

Signs of the Times



THE ARK OF THE TESTIMONY

The holy ark, the description of which is found in Ex. 25:10-22, contained the tables of stone upon which was divinely engraved the Decalogue. This Holy Law and mercy-seat constituted the very center of God's worship. See article page 3.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3233.—Sprinkle Clean Water

Please explain Eze. 36:25-27. The passage reads as follows:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

Does the sprinkling show a form of baptizing used in those days? A friend of mine pointed to that as a reason for sprinkling now. B. B. 1601.

The passage has no reference whatever to baptism, rather it refers to the ceremony of cleansing described in Lev. 14:50-52, and elsewhere in the laws of Moses. The sprinkling of water in that ceremony meant authoritative cleansing. Judicially the man stood clean before God, and to this the Lord declares through the prophet, "I will sprinkle clean water upon you, and ye shall be clean." See also Ps. 51:7, first clause. It means that God will absolutely take away their sin, so that the law shall not hold them guilty. He promises to do more than that; He will give them a new heart and a new spirit, and the new spirit shall cause them to walk in God's statutes and keep His commandments in the love which it bears toward them.

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3234.—Ministration of the Spirit and of Righteousness

Please explain what the ministration of the spirit and the ministration of righteousness are as compared to that of death and condemnation. What is it that "remaineth," mentioned in verse 11? 2 Cor. 3:7-11. W. B. P.

For a full explanation of this scripture see Bible Students' Library No. 149, "What Is Done Away in Christ?" price 2 cents. As a brief explanation we would say, first, The letter kills, but the spirit gives life. The accepting of the letter of the law is simply taking it as it may come to us, a written code. The law then is without. We accept it simply as a theory, and it always condemns and never justifies. The spirit of the law is the very life and power of that law; and the receiving of the spirit is having that law written within our very being until it is a vital part of ourselves, and that always gives life, for the law in Christ Jesus is life.

To go back to the illustration which the apostle gives of Israel and Moses, it is sufficient to remark that Israel accepted that law in the letter, and it brought to them condemnation; it condemned them to death on account of sin. That they did not love the law, is evident from the fact that they said, "Let not God speak to us any more." Read the account in Exodus 20. Not so with Moses. Moses not only saw himself condemned by that law, but he let the Spirit of God take away the condemnation, and write the great principles of that law in his heart. The law in that case was to him spirit and life. It became a part of his very being. The glory upon his face was the outshining of the glory within.

To the sinner the law comes in condemnation and death. It condemns the transgressor to death. To him who has faith in the Lord Jesus Christ the law comes in Christ as spirit and as life, and therefore shines away the condemnation and the death. That which was done away in Moses was the condemnation; that which is done away in the Christian who steadfastly seeks God, even the condemned, is the condemnation and the death. And there come in its place the glorious righteousness and life and peace of God through Jesus Christ which remain. God would have sin ever done away from

His people. He would not have them condemned by His law. He would have His Spirit write that law in their hearts (Heb. 8:10), so that they shall love His commandments and do them.

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3235.—What Promise Did Abraham Receive?

Will you please give me some light on the harmony of two texts that puzzle me somewhat? Heb. 11:39 and 6:15. What promise did Abraham receive contrary to the text in chapter 11, while Abraham is one of those who have not received the promise, as it seems to me to read? See also chapter 6:12, saying the promises are still future. M. D. M. K.

Perhaps our querist has placed too strong a meaning upon the word "obtained." It does not mean the fulfilment of the promise, but the bestowment of God's promise itself. God did not make the promise to one who was unworthy, but Abraham through his faithfulness obtained that promise; that is, the promise that through him and his seed should all the nations of the earth be blessed. Heb. 11:39 refers to the receiving of the things promised. All those great examples of faith that endured to the very end, did not receive the thing promised. They were heirs of the promises, but the inheritance had not come; and so also it was with Abraham, the father of those that believed. And that is all that is stated in Heb. 6:12, 15. The promise was made to him, it belonged to him, and he obtained it; but the inheritance of the things promised he will not receive until the resurrection.

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3236.—Christ's Brothers

How could the brothers of Christ be older than Himself when His mother was a virgin? L. S.

They were without doubt the children of Joseph by a former wife. That they seemed to have been older than Jesus is indicated first, by the knowledge which even the critics had of His brothers; and secondly, by the fact that they assumed to advise and direct Jesus. Take for instance in Mark 6:3. They say, "Is not this the carpenter, the Son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us?" They seemed to have been longer acquainted with them than they were with Him. They say in effect, "He is the same as His older brothers and sisters are." And then in John 7:3 His brothers urged Him to go to Jerusalem. The very way in which they do it, would indicate that they were older and held His work in some contempt. Considering themselves older, they seemed to have the prerogative of advising Him. Altho Joseph was not the real father of Jesus, in law he was, and in law these children of His father would be counted His brothers.

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3237.—Questions on Joel

When does Joel 2:18-32 occur? What do you understand about verse 10 and verses 25, 26, and what time is "afterward" of verse 28? M. D. M. K.

Concerning Joel 2:18-32, doubtless a good part of it would have been fulfilled back in the very time in which the prophet spoke it, in the times of the backsliding of Judah and Israel, 800 years before Christ. It is typical of God's children in the last days, and it seems to us that its ultimate fulfilment will not take place until the old earth passes into the new. While great spiritual blessings will be poured out upon God's children before Christ comes, when they will seek Him with all their heart as Joel intimates, the great fruitful earth will not be seen till the Lord Himself shall become its King, and sin is forever passed away.

The plagues there brought to view, or the great northern army which the Lord sends, seem to us

to be the great hordes of insects, crop-destroying and life-destroying, which will come upon the world in the last days. The ravages committed by insects is even now appalling. The loss climbs away up into the millions of dollars every year. These will increase as the years go by. God will deliver His people, but the great fruitfulness of the future will be only when the new earth is ushered in as recorded in verses 25 and 26.

The "afterward" of verse 28 should be interpreted by Acts 2:17, "It shall come to pass in the last days." In the Hebrew Bible verse 28 begins an entirely new chapter.

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3238.—Allowing a Thief

Are we, in the light of Luke 6:30, to allow a thief a free opportunity to steal? B. M.

No. That is not the thought of the text. The thought of the text seems to be that when one is persecuted by the law or by those in authority and his goods taken away, let them have them. It does not mean that one should not use prudence in his work; but there come times when violent men will persecute, will smite, will rob, because of one's religion, and in that case results should be left with God.

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3239.—Married Disciples

How many of the disciples were married? R. W. T.

