of these great predictions till the prophecy was fulfilled "in the time of the end," in "the latter days."

Regard for these principles will greatly help in the understanding of the prophetic Word. With this must be a prayerful heart and a paramount desire that we may know God's will in order to do it. Upon such is pronounced God's blessing. Rev. 1:3.

— ★ —

The fire service of Canton, Ohio, refuses to receive men who smoke cigarets. Chief R. O. Mesnar declares such persons lack "physical stamina and nerve."



Schedule for Week Ending August 20, 1910

Sunday,	August 14	Ezekiel 42-44
Monday,	" 15	" 45-48
Tuesday,	" 16	Daniel 1, 2
Wednesday,	" 17	" 3, 4
Thursday,	" 18	" 5-7
Friday,	" 19	" 8, 9
Sabbath,	" 20	" 10-12

— ★ —

THE first part of the week closes Ezekiel's prophecy of the unbuilt sanctuary, which can never be built and fill the place which God designed it should when He described it through the prophet. For that instruction provided not only for the sanctuary, but for the old sanctuary service, including sacrifices. But there can be no more any sacrifice without making void the sacrifice which Christ our Lord offered.

— ★ —

THE remainder of the week is given to a reading of Daniel; a wonderful book for the last days, revealing now as it did then the God who is interested in all the affairs of men as well as nations. In the first chapter He reveals Himself as the One able to teach and instruct above all the schools of the world; in the second chapter, the One able to reveal; the third, to deliver; the fourth, to rule. Chapter six presents another deliverance. Both this chapter and chapter three contain great religious liberty lessons applicable in all ages.

— ★ —

CHAPTER seven is a prophecy of the nations as God looks upon them in a religious way, enemies to His Gospel; and so also chapters eight and nine. In chapter seven and onward are great prophetic periods in which days stand for years, and which reveal great events in connection with God's work. The four great lines of prophecy cover the same ground, bring before us the same powers, and bring us to the same end, the second coming of our Lord and the everlasting kingdom. Daniel was one of the captives in Babylon, as set forth in the first chapter. In him was the fulfillment of the prophecy to Hezekiah that some of that king's seed should be eunuchs in the palace of Babylon. He prophesied from about 603 to 524. It was Babylon where in all probability the 119th Psalm was written by him.



THE OUTLOOK

"Watchman,
what of
the night?"

Roman Catholicism and the Reformation

Just recently an encyclical letter by Pope Pius X recalled again the battles of the Reformation and the attitude of the Papacy toward that movement and the Reformers. It was objected to by certain Protestant members of the German Reichstag. Concerning that the "Western Watchman," in its issue of July 7, says:

"She [the Roman Catholic Church] has never changed her opinion of the Reformers. She said four hundred years ago that they were bad, unprincipled, and immoral men; she proscribed their lives as vicious and their doctrines as of hell. She denounced Luther and his partners in heresy as the corrupt disseminators of a corrupt doctrine, and the methods they employed to overthrow the Catholic religion as blasphemous and satanic. She said so four hundred years ago; she has not changed her opinion since. The late encyclical was a mild reaffirmation of the encyclicals of all the popes since the Council of Trent.

"Many years ago we stated that the greatest iconoclasm in history would be the demolition of all the statues raised to the heroes of Protestantism and their consignment to the dump heap of history; and we declared that the event was nearer than people suspected.

No one now regards Cranmer and Ridley and the other English Reformers as anything but blasphemous scoundrels, for whom hanging and burning were too good.

"Protestants need not expect that the judgments of Catholics upon Reformers and their work are going to undergo any mitigation. Time has only added confirmation and irrefutability to the original estimates. The process of religious peace will be on the lines of truth and loyalty to the church's heroic past. . . . The promoters of heresy are children of perdition. She has always maintained this as a theory: she is prepared to demonstrate its truth in the lies of her detractors. It has taken a long time; but the original Protestant sin has found its authors out. Get ready the ropes; the bloated authors of the Reformation will soon be toppled from their place of pride and cast in the dunghill of the world's scorn."

It is well to know how Catholics look upon Protestants and Protestantism, and here we have it from one of their ablest exponents and defenders.

It Makes a Difference

From London "Present Truth"

THE Roman Catholic Church in England has been rejoicing in a three-fold triumph, the sixtieth anniversary of the restoration of Roman bishoprics in this country, the consecration of Westminster Cathedral, and the bill brought in by Mr. Asquith for altering the Royal Declaration so as to remove the expressions that are offensive to Roman Catholics. Her orators make use of this opportunity to glorify the principles of religious liberty which have permitted her to regain so much in this country, and which will, she hopes, enable her to regain far more. Dr. Barry, at the dedication of the cathedral, spoke as follows:

"Men can not be made Christian by acts of Parliament, or driven at the point of the bayonet

to worship God in the persecutor's temple. He that created conscience in us created it free, sovereign over the whole man, never to be coerced or coercible. There was a time when the civil powers tuned pulpits and dictated articles of belief. That tyranny is overpast. It did all it could, and failed. Surely Catholics, in winning liberty of conscience for themselves, have learned and taught the lesson that a church can be founded only on God's grace and man's free-will. The beauty of holiness, which our new Zion incarnates, is persuasive beyond all words, and how much more potent than the grim rhetoric of racks and thumb-screws, fires and scaffolds, which may tear the flesh but can not convince the heart."

Yet while the representatives of Rome thus extol religious liberty where they hope to profit by it, they hold very different language in countries where they are supreme. And only a few days ago the "Catholic Times" was boasting that "Rome never changes." No. Rome strongly objects to pulpits being tuned by civil powers, but she thinks it perfectly

have a Scotch church and they do not believe in prohibiting one who is a member of the church by law established in Scotland. The High Church, or Anglicans, who perform mass and invoke the Virgin Mary, who are practically Catholics, object fiercely to the introduction of the word "Protestant;" and the Non-Conformists, of whom there are one hundred fifteen in the House of Commons, oppose the new declaration as a new test act, excluding forever all Non-Conformists from royal succession, so Mr. Stead tells us, and there is a "pretty kettle of fish" over it.