The Gospels record the marriage of but one, and that is Peter. We read in Mark 1:30 that Simon's wife's mother lay sick of a fever. Simon, then, was married. There is an expression used by the apostle Paul in 1 Cor. 9:5, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" It would seem from that that some of the other apostles had wives, but we are not told as to who they were.



Schedule for Week Ending Sept. 17, 1910

Sunday	September 11	Isaiah 50-53
Monday	" 12	" 54-58
Tuesday	" 13	" 59-62
Wednesday	" 14	" 63-66
Thursday	" 15	Matthew 1-4
Friday	" 16	" 5, 6
Sabbath	" 17	" 7, 8

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OUR readings continue in Isaiah to the close of the book in which prophecy after prophecy is given of God's people and the reforms which the Lord desires to work among them, especially in the last days of probationary work upon the earth. These chapters are all Messianic in their nature. They refer to Christ and the Christian dispensation. They point out the backslidings, the great apostasy, they show the Sabbath reform to take place in the last days, and the awful condition of the religious world just prior to that. The book closes with the prophecy of the new earth and the destruction of sin and sinners.

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THESE prophecies of Christ's work are a fitting introduction to the New Testament, to the One of whom the prophet spoke so abundantly; consequently our first readings in the New Testament begin with Matthew, the earliest of the evangelical prophets, covering the introduction, the birth of our Lord, His genealogy, and the Sermon on the Mount. This last really is not at the first of Christ's ministry as we are sometimes told. It was not spoken until the second year of His ministry. The first year of His ministry was largely spent in Judea. It would be impossible for us to read Christ's life in chronological view without combining all the various Gospels in one.

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

IX. The Year's Service

THE ancient sanctuary service, which was the Gospel in type, completed a specific round every year. Morning and evening sacrifice, offered at a stated hour, was continual. Whatever happened, this service was never omitted. It was the atonement for sin committed by the whole congregation, tho that sin never came to their knowledge. No individual among the tribes of Israel was responsible for this offering, nor did any individual, save the priest, lay his hand upon the offering in confession of sin. Other offerings, as we noticed in a previous article, were of an individual nature and were brought to the priest by the person involved.

At the end of the sacred year, on the tenth day of the seventh month, was the Day of Atonement, the most important, most sacred, and most vital of all the days of the year, for on this day every man's destiny was determined. On this day every Israelite having reached the age of accountability, must make a final decision whether he would rid himself from sin, have atone-

ment made for every transgression, and begin the new year with a clean record, or whether his name should be everlastingly cut off from the book of God's remembrance as one of His people. And to the present day, the Jew, tho he has wandered far from God's ancient teachings, unless he be entirely reprobate, will close his place of business before the setting of the sun on the evening of the ninth day of the seventh month, and will fast and pray and make confession until the sunset of the tenth, thus showing that there still remains in the mind of the Hebrew the solemn import of God's ancient teaching in regard to the Day of Atonement.

The Daily Service

In chapters twenty-eight and twenty-nine of the book of Numbers, the morning and evening sacrifice, lately referred to, is called "a continual burnt offering." "It is a continual burnt offering, which was ordained in Mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord." Num. 28:6. And tho numerous other offerings are mentioned in these two chapters, yet

at the conclusion of any given offering, the Lord specifically declares that such and such an offering is to be made "besides the continual burnt offering and his drink-offering." Thus at least sixteen times in these two chapters the Lord makes clear the fact that this offering for all the tribes of Israel is, or was, continual.

Not only were these offerings continual, but from Num. 4:7 we find that the showbread, or bread of the presence, is called "the continual bread." Likewise, the same expression is used in 2 Chron. 2:4. In Lev. 24:4, speaking of the golden candlestick and Aaron's command pertaining thereto, God says, "He shall order the lamps upon the pure candlestick before the Lord continually."

The incense is called, in Ex. 30:8, *perpetual incense*. "He shall burn incense upon it, a perpetual incense before the Lord throughout your generations." Thus we have *continual* burnt offerings, *continual* showbread, the lamps burning *continually*, and the incense *perpetually* rising with the prayers of Israel before the throne of God.

Now as a type of our great High Priest, Jesus Christ, who has ascended into the heavens, there to appear in the presence of God for us, sat Aaron the high priest, and



THE HOLY PLACE OF THE EARTHLY TABERNACLE

upon Aaron's breast were borne the breastplate composed of twelve stones representing the twelve tribes of Israel. "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord *continually*." Ex. 28:30. Thus Aaron in the type, and Christ in the antitype, bear the sins of all God's people upon the heart before the Lord continually. Says Jesus through His prophet Isaiah: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me."

An Abiding Saviour

Without this continual provision made for sin, without the abiding presence of Christ day and night continually before the throne of God, some poor sinner might, in a special time of need, find his Advocate off duty. Were Christ as feeble as man, or did He need the recuperation of sleep by night, and a summer vacation by the seaside, as many of His under-shepherds feel they do; did He have office hours, or times when He could be seen or not seen,—then might earth's sorrowful inhabitants be anxious concerning the possibility of their being heard before the courts above. But, thank Heaven, it is not so with Christ. "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself." Heb. 7:24, 25, 27.

But the continual service of Christ, our Advocate, in the courts above, and the type in the earthly sanctuary which pointed to that continual service, would be incomplete if our "continual" or "perpetual" service were omitted. God intends that when He makes continual provision for the forgiveness of sin, for the cleansing of iniquity, and for the upholding of sinful man against the power of Satan's temptations, *our services* should also be *continual*. The Bible records at least one man whose service was of this kind, and even the heathen among whom he lived recognized this fact. For did not Darius, king of the Medes, say to the prophet Daniel, "Thy God whom thou servest *continually*, He will deliver thee"? And also, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" Dan. 6:16, 20. And every child remembers that Daniel's God, whom he served continually, was not only able to deliver him from the lions, but did deliver him grandly.

To serve God to-day and desert Him tomorrow, only to call upon His mercy the day following, to desert Him again, shows neither gratitude nor trust. To claim that forgiveness of sin carries with it no power

to recover one from the snares of sin, to deliver one from its control, is in a word to make Christ the minister of sin. But He came to save His people from their sins. He caused it to be written, "Sin shall not have dominion over you." Rom. 6:14. And even of the weakest one God has spoken, saying, "Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

The Day of Atonement

As already mentioned, the Day of Atonement with ancient Israel was a final balancing of accounts with the most high God. Day after day, through the entire year, through the blood of the sacrifices, the record had been made, in the sanctuary, of sin and its remedy; but the final disposition of sin and its record was not made until the tenth day of the seventh month of the Jews' year. On this day a final atonement was made for the sins, first, of the priests, and then of the people. For Aaron and his sons a bullock was offered; and for the people, a goat.