It would seem that the word "Protestant" should be sufficient, if they must have any religious declaration in the oath at all. Why say, "By law established in England"? What would be infinitely better would be entire disestablishment of any church, and to exclude from the king's oath and the oath of members of Parliament all religion. Let the declaration be that there shall be no religious legislation in England whatsoever; no church of England established by law, whether Catholic or Protestant; but that all stand equal before the law. This would be consistent, harmonious, absolutely just. But this seems to be altogether too good to hope for. We certainly see no call for the present form of the oath. We do not believe in the Catholic religion in any way, but we do not see any particular virtue in insulting those who do believe in it. We believe that Protestants themselves would gain by the change.

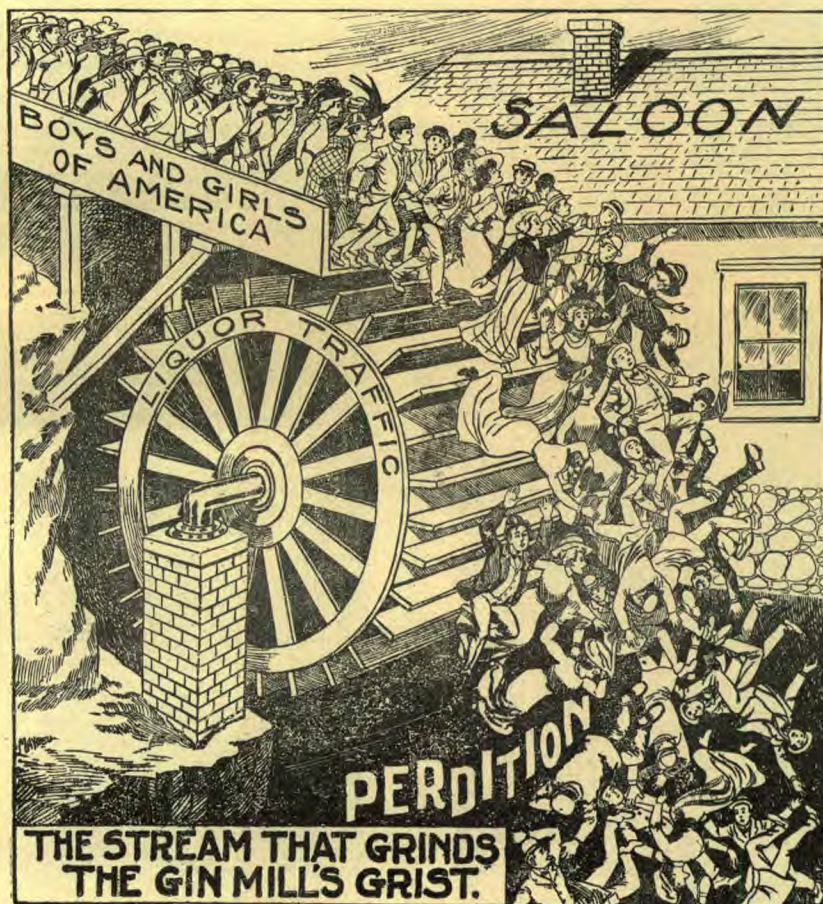
Memphis stands at the head of American cities in the proportion of Protestant communicants—84.4 per cent; Toledo and Washington next with a proportion of respectively 70 and 66.9 per cent. The following cities stand ahead in proportion of Catholic communicants: Fall River, with 86.5 per cent; San Francisco, 81.1 per cent; and New Orleans, 79.7 per cent.

The primary election, July 23, in Nebraska, makes absolutely certain the defeat of Bryan's proposal of local option in that state, according to newspaper reports. Good measures have been again and again defeated in the world's history, and this is not the first time that Mr. Bryan has been defeated while pleading for principle.

In a sermon before the Michigan Lutheran Synod at the Emmanuel Church, Detroit, Rev. H. Speckhardt, speaking of Jonah and the sea-monster, said: "Those who reject this miracle must reject all the miracles. . . . Lutherans must accept the book of Jonah as a Bible truth, verbally inspired by the Holy Spirit." True.

The Fidelity Company of Louisville, Ky., lost \$1,340,000 by theft through its assistant secretary, August Ropke. The amount equals the surplus fund of the bank, and is the largest bank theft in history. Ropke began his peculations about nine years ago.

One hundred and ninety-two Americans are present at the fifth International Congress of Free Religions which convenes at Berlin during the first part of August.



proper that the church should tune those civil powers and make of them an instrument for enforcing her dogmas upon the people. Her views of religious liberty depend upon whether she is in the majority or the minority.

The British Coronation Oath

THE king's oath of England is still troubling both king and people. There is strong protest on the part of many in England against any change in the Protestant oath. A bill before Parliament provides for a change, and in the place of the language used as stated last week in the SIGNS it is proposed to substitute the simple declaration:

"I — do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church as by law established in England, and I will, according to the true intent of the enactments which are intended to secure the Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my power according to law."

This is objected to by the Scotch because they

In speaking of the pressure of the ecclesiastical element upon the recent policies of the Spanish Government, Prime Minister Canalejas declared that in so doing "the religious element is invading a domain with which it has no concern." He speaks truly.

English statesmen think there is much splendor in the proposition of the New York American that all members of all parliaments in the world should meet in New York in 1913, yet also think it would fail to accomplish anything substantial.

A Eucharistic Congress will meet in Montreal, September 6 to 11, the first to be held in America. It is estimated that 200,000 will be in attendance, including European princes, archbishops, and bishops, and American prelates.

A seminary for the training of missionaries for the Moslem world has been established at Potsdam, Germany. Of all missionaries, those working in Mohammedan fields have the hardest task. They need special training.

The National Educational Association will meet in San Francisco at its next session, as will also the International Sunday-school Association. Together these conventions will bring about 65,000 people to the city.

Great Britain's budget estimates for the coming year are for revenues, £199,791,000; expenses, £198,930,000. Put in round numbers in dollars these sums would be \$998,955,000 and \$994,650,000.

It has been found that fifty tons of flaky armor are in the plates of the North Dakota and the Utah. A conference of experts recently sat at Washington to fix the responsibility and cost of replacing.

The wireless "S. O. S." call brought help to the burning coast liner Momus. The vessel had 185 persons aboard, and there would have been great loss of life had not another vessel come to the rescue.

July 21 Estrada's forces inflicted a defeat upon the government army in Comolpa, Nicaragua. The former captured great quantities of arms and 300 mules. The loss of life will amount to 500.

One good woman, who lost her mother, her son, and her baby child but a few days apart, said she was trying to wear the clouds inside out, so that the people about her might see the silver lining.

The gaekwar of Baroda, India, has asked an American, Dr. W. A. Borden, to take charge of the libraries of Baroda, and of the translation of Western classics into Hindustani.

Improvements involving the sum of \$400,000,000 are being made on the Russian Trans-Siberian Railroad. The reconstructions will be completed in 1915.

A New York train was held up by five bandits July 23. Four have escaped the police. About \$500 was taken before the robbers were frightened away.

The census enumerators in Passaic, N. J., found 350 persons living in one house in that city. Forty-five men are said to occupy three rooms.

The United States consumed over a billion pounds of coffee in 1909. And what good did it do?

During the past year there were 52,407 matriculated students in German universities.

Missionaries affirm that even the largest bookstores in Mexico do not sell Bibles.

The allowance of George V of England has been increased by \$65,000.

Russian and Japanese Treaty.—The treaty between Russia and Japan which was thought to be such a menace to the United States and perhaps other powers, is not so considered when the full text has come to hand. Article 1 treats of commerce between the two nations and cooperation in railway transportation. Article 2 engages to main-

(Continued on page 15, col. 2)

BOOK NOTICES

"The Crime of the Kongo." By A. Conan Doyle. Cloth. Price not given. Doubleday, Page & Company, New York.

There has been very much said on the Kongo and its crimes. Roman Catholics have charged that the awful stories of King Leopold's work among the natives have been engendered by Protestant prejudice and opposition; others have declared that it was a baseless scandal fostered by rival rubber firms, of whom some are Americans. Still others have contended that in the Kongo has been wrought by King Leopold and his followers the greatest crime in human annals; and Sir Arthur Conan Doyle is of the latter opinion.

He calls forth the witnesses of this crime, and points out the fact that they are of all nations, that there is no possibility of error concerning facts. There are honorable British consuls who testify as to the detail of fact and date; there are French officers who do the same; missionaries of many races; the "eloquent action of the Italian Government," which refused to allow Italian officers to be employed any longer in such hangman's work; the report of the Belgian commission; and the incorruptible evidence of the kodak. He declares that some at least who have apologized for the atrocities committed there have been paid for it in Kongo gold, and he as an Englishman is looking toward America to see if moral support can not be obtained here to remedy the awful difficulty. There are many who have only shadowy ideas of what the Kongo troubles mean. In this little work the author has set forth the entire question, How the Kongo Free State Came to Be Founded, Its Development, The Working and Fruits of the System, Voices from the Darkness, Various Reports, Catholic Testimony as to the Kongo, and The Evidence up to Date. The profits from the book will go entirely into a fund for further investigations and relief of conditions there.

"Medical Men in the Time of Christ." By Robert N. Willson, M.D. Neatly bound in cloth, with half-tone illustrations. Price \$1.00. Sunday School Times Co., Philadelphia, Pa.

Dr. Willson points out that sometime in the past sin entered among the race of men, and disease entered the stage astride of sin; that reestablishment of health by medicaments has therefore succeeded never, and never will be successful in the hands of him who depends solely upon human agencies for the world's cure. Dr. Willson first gives a review of medical history. He then considers the lay condition surrounding medical men before and in the time of Christ; the Æsculapian temples of health, from Æsculapius, a partly mythical and partly historical character whose name is well known in the annals of medicine. Luke the physician is given a chapter, and the closing division of the book is "The Master Physician." It is worth while to find a physician who so clearly and emphatically believes in Christ Jesus the Healer. He declares: "No human influence nor training has before or since developed the naturalness, the directness, nor the simplicity of His method. In none is embodied the principle of His healing power. From Jehovah the Healer, Counselor, and Father of the fugitive band from Egypt came the all-wisdom and power that affected each cure." It is certainly a little book full of information and helpfulness; tho one may not always agree with the doctor.

"The Religio-Medical Masquerade." Cloth. Price \$1.00 net; \$1.08 by mail. A complete exposure of Christian Science by Frederick W. Peabody, LL.D., of the Boston bar. The Hancock Press, Boston, Mass.

Among the blows which Christian Science has been receiving of late, none have been struck with any stronger spirit behind them than those by Judge Peabody in this book which lies before us. He declares that he has placed more study upon it and its inner workings, with better opportunities to learn its inner workings through his legal connection with it, than any other individual in the United States, and he writes the book because he believes that he ought to write it.

Mr. Peabody has been engaged in several lawsuits in which Christian Science has been involved. He was one of the attorneys for Mrs. Eddy's son, George W. Glover, in the prosecution in the courts of New Hampshire for the appointment of a receiver of Mrs. Eddy's estate. The chapter headings are: The Sacrifice of Children, The Detached Heart, Pretended Equality with Jesus, The Faked

"Revelation," The Fiction of God's Authorship, A Sham "Religion," A Bogus Healing System, Immeasurable Greed, The Eddy Autocracy, The "String" on the Gifts, The Eddy Ban on Marriage, Christian Science Witchcraft. Tremendous denunciations are the very titles themselves. Yet Judge Peabody declares in his introduction: "I challenge Mrs. Eddy and the whole Christian Science combination to dare to prosecute me for libel, and I affirm and shall continue to affirm that their omission so to do is an acknowledgment of the truth of every statement I make. She knows I am telling nothing but the truth, and that the whole truth to be brought out upon a judicial investigation would be more damning than the truth as I have presented it. The whole truth can not be told outside of a judicial tribunal." As to whether these charges are proved truth we must refer the reader to the book.

"I Choose." By Gertrude Capen Whitney. Neatly bound, with illuminated cover and back. Price \$1.00. Sherman, French & Company, Boston, Mass.

The aim of the little book is to show that environment and surroundings are different. Let our surroundings be what they will, we make our environment by our own choice. A sketch is given of a family and the blessings of rejuvenation under better education. It has some excellent, helpful suggestions in the making of better homes. It presents these pictures in the extreme, and it leaves out, it seems to us, one of the most necessary of all things in the building of character—simple faith in Christ Jesus.

"The Excursions of a Book-Lover." By Frederic Rowland Marvin. Cloth, 331 pages. Price \$1.50. Sherman, French & Company, Boston, Mass.

A collection of essays on literary themes, filled with numerous bookish reminiscences. Among other things, Dr. Marvin calls bad books a national evil—if two thirds of American journals were destroyed, we would have "purer morals and stronger minds." Many stories involve religious works, and often theology is interwoven, some good, some bad. It is unfortunate that none of the "excursions" reach into the Bible,—the most fascinating of all books.