On this day, and no other, the high priest went into the most holy place, the second apartment of the sanctuary, which contained the ark of God's covenant, and the Ten Commandments, which had been transgressed in every sin committed during the year. Seven times was the blood of the atonement sprinkled upon the mercy-seat covering the ark; and this indicated that complete satisfaction had been made for all the transgressions of every repentant sinner. Coming out of the sanctuary, Aaron bore upon himself, in figure, the sins of all the people; and approaching the scapegoat, he placed both his hands upon his head, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and then sent him away, by the hand of a fit man, into the wilderness. And the goat shall "bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Concerning this latter work we shall have more to say in a future article.

This Day of Atonement was otherwise known as the day of cleansing the sanctuary. Aaron was to "cleanse it, and hallow it from the uncleanness of the children of Israel;" also, "on that day shall the priest make an atonement for you [said the Lord], to cleanse you, that ye may be clean from all your sins before the Lord." Hence it was, that both the sanctuary and the people were cleansed, the one from the *record* of sin, and the other from *sin itself*. This record of the cleansing of the sanctuary and people from sin on the tenth day of the seventh month is found complete in the sixteenth chapter of Leviticus, from which the above quotations are taken. This was final


with every member of the congregation of Israel; and that no man might pass that day without making his record clear and having final atonement made for himself, is evident from the following words: "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

This service has also its antitype; and therefore the time must come, in the plan of Christ's redemption for sinners, when all the congregation of the Lord throughout the whole earth must *finish* their transgression and *make an end* of sins. But as in the type their cleansing and expiation from the guilt of sin was not due to any act of righteousness performed on their part, so with the antitype; when the time shall come for God to close the record of sin for this whole world, it will be only by the atonement of the blood of Christ that sins will be forgiven, the soul temple cleansed, and the sinner sealed for eternity.

[The next article in this series is entitled "Christ's Sacrifice and Priesthood."]

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Self Knowledge

 NOW thyself" was one of the sayings of the wise men of Greece. It was ascribed to Solon, the wisest of them all, and cut upon the entrance of Apollo's Delphic temple.

Men are strongly inclined to examine each other—to scan with curious eye the fears and hopes, the motives and purposes, of those with whom they associate. This inclination is manifested in savage as well as in civilized life, by youth and age, weakness and wisdom; and too often it is like the vulture, which in a world of fragrance scents corruption only.

For the discovery of evil in others we have an amazing capability; we can see a mote in another's eye when we can not discover a beam in our own. Often we abhor the task of gazing inward. Nor is this wonderful. When the sinner looks within he sees an awful void. He shrinks instinctively as from the verge of a precipice, and flies to business, pleasure, books—anything that will divert attention from himself. When the Christian looks within, he, too, sees many things to pain his sight. Too often does he go to the temple when he should enter the closet.

The morning is peculiarly appropriate to this duty of examining self, when the soul rises renovated from its nightly rest, before business raises its distracting hum, or temptation uncovers its alluring scenes. Nor is the evening unfit for mental introversion; by its silence and its shade it is suited to awaken solemn thought, to remind us of the close of life, the darkness of the tomb, and the day when Christ shall appear with all His holy angels to awaken His sleeping saints. It will not be darkness then; for as the lightning shines from the east even to the west, so shall His coming be.

At the close of the week how fitting that we should retrospect its labors! Who can but admire the old Bible custom which observes the evening and the morning as the

first day, because it secures us a preparation night, calm, sober, inviting to self-communion!

Good it is to spend the hours that immediately precede the Sabbath in preparation for its holy rest. If we do not, at least let us set apart the Sabbath morn to examine the history of the previous week. The Sabbath is His day. What searching of heart and memory to meet an earthly judge! What surpassing self-exploration to near the God of judgment!

We meet in the temple to enjoy the light

of God's Word; if we would have its beams, we must not only close the shutters of business, but open the windows of the soul.

We assemble to proclaim His most worthy praise; but with what heart, if we have not surveyed His mercies? We come together to ask those things that are necessary as well for the soul as the body; but how shall we know for what to ask without previous inquiry of the inner man?

ARTHUR V. FOX.

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He who would enter in at the strait gate can not expect the aid of the world in his necessities, for it is the world that has proved a snare to his soul, and has brought him into a position of hopelessness from which he needs to be rescued. But as he detaches his affections from the world, and accepts the life of self-denial and self-sacrifice that Jesus lived, giving him an example both by precept and performance, he enters in at the strait gate, to travel the narrow path which leads to the celestial city.

Firmness of Purpose

He who has an obedient heart, that is ready to do the will of God, will not only gladly receive truth, but will earnestly seek for truth as for hidden treasure. He will come to the Scriptures with a humble and teachable spirit, seeking to understand how he may walk in the light, and saying, "Lord, what wouldst Thou have me to do?" He is ready to sacrifice anything and everything, if required, in order that he may be in harmony with the will of God. It is not always an easy matter to render obedience to the will of God. It demands firmness of purpose to enter in at the strait gate and to travel in the narrow path that leads to eternal life, for on every hand are voices inviting the soul into bye and forbidden paths. Those who love wealth and honor and high position, will not enter in at the strait gate unless they part with their idols. There is not room to enter in at the strait gate and carry the things of this world along. He who would enter in at the strait gate must make an entire consecration of his all to God. Jesus says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Single-Heartedness

He who will follow Jesus through evil as well as good report, knows something of what is truth. He who will walk in the light as it comes, not waiting to have every mystery solved and every chance of doubt removed, will know of the doctrine, and will understand what are the advantages of entering in at the strait gate, and of walking in the narrow way. But he who would carry the world with him, will never enter in at the strait gate. There is no room for one to walk the narrow way and yet carry along evil surmisings, doubts, criticisms, jealousies, and unkindness. Such a one will refuse to enter in at the strait gate, because he can not see the whole path to the Paradise of God. He has many obstacles to present, many difficulties to bring to view, and Satan is ready to supply the soul with excuses for not entering in at the strait gate. Refusing to walk in the first rays of light, he fails to see the light that shineth more and more unto the perfect day. If he would walk while he has the light, the path would be illuminated as he advanced, and all would be made plain.

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THOSE of you who desire the guidance of God, be careful not to take God's permission for God's will.—C. H. Pridgeon.