"Yet Speaketh He." By Gertrude Capen Whitney. Price 80 cents. Sherman, French and Company, Boston.

A sweet little story, well told, in which a consumptive boy is inspired by a noble deed of a young man who gave his life to save the boy's little sister. Passing the life on in work for others, in repairing the broken, in bringing healing to the sick, in helping the helpless, in making deserts bloom, in binding up the bruised, became the boy's life-work. In blessing others he was blessed, and in his life the noble deed of the young man bore fruit.

"Food and Cookery," its relation to health, lessons in practical work. Compiled by H. S. Anderson. College Press Print, Loma Linda, Cal.

The object of the little book is to set forth the values of various kinds of foods, their constituent elements, the best food values, how this food should be cooked, proper combinations, etc., etc. A large number of recipes are given, showing how to prepare the best foods in the best way. It is a neatly printed and helpful pamphlet to every housewife, in fact every one who eats. Can be obtained by addressing the publisher.

"Religious Progress in America; Progress and Achievements of 100 Years," by Samuel Nathan Church, is an address delivered before the Centennial Convention of the Christian Church at Carnegie Music Hall, Pittsburg, Pa., Oct. 16, 1909. It really shows the progress which has been made by the Christian denomination since Thomas Campbell, Alexander Campbell, and others who founded the church. Mr. Church takes rather broader views than do some of that denomination in stating that there is practically no vital or substantial thing in which that denomination differs from the Methodist, the Congregational, the Baptist, the Presbyterian, the Episcopalian. He emphatically says, "There is not one vital or substantial difference." He takes this as evidence that a practical Christian union has already arrived. He believes that there is far greater progress before us; and yet it seems to us that he has missed the very secret of true unity, and that is absolute loyalty to the Word of God.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttie

Chapter XXIII.—Mary Magdalene

IN BETHANY, at the home of Lazarus and his sisters, there was great rejoicing. Already they had formed not only the acquaintance, but the deep friendship, of the Man of Nazareth.

Altho Bethany was a small hamlet, still it was so near Jerusalem as to be almost a suburb. And perhaps it was this fact, the happy family modestly declared to one another, no less than on account of the sincere friendship which had been formed between them, that had induced the Master to make Bethany, and particularly their humble but hospitable home, His frequent resting-place when in that vicinity.

This blessed intimacy had already continued for some time; and the only drop of grief which their cup contained since the peaceful death of their honored parents, had been the malignant and terrible insanity of their beautiful and dearly loved sister.

Since the morning when she had been carried by Simon, her betrothed, and the soldier Emil, and laid at the door of their cousin Adah, of Bethabara, her malady had continually intensified.

But now she has been made whole by the great Physician, and has returned to her home, a new light in her beautiful eyes, and an inexpressible gratitude and happiness in her heart, while Martha, unable to express the joy of her soul in spoken words, seizes her pen, and writes a letter to her cousin Adah, who has but lately removed from Bethabara to the city of Nain, and despatched it by our old friend Matthias.

This young man, Matthias, whom we last knew as one of the servants of Machbor of Jericho, had already left the employ of his master, that he might be free to follow the Nazarene,—since the imprisonment of the Baptist,—and minister to His needs. His was the unselfish love of a faithful friend, and his devotion that of a sincere and loyal heart. Others, even of those disciples more closely associated with the Master, might talk, as already they often did, of the glory of their Master's kingdom, which they supposed was soon to be set up at Jerusalem, and of the positions of honor which each would occupy. It was enough for Matthias to be near Him, to behold His face, to listen to His words, and to realize that the Messiah of Jacob had at last come to redeem Israel.

Just how this would be accomplished, he knew not, nor desired to know. His was the unquestioning faith of his grandfather Eliab, who perished at the hand of the soldiers of Herod. He only knew that the words of the prophets had their complete fulfillment in Jesus of Nazareth, and that the days were accomplished. It was the one wish of Matthias that his life, which had been so miraculously spared in infancy, might be devoted to Him in whom he believed.

The hand of Martha trembled with eagerness and joy as she penned the words which follow:

"Bethany, A.U.C. 781.

"To Adah, of Nain,

"Late of Bethabara:

"My Dear Cousin, Greeting.

"I write to inform my beloved relatives, Adah and Reuben, of the deep joy which has come into our lives, since that terrible morning when last we saw you,—the morning when our loved Magdalene was stricken,—a day which I must forever remember, tho I lived a thousand centuries. Of course, Adah, thou dost already guess my secret—that she is again well; yes, my cousin, she has been healed by the mighty Nazarene. Canst thou patiently follow me, while I make known the truth unto thee?

"First, let me relate a few of the more prominent events which have occurred since we saw thee, and of which it is quite likely thou mayest not be cognizant.

"Our brother Lazarus, of course, attended the late Passover at Jerusalem, and as he did not meet thy son, Cousin Reuben, we fear he may be in ill health. But, O my cousin, verily, all Judea and the regions beyond must very soon acknowledge that the Messiah has at last come. I suppose thou hast heard of the miracle at the wedding of Chuza, he who hath been appointed steward of Herod,—because Cana is not far from Nain.

"But truly I am of the opinion that the Master intendeth soon to set up His kingdom at Jerusalem; for at the Passover, He fearlessly entered the temple, and drove thence the greedy money-changers, and those that sold sheep, oxen, and doves; and Lazarus tells us that among those who fled from the temple, was Jazer the scribe, whom perhaps thou mayest remember. Then after the holy house was purified and purged of this bartering multitude, the Master healed very many sick people who had come to Him or had been brought thither by their friends—those who heard of the power and the wondrous pity of the great Healer.

"But I know that thou already weariest of my words,—only thou lovest to hear of the works of the divine Master. But now will I speak of that which thou dost desire to learn.

"Magdalene is at this moment seated with her beloved harp, a gift from our brother. It has always been her favorite pastime to play this instrument, and she is now singing one of the psalms of David. Verily my sister had always a sweet voice, but since her miraculous restoration, it seemeth sweeter than before.