Entering the Strait Gate

By Mrs. E. G. White

ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Why is it that we do not take God at His word? Asking and receiving are closely linked together. If you ask in faith for the things which God has promised, you will receive. Look to Jesus for the things which you need. Ask Him for forgiveness of sins, and as you ask in faith your heart will be softened, and you will forgive those who have injured you, and your petitions will go up to God fragrant with love. With praying comes watching unto prayer, and every thought and word and act will be in harmony with your earnest petition for reformation in life. The prayer of faith will bring corresponding returns. But a mere form of words, without earnest sincerity and fervent desire for help, with no expectation of receiving, will avail nothing. Let not such petitioner think he shall receive anything of the Lord. Those who come to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

A Teachable Spirit

After asking the Lord for a knowledge of His will, for heavenly wisdom, for the light of the Holy Spirit, the petitioner will search the Scriptures, and find that passages that were dark to his mind have suddenly grown clear, and he understands his duty as never before. Jesus said: "My doctrine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." The knowledge of divine truth is promised to those who will render obedience to the light and truth that have been given to them. An entrance into the strait gate is not dependent upon the possession of learning or riches, but it is dependent upon the possession of a teachable spirit. He who appreciates the first ray of heavenly light, and appropriates it, and walks in it, bringing his actions into harmony with that ray, and becoming sanctified through it, will receive yet more light. He will understand that the Gospel is the plan of salvation.

Striving to enter in at the strait gate means that we give the subject of the future life our first attention. We are to cut away from every hindrance that would prevent

our entering in at the strait gate. Inclination to evil must be denied, habits and practices not in harmony with the Word of God

The Promised Land

By Amos E. Flint

THERE is a land by faith I've seen,
Where skies no clouded regions know;
Where fields of verdure wave serene,
And Sharon's fragrant roses grow.

No shadows fall to blight the view
Where realms ambrosial ever bloom;
No mourner's tears the eye bedew
Where Zion's hills the air perfume.

Life-giving streams there gently flow
That never dry through endless time,
And on their banks perennial grow
The fairest fruit in Eden clime.

That country has a city bright,
Whose streets are paved with purest gold;
No need of sun to give it light,—
Its light the Lamb by sevenfold.

That land no want has ever known,
Nor pain nor sickness nor distress;
Its dwellers 'neath no burdens groan
That anxiously their joys oppress.

Upon that vernal, blissful shore
Death, the last enemy, is slain;
There those who meet shall part no more,
And those long parted meet again.

O glory-flooded home of love,
Where toilers, freed from care, are blest!
Had I fleet pinion of a dove,
I'd quickly fly to thee and rest.
Granger, Wash.

must be overcome. We must examine the Scriptures, determined to know what is truth; and whoever comes to the Bible with a humble, teachable spirit, whether he be rich or poor, honored or despised, he shall know of the doctrine as he renders obedience to the rays of light that fall upon his pathway. He will not be left to be deceived by the delusions of the enemy, to be swayed hither and thither by the doctrines of devils.

What It Means

"Strive to enter in at the strait gate." This means nothing else than to be one with Christ, to make Him the sole object of attraction. He who thus strives to enter in at the strait gate will hear the voice of Jesus saying: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."



XXII. The Vision of the Chariots Zech. 6:1-8

"And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." Verses 1-5.



HE horses again appear in the visions of the prophet. In his first vision of this series of seven he saw the four horsemen. And in this closing vision of the same seven he sees horses again, only now the drivers are in chariots. Practically the same work is done by them in each instance.

In the first vision of the horses and riders, there is a report of their work which they have been doing in the earth. In this closing vision there is no report on the work of the past, but a going forth to a new work. They have a definite result to accomplish.

The picture is that of war chariots in a work of war and judgment. They go to and fro through the earth just as the riders of chapter 1:10 are said to do. Each is given a definite field to watch over.

"The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country." Verses 6-8.

Two go to the north, one toward the south, and the fourth moves here and there in a general survey of the world. When we consider the conditions in the kingdom of Darius, we can easily understand why these heavenly messengers, God's representatives, take the positions that they do.

At one time it appeared as tho Darius would never be able to conquer the dominions over which he had been made king. First a rebellion arose in Susiana which rapidly spread to Babylon. This indeed was one of the north countries. So complete was this uprising, and so serious, that Darius was driven to take the field in person. After severe fighting for nearly two years, the Persians seemed no nearer victory than at the beginning. But strategy soon changed the fortune of battle, and Darius completely quelled every opponent to his authority in Babylon.

But this was but one of the north countries to give trouble. In the vision, Zechariah saw two chariot-drivers going to the north. Another rebellion had broken out still farther to the north, in the province

of Media. This also proved to be a severe rebellion, so severe that the historian chronicles the statement, that had the insurrection spread to Persia it would have been fatal to Darius. But it was of enough severity that his confederates could not quell the rebellion, and as soon as he had been victorious at Babylon, Darius marched into Media. At one time a great portion of the province of Persia was in doubt as to the outcome. But Darius was at length fully victorious.

At this same period other insurrections in various parts—"to and fro through the earth"—had been quieted. Egypt to the south was placed under an enormous tribute. By the year B.C. 519 the wars were all concluded. There were no wars to the south, and so the report could come in truth as it did: "Behold, these that go toward the north country have quieted my spirit in the north country."

By these words to the prophet we know exactly the time (519 B.C.) to which we have come. Once more universal peace reigns. Opportunity will now be given as never before to rebuild the city and temple of God. And so at this very part of the prophecy of Zechariah we can with certainty place the record of Ezra 6:1-15.

At this opportune time the Samaritans had opposed the Jews, and a deputation had been sent to Darius. Ezra 5. As a result of this contention, Darius finds the old decree of Cyrus. Now it had all happened in the great providence of God that Darius's only hold upon the throne of Persia was his claimed or professed descent from Cyrus, the great king. In all that he had done, his claims had ever been that he, the descendant of Cyrus, would imitate his great forefather. Consequently when he finds the noble decree of Cyrus, he promptly gives order that it be carried out; and he goes farther, requiring that money from the imperial treasury shall be furnished for the work of rebuilding. Thus in God's good providence the mountain of difficulty has been removed and become a plain. Zech. 4:7.

A Change in Working

For this reason we find a change in the messages given to the prophet from this time on. Every one of the seven visions just given had dealt in some way with God's unseen providence, the workings of divine power in the earth. They brought peace and comfort and assurance to God's children. But now faith in measure has turned to sight. Previously they had built because God's prophets had bidden them, and against the Persian ruler of that territory. Now they were authorized by the highest imperial power and aided by the imperial treasure for the work. The prophecies from this point onward begin to reach out into the great unseen future. The prophet is called away from the time then to behold the times to come.