"Thou dost remember in what deplorable condition she was on the morning when we left thy quiet and hospitable home at Bethabara. But immediately upon our arrival home, she became worse, until, of a truth, it seemed necessary for Lazarus to bind her. This was a source of deep grief unto me. At length we decided to take her to Jerusalem, and leave her in the care of Jocabel, the famous physician, whose dwelling is near the temple. This man declared her to be possessed of seven devils. O my Adah! It paineth me even now as I reflect upon the condition in which my beloved sister so long remained. Thus the weeks passed away, one by one; and surely thou knowest that each seemed like an eternity to my poor brother and me.

"Meanwhile, Lazarus had made the acquaintance of Him whom we so much desired to see, while we were yet at your old home in Bethabara. Now we do know and love Him, and call Him Master. We are glad to invite Him often to our home, and He seemeth pleased to accept our loving hospitality; and O what lessons of truth and wondrous beauty fall from His lips. Tho sometimes I can not find time to sit at His feet,—for indeed I am careful and troubled, as thou knowest, Adah, about the things of this life.

"But of a truth I wonder most of all that we were so hard of heart that we did not bring our afflicted one at once to His blessed feet. Had it not been for our strange blindness of heart, how much sooner our beloved invalid might have been among us.

"As I have told you, she was, until yesterday, in the care of the physician Jocabel; but early yesterday morning, even before the rising sun had appeared above the mountains, in some unaccountable manner Magdalene had escaped his watchful care, and the physician knew not whither she had fled. At once a messenger was sent in great haste from Jerusalem to make this known unto us, and to ask our brother Lazarus to join in the search for her; for we feared she might take her own life, for her paroxysms had become frightful.

"At last Lazarus found her, wallowing on the ground, just outside the walls of Jerusalem. At his approach she began foaming and screaming. He has since told me that it stabbed his heart like a knife to assist the men in binding her. The

strong cords cut into her tender flesh until her arms were purple and bleeding. But so they bore her along by a back street, hoping to be able to enter the lodgings of the physician without being observed by many. But almost as soon as they had entered the gate of the city, they met a great concourse of people who were already following the Nazarene, and thronging His steps to be healed of their diseases.

"At once my brother and the men who were with him, paused before the Master, while our poor sister, as Lazarus tells me, fell again upon the ground, foaming and tearing madly at her bonds. Finally, as if the springs of life were quite spent, she fell at the very feet of the Master, who gazed upon her distorted face with sympathy and love. Her beautiful black hair hung in unkempt masses about her swollen and disfigured countenance, and she lay as one in a trance, insomuch that my brother supposed her dead.

"Then the Nazarene stooped and took one of the poor torn hands in His own, as He said: 'O ye unclean spirits, I command you, depart out of her, and enter no more into her!'

"This He said in a voice of authority. Then in a tone of exceeding gentleness and love, He called her by her name: 'Mary, Mary Magdalene!'

"Instantly there came over her a wonderful change. It was even as if she had awakened out of a deep sleep; and O my cousin, once again there came into the dark eyes a look of peace and happiness as in other days.

"'Loose her, and let her go!' commanded the Master. As soon as this was done, a cry of joy broke from her lips, as she sprang to embrace the feet of the Nazarene.

"Then, amid the silent awe of the multitude, there sounded a harsh voice: 'He casteth out devils through Beelzebub, the prince of devils!'

"Lazarus turned to see whence came the voice; and behold, it was Jonathan, son of Annas, the high priest, as he spake unto Jazer, the scribe of the temple, who bowed his haughty head, and together they passed down the street of the city.

"This letter is long, my cousin; but verily thou wilt rejoice, even as do we also, that the mighty power of Shiloh is being made manifest.

"I must mention, before I close, that the haughty Simon, the former betrothed of my sister, has taken to wife Prisca, the daughter of Elkanah, a nobleman of Jerusalem. They abide in Bethany. This day, tho I almost feared to do so, I told my sister. But she only replied, smiling brightly:

"'I am so content, my Martha, that verily I have no word of condemnation for Simon,—tho of a truth he hath done me a grievous wrong. But I,—behold, I have found Him whom my soul loveth,—even Him who shall redeem Israel; and my soul doth magnify the Lord.'

"So said my sister; and I also rejoice and am glad of this, because, as thou well knowest, neither Lazarus nor I have favored the man Simon, fearing that he was too hard of heart for our gentle and loving sister. Dost thou remember, Adah, his harsh words and his haughty manner when he looked upon her so coldly on that awful morning, as he said unto me, 'Thy sister seemeth to be possessed with Beelzebub'? I remarked, even then, that the young man Emil, the Roman soldier, regarded my poor sister with a look of greater compassion than did Simon, her betrothed.

"Matthias awaits this letter, that he may bear it unto you.

"Your happy and grateful cousin

"MARTHA."

(To be continued)

— ★ ★ —

To THINE own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

— Shakespeare.

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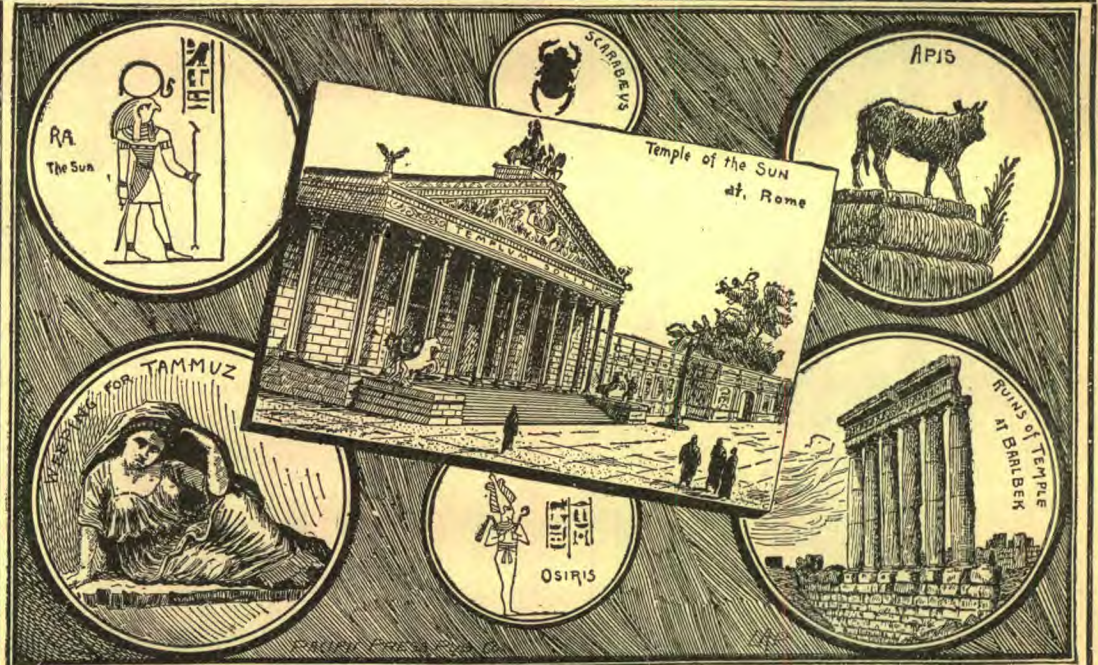
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Progress in China

II. The Reform Movement

WE have received unmistakable evidence that the Lord is blessing our work, and it has grown in a remarkable way, at times the demand for literature getting ahead of our ability to supply, with our meager facilities.