The Promise of Christ

There is to be a new King for Israel some day. He is to be the Priest-King. Such a one had not been in Israel from its beginning. The high priest could not be king. The king could not be priest. It was to such a being, however, that Abraham had come after the defeat of the five kings,—to a priest and king. That being was Melchizedek, priest of the most high God and also king of Salem.

In a figure the truth that there is to be a merging of the priestly and the kingly office is presented to the prophet:

The Vision of the Branch—Zech. 6:9-15

"And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the Man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between Them both." Zech. 6:9-13.

The crowns were not to be worn by any one then living. They were for the Messiah. But sad to relate, they were never placed upon His head. Instead there was laid upon His temples the crown of thorns. But nevertheless He is the true, real Builder of the temple—the church of God. "Even He shall build the temple." He shall be a Priest upon His throne. "And the counsel of peace shall be between Them both." In Christ the new temple is built. Eph. 2:21. Zerubbabel was to build the earthly temple. Zech. 4:9.

"And the crowns shall be to Salem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of Hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." Zech. 6:14, 15.

The crowns were to be a witness. They were a promise of the coming King. They were a prophecy of the Priest-King who in God's good time would appear. They told of that Melchizedek, Priest of the most high God, King of Salem, King of Peace, King of Righteousness, who for the salvation of His people would yet appear. And we believe the whole story would have come out differently had the professed children of God carried out the Lord's warning injunction. "And this shall come to pass, if ye will diligently obey the voice of the Lord your God."

Christ, when He came, sought most earnestly to save the Jewish nation, the city of Jerusalem, and the beautiful temple of God. But they whom He would save would not

have it so. The nation perished, the city was taken, the temple ruined. All this stands upon the pages of history and the pages of God's Word, a monument to the unfaithfulness, yea, the decided rebellion, of those who profess the name of the Lord.

You will note that the crowns were not placed upon Zerubbabel, for to do this would have been to promise the establishment of the earthly kingdom of the Jews. God had already said this would not be until Christ should rule. Eze. 21:25-27. The crowns are placed for a few moments only on the head of the high priest in order to foretoken the coming of the High Priest and King, Christ Jesus.

Beauty for Ashes, Chapters 7 and 8

The tide had turned. A measure of prosperity and peace rested upon the people of God. They were rejoicing in what God had done for them. But a problem confronted them. All through the sad Babylonian captivity they had kept a time of mourning and fasting to commemorate the evil day when they went into captivity. Now it seemed in some ways best to abandon the old fast-day, for their captivity had turned. And still it seemed to them that were they to do this, it might be thought that they had forgotten the old sad days of captivity and cared not for the transgression that had gendered it. So they came to the prophet with their question.

"And it came to pass in the fourth year of King Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu; when they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of Hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?" Zech. 7:1-3.

The Lord answers them plainly and frankly. He had not commanded this fast. It was a time of their own devising and had been mixed with much hypocrisy.

"Then saith the word of the Lord of Hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto Me, even to Me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?" Zech. 7:4-7.

In other words, the captivity had come because of transgression of the Word which God in times past had sent. It would be better to turn back in obedience to that old transgressed Word, rather than establish an outward ceremony which in no wise could compensate for their transgression. The reason for that captivity is plain enough. Being sad merely, or keeping a fast, does not go deep enough. Nothing short of complete change of heart and life will do.

A Deeper Reform Needed

"And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of

Hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to harken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of Hosts. Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate." Zech. 7:8-14.

For this had come all their trouble, the long years of affliction and captivity. Keeping a fast would be no return for the conditions that had brought this ruin upon them.

But the Lord now gives them a great message of hope. Zech. 8:1-8. The Lord had returned to Zion, and once more would dwell in the midst of Jerusalem. As deep as had been their affliction, so high should be their blessing.

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of Hosts; As I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of Hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not." Zech. 8:13-15.

But the question of the fast-days had not yet been directly answered. Shall they still observe these days of their own devising, or shall they not?


"And the word of the Lord of Hosts came unto me, saying, Thus saith the Lord of Hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace." Zech. 8:18, 19.

Yes, they may now keep these days in commemoration of the captivity, but there is to be this grand significance in them, that God has turned that captivity. The days are to be days of joy and gladness and cheerful feasts, and with them is to go an abiding love of truth and peace.

Higher Criticism

By Earle Albert Rowell

XVI. The Bible as the Word of God

N the previous articles of this series we have examined many of the devious methods by which Higher Critics attempt to make it appear that the Bible is the word of man, and in a very limited sense, if at all, the Word of God. This subject is so broad that only one phase of it can be touched upon here, and that very briefly. Since the difficulties in the Bible are the foundation of, and reason for, Higher Criticism, I will endeavor to show that the difficulties in the Bible, so far from constituting a basis for repudiating the Bible as the Word of God and proclaiming it as the word of man, are actually about the best evidence there is in favor of the Bible as the divinely inspired Book of God.

The Bible not only recognizes its own difficulties, but adds a caution in regard to them, much needed at this time. Speaking of Paul's epistles, Peter says they contain "some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. This teaches clearly that all the Bible contains "things hard to be understood." When the infidel or Higher Critic approaches us with difficulties, we need not be either surprised or alarmed, for the Bible says they are there. The only thing that concerns us is whether we wrest them to our destruction.

Two Kinds of Difficulties

Now, the difficulties of the Bible are of

two kinds: those made by man, and those inherent in the subject. The first, made by man, may be removed by man. They consist of wrong interpretations and false inferences which are charged to the Bible as Bible teaching and then made the grounds for repudiating the Bible. This is the infidelic and Higher Critical favorite method of treating the Bible.

Other difficulties arise because the language in which the Bible was written is disused. The expressions, images, and thoughts are from countries, ages, and persons entirely different from anything we see. The manners and customs it describes have for the most part passed away. Its history covers thousands of years, and the greater part of the earth's known surface. Its precepts refer to both worlds, and are necessarily expressed in terms of only one, and the whole is comprised in one brief volume. Keeping this fact in mind, it is evident that there must be difficulties of many and various kinds.

Historical Difficulties

Much is made of the historical difficulties and supposed contradictions between the Bible and other authentic records. But the whole weight of recent investigation, historical and archeological, is beyond doubt to establish not only the historicity and trustworthiness, but even the minute accuracy in many cases, of the Bible record; as shown by the vast and increasing mass of literature by the foremost experts and highest authorities upon the testimony of the monuments, tablets, resurrected cities, mounds, libraries, and other records of an-

cient Egypt, Babylonia and Assyria, Syria, Palestine, Sinai, as well as the immense amount of corroborative evidence from Asia Minor, Greece, Rome, etc., together with testimony from the literature, lands, peoples, and usages of the East in touch with the people of Israel.

These discoveries have exploded many of the most confidently assumed Critical theories, and shown the baselessness of the bold assumptions upon which the Critics build their vast, imposing, and ominous superstructures of doubt and cavil, and have disproved many of their fine-spun philological theories. Since this recent knowledge has removed many once formidable objections, it establishes the principle of difficulties' being vanishing quantities, and makes possible, if not probable, the complete removal of all such difficulties with completer knowledge and greater research.

The Bible and Science

The alleged discords between the Bible and science have arisen mainly from overlooking the fact that the Bible is a popular book, written not in the terms of scientific terminology, but in the language of the people. For instance, the same skeptical scientist who ridicules the Bible for unscientifically speaking of the sun as "rising" and "setting," when he comes to describe the same event invariably uses the same words. His objection to the Bible in such a case is a mere hypocritical subterfuge, and should not deceive the most simple.

As to the famous differences between the records of Genesis concerning the formation of the earth and the Evolutionary doctrines of geology, botany, and zoology, it is only necessary to say that the difficulties have been created by the Evolutionists' gigantic assumptions of the most absurd and utterly unwarranted and absolutely unproved theories. The whole situation simmers down to this: Shall the baseless hypotheses of skeptics be accepted instead of God's fact?

The fact is, that the *discoveries* of science, not the *theories*, are corroborating the Bible statements in a most wonderful manner. For instance, when God said to Abraham, "I will make thy seed as the dust of the earth" (Gen. 13:16), he would readily understand that this would be an immense multitude; but when another time God "brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and He said unto him, So shall thy seed be" (Gen. 15:5), Abraham would not so readily conceive of an immense number, for he could not possibly see more than a few thousand stars at most. But the implication of the Bible is that the stars are as numerous as the sands of the sea. For thousands of years nothing seemed more absurd from a scientific point of view than such a statement. But now the telescope has revealed not only millions but billions of stars, and the end is not yet. So after thousands of years we find that the comparison of the stars with the sands of the sea in number is a literal, scientific fact. And thus it has been in numerous instances that might be mentioned,

all going to prove that difficulties which have existed for thousands of years are now vanishing before the light of modern research, and here also the principle of vanishing quantities is established.

Of the Critical objections and difficulties most arise from misconceptions, preconceptions, misinterpretations, assumptions, and irrelevances. It is not possible to take space to give instances of these here, but sufficient have been adduced in preceding articles to prove the validity of my present claim.

The solution of these difficulties has been gradual and for the best of reasons. Each age has had its own difficulties to face, and has faced them with its own peculiar evidence. The gradual solution of these difficulties has supplied each age with fresh evidence of the truthfulness of the Bible, and excited continued interest in it. Thus God has used the difficulties of the Bible to incite to its study, and lead to new truths.

But if Higher Critics and infidels set such store by difficulties, let them face the

Ocean into a pint cup. The atonement is infinite in its meaning, and it is patently impossible for finite man to comprehend the infinite so that no difficulty shall exist. Hence the presence of difficulties concerning these doctrines stand as bulwarks of proof that the Bible is the Word of God.

Were there no mysteries or difficulties in anything coming from the Infinite, we might then wonder, and be disposed to question if such a revelation could possibly be from the infinite God. The very difficulties of the Bible show its divinity, and the absence of difficulties would be the greatest difficulty of all, and the basis of more plausible objections than can be made from its mysteries now.

If we were to wait till every difficulty were removed before believing, we should believe very little of anything. Even the primal truth of science, the law of gravitation, is not free from grave difficulties; and the primal truth of the Bible, that God is love, is not free from the difficulties caused by the presence of suffering. But these difficulties do not prevent us from believing in gravitation, or in God.

The difficulties of the Bible in the purpose of God serve high ends for the good of men. They tax our minds, and reveal our ignorance. They teach us humility, and train us in patience. They try our faith, and in its trial strengthen it. They lead us to a more simple dependence upon God, and thus increase our spirituality. Because of its difficulties the Bible has exhaustless fulness, perennial freshness, everlasting newness, infinite depth. Every Christian finds in it something that no other has found. Every age finds it adequate to its demands, and every nation finds it stored with treasures suited to its peculiar needs. Thus have the passing ages disclosed its accumulating riches; and still the mine of truth seems to be as filled with precious metal as ever, awaiting the eager search of the honest investigator.

Besides all of this, is the evidence of the Christian who has answered the call to "taste and see that the Lord is good." The best evidence of the divinity of the Bible is the fruit of its teaching when received in the heart and worked out in the life. Scores of thousands the world over are living testimony to the divinity of the Word.

"And so will progress in the knowledge and experience of its infinite depths of grace and truth go on, as, through the night of doubt and sorrow, the church of the living God is led by the providence of God, and the teaching of the Spirit of God, into the meaning of the Word of God, till the day dawn, and the day-star arise in our hearts amid the full blaze of the light of the knowledge of the glory of God in the face of Jesus Christ in all the glory of His appearing. Then, and not till then, will the written Word vanish in the light of the eternal Word, as fades the morning star into the glory of the noonday sun."

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WEAK men wait for opportunities, strong men make them.—Marden.

Sacred Rest

By John Francis Olmsted

THE rich and poor, the old and young,
Whate'er their station be,
May have a place of sacred rest
Beyond life's stormy sea,
Where angels bow before the throne
And join in anthems sweet,
Where cherubs cast celestial crowns
Before the Saviour's feet.

With joy divine the angels sing
Of His unchanging love,
Of peace and rest which heaven gives
To all who dwell above;
This happy hope extended here
Beneath the heavens high
To all who yield their hearts and lives
To Christ the Saviour nigh.

Lift up your heads, ye chosen ones,
And look to Christ and live;
For He will shield and shelter us
When we allegiance give.
Then why should we discouraged be
If Satan tempts us sore?
He ne'er can conquer Christ the Lord,
Whom we shall e'er adore!
Columbus, Ohio.

overwhelming objections and attempt to remove the insuperable difficulties of their own theories, and the principle that leads them to discard most of the Bible will equally compel them to abandon their own theories.