From the beginning of a few small papers printed under great difficulties on a diminutive hand-press, the demand has steadily grown, until at the present time we have a strong subscription list, and are publishing the monthly paper *Signs of the Times* in two dialects, the Wen li and Mardarin; and this month (June) will print at least 17,000 copies, possibly more, as it will be a special number, with subject-matter written especially to reach the large number of educated Chinese people who will gather at Nanking to see the First National Educational and Industrial Exhibition, which opens the fifth of this month.

We are also printing a number of tracts on the Sabbath, and now have translations

of for ages. She is throwing off the great pall of ignorance, fear, and superstition that has held her bound for thousands of years. She is awakening to the possibilities of foreign inventions, such as the railroad, telegraph, telephone, etc.; and while these things are only just beginning, we can clearly see that the way is being prepared to give the Gospel message to these 400,000,000 people in a short time.

Another great advance step comes in an imperial decree signed the twenty-fourth of May, calling for a national reform of the currency. If there is one thing that has hindered all reform, blocked the wheels of every new enterprise, and kept the nation in a state of disintegration, it is the disorganized condition of her money system. In fact she has never before had any money system; and each province has been allowed to coin any kind of money that was convenient, that becoming legal tender for that province, and very likely would be refused or discounted in another province. Worse than that, the coinage consisted principally of the brass cash pieces with a square hole

in the center for stringing; and as one string of 1,000 cash is only worth about fifty cents United States money, it can be readily seen that these coins were entirely too cumbersome for transacting the increasing amount of foreign business. So Mexican money was imported; and here in Shanghai to-day, be it said to China's shame, we are using the coinage of Mexico, which is brought in here and sold as a commodity like rice. Its value changes every day. When money is scarce, it of course costs more; and *vice versa*. This has made a demand for money exchanges; and now there are hundreds of men that make their living by exchanging money, and the amount of "squeeze" they make on each dollar is only limited by their own avariciousness. This has opened the way for floods of corruption, which exists everywhere, from the government officials down to the lowest coolie; and it has become so notoriously bad, that it is impossible for China to secure a foreign loan only at a high rate of interest.

This will all be changed by the imperial decree, which goes into effect immediately,



Shanghai-Nanking Railway Station, the finest station in China. Trains run in the station at the left of the picture. The street entrance is at the right.



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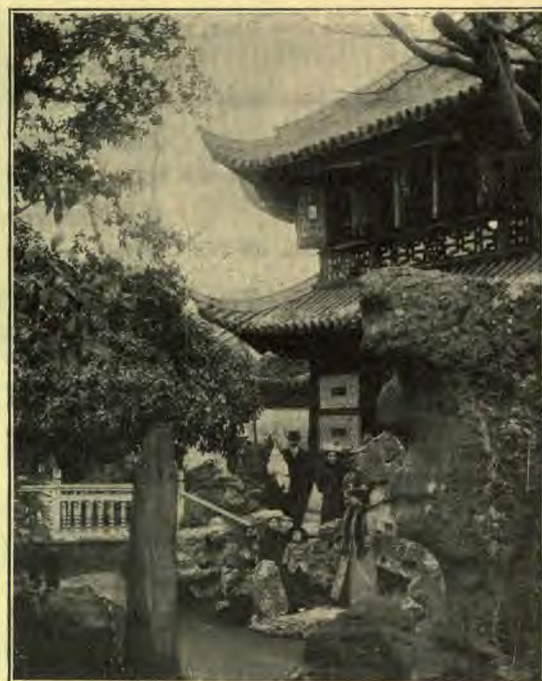
of "Steps to Christ" and "Christ our Saviour" ready for the press.

We believe the printed page will be one of the mightiest instruments in proclaiming the Gospel to this people in this generation, as it will reach hundreds of people who can be reached in no other way. We have now a number of faithful native Christians who have embraced the truth through reading our literature; and many other interested ones are anxiously seeking for more light.

We hold our meetings in a Chinese house which we have fixed up for a chapel, and have very good attendance of the Chinese at Sabbath-school and church services.

We are planning now for more systematic Bible work with the Chinese here; and we believe that out of this large city of half a million people, the Lord will raise up a large number of faithful workers to help proclaim to this nation the message of Christ's soon coming.

China is now in the midst of a great reform movement, such as was never dreamed



Yuen Luen Gardens, near the Bubbling Well, Shanghai. Rocks are artificial, concrete and cement, characteristic of all China. The group is of our missionaries.

and calls for a government coinage of a standard money, the value of which shall not be subject to change, and which consists of a silver dollar, fifty cent, twenty-five cent, and ten cent pieces of silver, five cent pieces of nickel, two cent, one cent, one half cent (five cash), one tenth cent (one cash) pieces of copper, and these shall all bear decimal relations to each other. In the present money there is no proper relation. For a dollar we get from \$1.08 to \$1.15 in small money (twenty cent, ten cent, and one cent pieces); and for a twenty cent piece we get from twenty-one to twenty-five one cent pieces; and for one cent, we get from eight to ten cash pieces, according to the rate of exchange and the temper of the money exchanger.

The decree also calls for the closing of all provincial mints, and the withdrawal of all old currency as fast as the new can be put into circulation.

As we behold these evidences of progress, we see in them the providences of God, call-

ing for renewed consecration and clear discernment to grasp every new opportunity and enter every open door. We need both men and means. Who will say,

“Take my all, and let it be
Consecrated, Lord, to Thee?”