Difficulties as Proofs

Besides the kinds of difficulties mentioned above, there are difficulties as to inspiration, prayer, miracles, the incarnation and resurrection of Christ; difficulties relating to the trinity, the atonement, the love of God in the midst of pain, and much else, all of which are universally talked about in the pew and from the pulpit, and are eagerly repeated by popular journals, echoed by unthinking readers, and treasured by skeptics and repeated by Higher Critics upon every occasion.

Such difficulties as attend, for instance, belief in the atonement of Christ are such as are inherent in the doctrine, and no amount of reasoning or research will ever avail to remove them, any more than it could ever be possible to pour the Pacific

“Everlasting Punishment”

“AND these shall go away into everlasting punishment: but the righteous into life eternal.” Matt. 25:46. By many this text is largely relied upon for the heathen doctrine of eternal conscious misery; but we think that on the contrary, it teaches that “God is love,” and that the wicked will be punished by an everlasting, once-for-all deprivation of, a cutting off from, life. And so some translate the Greek as follows:

“And these shall go forth to the *aionion* cutting-off; but the righteous to *aionion* life.”—*Emphatic Diaglott, new version.*

“And these shall go away into a cutting-off age-lasting: and the just ones into life age-lasting.”—*Emphatic Diaglott, interlinear translation.*

“The common version, and many modern ones, render *kolasin aionion*, everlasting punishment, conveying the idea, as generally interpreted, of torment. *Kolasin* in its various forms only occurs in three other places in the New Testament,—Acts 4:21; 2 Peter 2:19; 1 John 4:18. It is derived from *kolazoo*, which signifies (1) *To cut off*; as lopping off branches of trees, to prune; (2) *To restrain, to repress*. The Greeks write, ‘The charioteer [*kalazie*] restrains his fiery steeds.’ (3) *To chastise, to punish*. To cut off an individual from life, or society, or even to restrain, is esteemed as punishment; hence has arisen this third metaphorical use of the word. The primary signification has been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting-off from life, or death. See 2 Thess. 1:9.”—*Note on Matt. 25:46, in the Emphatic Diaglott.*

About 1790 one Mr. Samuel Bourn wrote upon this subject as follows:

“There are many passages of Scripture in which the ultimate punishment to which wicked men shall be adjudged is defined, in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Saviour is fortifying the minds of His disciples against the power of men, by an awe of the far greater power of God, and the punishment of His justice, He expresseth Himself thus: ‘Fear not them that kill the body, and after that have no more that they can do; fear Him who is able to destroy both soul and body in hell.’ Here He plainly proposes the destruction of the soul (not its endless pain and misery) as the ultimate object of the divine displeasure, and the greatest object of our fear. And when He says, ‘These shall go away into everlasting punishment, but the righteous into life eternal,’ it appears evident that by that eternal punishment which is set in opposition to eternal life, is not meant any kind of life, however miserable, but the same which the apostle expresses by ‘everlasting destruction from the presence and power of the Lord.’ The very term, *death*, is most frequently made use of to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. ‘The wages of sin [saith the apostle] is death; but eternal life is the gift of God, through Christ Jesus our Lord.’”—*Quoted in “Buck’s Theological Dictionary,” art. “Destructionist.”*

ARTHUR L. MANOUS.

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God Rules

“COMPASSED about with so great a cloud of witnesses,” let us with firm and cheerful trust endure all trials, discharge all duties, accept all sacrifices, fulfil the law of universal and impartial love, and adopt as our own that cause of truth, righteousness, humanity, liberty, and holiness,—which being the

cause of the All-Good, can not but triumph over all powers of evil. Let us rise into blest assurance that everywhere and forever we are enfolded, penetrated, guarded, guided, kept by the power of the Father and Friend, who can never forsake us; and that all spirits who have begun to seek, know, love, and serve the All-Perfect One on earth shall be reunited in a celestial home, and be welcomed together into the freedom of the universe, and the perpetual light of His presence.—*W. E. Channing.*

Absolute Obligation

SINK the Bible to the bottom of the ocean, and man’s obligations to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; he would have the same voyage to make, only his compass and chart would be overboard.—*Beecher.*

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“God only denies in order to leave our hands empty for larger gifts.”

Our Bible Reading

Jesus and the First Day of the Week

1. What testimony did the Father bear concerning His Son?

“This is My beloved Son, in whom I am WELL PLEASED; HEAR YE HIM.” Matt. 17:5.

2. What testimony did that Son bear concerning His Father’s law?

“Think not that I am come to destroy the law, or the prophets: I AM NOT COME TO DESTROY, BUT TO FULFIL. For verily I say unto you, Till heaven and earth pass, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, till all be fulfilled.” Matt. 5:17, 18.

3. What counsel did He give to the young man who came seeking the way of eternal life?

“If thou wilt enter into life, KEEP THE COMMANDMENTS.” Matt. 19:17.

4. In His commission to His disciples what did He tell them to proclaim?

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; TEACHING them to OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and, lo, I am with you always, even unto the end of the world.” Matt. 28:19, 20.

NOTE.—All these texts are very clear. They teach forcibly the Father’s endorsement of the Son, and the Son’s absolute unity with the Father’s law and its unchangeable perpetuity. They also show what He regarded to be the rule of life, the observance of the commandments; and when He gave His commission to the twelve apostles for all time, they were to teach all things, whatsoever He had commanded. Surely if the first day of the week is the Lord’s day, as we are sometimes told, and it is our duty to observe that day, Jesus should have taught us something concerning it; but the simple fact is He was utterly silent regarding that day.

5. What and how many times is the first day mentioned in the Gospels?

(a) “So they went, and made the sepulcher sure, sealing the stone, and setting a watch in the end of the Sabbath. As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher.” Matt. 27:66; 28:1, Greenfield’s suggestion.

(b) “And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.” Mark 16:1, 2.

(c) “Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.” Mark 16:9.

(d) “Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they

had prepared, and certain others with them.” Luke 24:1.

(e) “The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.” John 20:1.

(f) “Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.” John 20:19.