F. E. STAFFORD.

— ★ —

Bahaism.—A marked copy of the Kansas City *Star* is sent us containing an article on Bahaism, in which we are told that it is spreading with remarkable rapidity, numbering two million adherents already. Evidently the very article is written with the purpose of puffing the new cult. It aims to build up what it calls a creed of love, resting for its foundation on all preceding religions, a wonderfully composite foundation which like the clay and iron in the great image of Daniel will be found to crumble under the stress of time. It is truly a cult, not a power or a life. It will doubtless make its many converts among those who do not know the power of Christianity. But to those who do know, to turn to it would be like leaving the cold snow-waters of Lebanon to drink from the broken and corrupted cisterns of men.

— ★ —

One reader writes us, “I am enjoying the good, instructive reading of the weekly *SIGNS*, especially the story ‘Shiloh.’ It grows more and more interesting as the story advances. It sets forth the mission of our Saviour so beautifully, in perfect harmony with the Scriptures.” She speaks also of friends who are reading the story, and well observes the greatest danger is that the superficial reader will fail to appreciate the depth and get a practical lesson from His life so clearly portrayed.

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A tract has come to us entitled “Tobacco Using; A Dispassionate Consideration.” By G. H. Heald, M.D. Published by the Review and Herald Publishing Association, Washington, D. C. The subject is treated not only from its moral and social view-point but from a physiological standpoint as well. It certainly is worthy of consideration, especially as a warning to the young and to those who have them under instruction. It ought also to be helpful for those who have used tobacco for years.

— ★ —

Buddhism is aggressively working in lines similar to those of Christianity. In Japan there are Buddhist Sunday-schools, preaching services on Sunday, and young men’s associations. They have even adopted a marriage ceremony as a substitute for that of Christian denominations.

— ★ —

Our Work and Workers

A **STONE** church is being erected at the Kolo Mission Station, South Africa.

BRETHREN Whitmarsh and Oberg report several new Sabbath-keepers at Laurel, Miss.

A **CHURCH** of nine members, the fruit of a tent effort, has been organized at Hastings, Fla.

FORTY-FIVE were buried with their Lord in baptism at a recent camp-meeting at Palouse, Wash.

THIRTEEN were baptized July 2 at Madera, Cal. It is hoped that a church will shortly be organized here.

AS A result of the efforts of Brother M. W. Lewis, three have lately been baptized at Burlington, Iowa.

FIVE have taken a stand for the truth at Darbyville, Iowa. Brother S. B. Kephart has been laboring there.

ISOLATED brethren often report that they have not heard a sermon for two, five, or ten years. How much should church-members appreciate their opportunities!

At a council for the study of our work in cities, held at New York, July 7-11, it was decided to open up new training-schools in Philadelphia, Boston, and Buffalo.

(Continued from page 11)

tain and respect the *status quo* of Manchuria between Japan and Russia or between either of these two powers and China. Article 3 provides that in case any event arises of a nature to menace the *status quo* above mentioned, the two high contracting parties shall in each case enter into communication with each other in order to arrive at an understanding as to measures which may be deemed necessary to maintain existing conditions. It is looked upon now as a reaffirmation of the peaceful relations existing between the two powers. Ambassador O’Brien at Tokyo declares that the Japanese Government remains of one accord with the United States, and that there is no secret treaty behind the one just made public between Japan and Russia. Great Britain and Germany, it is said, stand in the same friendly relation.

— ★ —

Society Leaders.—And now the newspapers are telling us that Miss Eleanor Sears, the Boston heiress who wears men’s clothes and delights in doing masculine things, is smoking, and is leading other society women in the same direction; and she tells us, with the wonderful wisdom of the years that she has, “I don’t think moderate cigaret smoking has any baneful effect on a woman morally or physically,” but good doctors who are not steeped in nicotin fumes will tell us that it affects women in both these ways. Yet the paper that gives us this interview quotes Miss Sears as saying, “There are many society women who are inveterate cigaret smokers, and they have thereby injured themselves very much.” There are others, she declares, who do not smoke, simply because they do not care for it. The article tells us that Boston is shrugging its shoulders and saying, “Well, if Eleanor is going to make us smoke cigarets, I suppose sooner or later we will all be smoking cigarets.” Such is the power of wealth by example. If Miss Sears were a poor working girl she would be considered a silly freak.

— ★ —

E. E. Rittenhouse, president of the Providence Savings Life Assurance Society of New York, according to an article in the *Good Health* for July, has called attention to the anomalous fact that six of the seven important classes of disease have increased enormously during the past thirty years. The death-rate from heart diseases, in Massachusetts, has increased 105 per cent; in the federal registration areas, 57 per cent; from apoplexy, in Massachusetts, 135 per cent; in the federal registration areas, 84 per cent; from kidney trouble, in the registration areas, 83 per cent. Consumption only has had a retarded death-rate.

— ★ —

A **regency bill** is before the British Parliament providing, says the *Times* (weekly) of June 17, “that should a regency be necessary, her majesty Queen Mary should have full authority under the style and title of regent to exercise and administer the royal power and government of this realm and of the dominions and territories belonging to the Crown.” It disables the regent, if she should become reconciled to the Church of Rome or should marry a person professing the Roman Catholic religion, from continuing to exercise or hold office.

— ★ —

The busy whirl of modern cities is well analyzed by a newspaper thus: An immigrant reaches New York every 42 seconds, a passenger-train arrives every 52 seconds, a new business firm opens every 42 minutes, and a new building raises its head to the skies every 51 minutes. In the incessant clatter and activity of a city, one’s devotional aspirations would nearly be drowned. Nothing is more to be feared than the pandemic restlessness that cities breed. No wonder both science and revelation call us into the idyllic quietude of country life.



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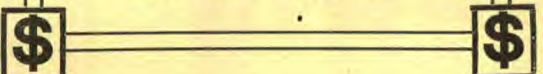
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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL.





MOUNTAIN VIEW, CAL., AUGUST 9, 1910

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

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"God is our refuge and strength, a very present help in trouble." We long that that shall be true when the storm breaks and we are helpless in weakness. But the assurance we have that He will help in that time is that He helps us now.

The only time to conquer the besetting sin is in the temptation of the present. We do not conquer the sin by confessing it after it is past. We do not to-day conquer the temptation of to-morrow, only as we conquer to-day's temptations to-day. The surest hope of future triumph is present victory. And the grace of Christ is sufficient.

Insanity.—More than one seventh of the entire revenue of New York is spent in maintaining hospitals for insane people. Over fifty-four million dollars was used for that purpose in the last ten years. The New York *American* tells us that successive federal censuses show that in the country at large there is a steady and ominous increase of insanity; an increase out of all proportion to the growth of population. In the asylums of the United States in 1880 there were 876 insane persons to every million of the population. In 1890 there were 1,182; and in 1900, 1,862. At the same rate of increase the census now being taken will show about 2,800 insane to every million of the population. And at the same rate, if time should go on as now, more than half of the inhabitants of the United States would be in the mad-house at the end of the present century. Yet the whole

strenuous life that people are leading is tending to insanity; and above all other causes is that which utterly disregards God, man's obligation to Him, and faith in Him as the source of life and strength. Forgetting God, people go into all sorts of excesses.

'Tis Sad 'Tis So.—Leading book publishers of London were invited to give testimony before a conference on public morals regarding books and their influence, and they were agreed in the statement that women write most of the books which are objectionable from a moral point of view, and that the success of such books depends mainly on the number of women that buy them. That certainly is a sad sort of condition. The latter conclusion that women largely buy these books, may be due to the fact that curiosity is much stronger in women than in men generally. If this element of curiosity is not properly educated, it is very likely to lead souls astray.

Labor Not a Curse.—If Ella Wheeler Wileox would read a few verses in Genesis, she would not say in poor rhyme and poetry,—

"The time has come, aye, even now it is,
To rank that parable in Genesis
Of God's great curse of labor placed on man,
With other fairy tales."

She is not alone; others are equally ignorant. The substance of the text is this: The ground was cursed for man's sake; it would bring forth thorns and thistles, making it necessary for man to labor, as one of the means of triumphing over the curse. See Gen. 3:17-19. Labor is ever a blessing. "Idleness ever despaireth, bewaileth." Idleness is the devil's handmaid.

The War Spirit.—What will grow out of this new "boy scout" idea it is pretty hard to say. One thing certainly will; the idea of war will permeate the minds of the youth, and especially those who engage in it. A uniform is always attractive to a boy; and connect with that uniform the paraphernalia of war, and the war spirit will soon permeate the mass. From the boys who engage in it, it will reach up and take hold of the hearts of fond parents; and, on the other side, of the boys who are too young to enlist; and if the movement spreads, as it seems likely to, how long will it be before the whole world nearly is war mad?

This is just what we are told in Scripture will occur, that the whole world will drink of the war spirit. See Jeremiah 25. This is one of the boy oaths taken: "I do on my honor promise to do my best; (1) To do my duty to God and my country; (2) To help other people at all times; (3) To obey the scout law." But in the nature of things the scout law may be found many times in direct opposition to duty to God. There are some things connected with it which are excellent. In this respect we suppose it will help a great many of the boys who are gathered from the street; yet there ought to be elements in the church of Christ which would do all this for the boys, unconnected with the spirit of war.

"The California Weekly" tells us that Battle Creek, Michigan, is the home of almost everything religious and irreligious. Besides the regular ordinary religious denominations there are Spiritualists, Quakers, Harmonists, Christadelphians, Mind Healers, members of the Heraldic Brotherhood, Age to Come, Millennial Dawn, Bread of Life, Church of the Larger Hope, Elohim's Brotherhood, Theosophists, Gnostics, Fire Worshipers, Restitutionists, Saints of God, and perhaps a few more have been added since the last reports came in. "There are few places," we are told, "where a person can come so near to taking his choice in selecting his own private door to heaven as he can in Battle Creek." And yet that is about a fair condition of the world everywhere, and it has all come because people are not willing to take the simple Word of God as a whole, interpreted in the light of His eternal, unchangeable law and the Gospel of His Son Jesus Christ.

The death of 146 children of New York during the week ending July 24 is attributed to heat. The whole number of children dying in the same period was 872, an increase of 21 per cent over the same week a year ago. The heat wave extended to the cities of the West. Kansas had its hottest day July 25, with temperature at 101; the thermometer at Joplin, Mo., was 107; at Guthrie, Okla., 111.

The "Signs of the Times" is not in politics in any way, and consequently has no candidates for any offices of any sort. We do not know whether there is any opposition to the present Superintendent of Public Instruction, Mr. Edward Hyatt; but in watching his work for the last two years it seems to us that he is an excellent man for the place, and is doing splendid work for the schools of the state.

There has come to us from the San Jose Chamber of Commerce, Mr. Joseph T. Brooks, secretary, San Jose, a fine booklet entitled "A Glimpse of Santa Clara County." Very interesting indeed are the sketches in the pamphlet. Besides descriptions of landscapes of the county and many illustrations, it also gives much information regarding agriculture and fruit growing. Copies can be had of the secretary.

That General Porfirio Diaz of Mexico is a great man is conceded by the whole world. At the age of eighty he enters upon his eighth term as the president of the Mexican republic. It is a real question whether the reforms he has inaugurated will persist after he lays aside the office of what is practically a mild dictatorship.

Gen. Frederick Dent Grant announces that a gun capable of shooting the most powerful explosive known to man has been devised by American army officers. So far no gun has been made strong enough to use some modern explosive mixtures. This gun, then, is the most terrible engine in present-day war equipment.

The Russo-Chinese Bank agency of New York lost \$600,000 through the peculations of its cashier, Erwin Wider. Part of it may be recovered. As there are political powers behind the institution, it is said international relations may be changed in the reorganization of the bank—to Russia's loss.

A severe earthquake and volcanic eruption on the southern side of Hokkaido Island, Japan, is believed to have caused the death of many persons. One report says a tidal wave followed. Details have not been received.

Earthquake shocks so violent as to force the abandonment of work at coal mines, occurred in Wyoming July 24 and 25. The seismograph at San Jose recorded an earthquake the morning of the twenty-fifth.

As H. A. Bouseman, former mayor of Ridgeway, Va., lay sleeping in his hammock, an assassin crept up and laid a bomb under him. The sleeping man was blown to pieces.

In the early part of August, all the egg and bread dealers of New York will be forced to sell by weight only.

A successful aeroplane demonstration was made at Petaluma, Cal., July 24. The machine was built and manned by two Californians.

The blowing out of a gun breech during mimic warfare at Norfolk resulted in the death of eleven.

Senhor Saenz-Pena was proclaimed president of Argentina July 21.