NOTE.—Here are six different times in which the first day of the week is mentioned in the Gospels. All but one of these have reference to the one day, the day on which Jesus arose from the dead as declared by Mark. None of them speak of it as a sacred day. No Scripture writer refers to it as a holy day, as a day in any wise sacred. This particular first day was spent by the disciples in trepidation, fear, and doubt. We read in the context of these scriptures which we have quoted that they did not believe that Jesus had arisen from the dead, consequently they were not met together to celebrate that resurrection; that when Jesus met with them He upbraided them with their unbelief and hardness of heart, and they when they saw Him were affrighted, supposing that they had seen a spirit. All of which very clearly shows that the disciples had no idea whatever that the first day had been set apart as a Sabbath. We have two other mentions of the first day in the New Testament: Acts 20:7, which merely records an evening meeting on that day, the rest of the day being spent in labor and travel; and 1 Cor. 16:1, 2, where the Corinthian brethren were told to reckon up their expenses and lay by money for religious purposes, a purely secular task. The Scriptures are entirely silent as to the claim that the Sunday was to take the place of the seventh day; that the Sunday was considered in any wise sacred; that it was in any wise to be regarded as a Sabbath or a rest-day.

6. What may we conclude regarding the death and teachings of Christ?

First, that in all Christ’s teaching He honored the law; taught its absolute integrity, immutability, and perpetuity; secondly, that He came not to teach His own will, but the will of the Father; thirdly, that in this time, after confirming the new covenant in the hearts of His own, He died upon the cross, sealing that covenant with His own blood. The apostle Paul declares that tho it be but a man’s covenant, if it be confirmed no man dissannulleth or addeth thereto. Previous to the sealing of that covenant there is no mention of the first day in our Lord’s teachings, and no intimation of a change of the Sabbath; consequently, any Sabbath brought in after Christ sealed with His own blood the covenant, is brought in too late. It is no part of the will. Even tho it should come in in the teachings of the apostles twenty-four hours or one hour after the death of Christ, it has no place in the Christian covenant. Christ sealed for all time His teachings regarding the law, and commanded His disciples, in their commission, to teach all things whatsoever He had commanded. The teachings of the apostles themselves will be noted in our next.



THE OUTLOOK

"Watchman,
what of
the night?"

The Borromeo Encyclical

From Our Own Correspondent



A GREAT deal has been said and written of late concerning this famous letter of Pope Pius X. The English translation appears in the supplement to the Roman Catholic organ "The Tablet," which was issued in London, June 11 and 18, 1910. The text covers about twelve and one half columns, and furnishes interesting and instructive reading-matter. Protestant circles in Germany have been stirred considerably by some of its utterances, and great meetings have been held in various parts of the country, protesting against the language used, which has been interpreted to refer to the Protestant Reformers of the sixteenth century and their successors, the evangelical denominations of to-day.

In this Encyclical, St. Charles Borromeo, who was canonized by Pope Paul V, is set forth as an example worthy of the imitation of believers and especially of pastors in our own time. It is declared that this age presents a parallel to that in which Borromeo lived—during the Protestant Reformation of the sixteenth century; which the said saint did all within his power to crush by means of the Inquisition; and he did more—he attempted



John Wyclif, whose writings were among the first disturbers of the Papacy. He is called "The Morning Star of the Reformation."

through the part he acted in the Council of Trent, and in his own city of Milan, to effectually work a counter-reformation in the Roman Catholic Church. The letter quotes the words of Pope Paul V, who canonized Borromeo:

"The Lord, who alone works great wonders, has done magnificent things with us in these latter times, and in His wonderful dispensation He has erected a great luminary above the apostolic rock, by choosing Charles from the bosom of the most holy Roman Church to be a faithful priest, a good servant, a model for the flock and model for pastors, who, lighting up the whole church with the very brilliancy of his holy works, shines out before priests and people as an Abel in innocence, an Enoch in purity, a Jacob in bearing labors, a Moses in meekness, an Elias in burning zeal, who shows forth in himself for our imitation the austerity of a Jerome amid an abundance of luxuries, the humility of a Martin in its highest grade, the pastoral solicitude of a Gregory, the liberty of an

Ambrose, the charity of a Paulinus, who, in fine, gives us to see with our eyes and to touch with our hand a man who, while the world smiles with all its blandishments upon him, lives of the spirit, trampling earthly things underfoot, seeking continuously the things of heaven, and that not merely because by his office occupying the place of an angel, but because he was emulous on earth to think the thoughts and do the works of the life of the angels" (Bull "Unigenitus," Cal. Nov. anno 1610).

Rome's Characterization of the Reformation

The work of those who are called Reformers in the sixteenth century is thus characterized:

"In those days when passions ran riot, and the knowledge of the truth was almost completely perverted and obscured, there was a continual struggle with errors, and human society, going from bad to worse, seemed to be rushing towards the abyss. In the midst of these errors rose up proud and rebellious men, 'enemies of the cross of Christ . . . men of earthly sentiments whose God is their belly' (Phil. 3:18, 19). These, bent not on correcting morals but on denying dogmas, multiplied the disorder, loosening for themselves and for others the bridle of licentiousness, and condemning the authoritative guidance of the church to pander to the passions of the most corrupt princes and peoples, with a virtual tyranny overturned its doctrine, constitution, discipline. Then, imitating those sinners to whom was addressed the menace: 'Wo to you who call evil good and good evil' (Isa. 5:20), that tumult of rebellion and that perversion of faith and morals they called reformation and themselves reformers. But, in truth, they were corrupters, for undermining with dissensions and wars the forces of Europe, they paved the way for the rebellions and the apostasy of modern times, in which were united and renewed in one onslaught those three kinds of conflict, hitherto separated, from which the church has always issued victorious, the bloody conflicts of the first ages, then the internal pest of heresies, and, finally, under the name of *evangelical liberty*, a *vicious corruption* and a perversion of discipline unknown perhaps in medieval times.

"To this crowd of seducers God opposed real reformers and holy men to arrest the impetuous current and extinguish the conflagration, and to repair the harm already done. Their assiduous and manifold works for the reformation of discipline were all the more comforting to the church by reason of the great tribulation that afflicted it, and afforded a proof of the words: 'God is faithful who . . . also with temptation will make issue' (1 Cor. 10:13). It was in these circumstances that by a providential disposition the singular zeal and sanctity of Charles Borromeo came to bring fresh consolation to the church.

"For God so ordained that his ministry was to have a force and efficacy all its own not only in checking the audacity of the factious, but in teaching and kindling the children of the church. He curbed the mad ardors of the former, and refuted their futile charges with the most powerful eloquence by the example of his life and labors; he raised the hopes of the latter and revived their zeal. And it was truly wonderful how from his youth he united in himself all those qualities of the real reformer, which in others we see scattered and isolated; virtue, sense, doctrine, authority, power, quickness; and how he combined them all to serve for the defense of Catholic truth against the onrush of heresies, as is the proper mission of the church, reviving the faith that had grown dormant

and almost extinct in many, strengthening it by provident laws and institutions, restoring the discipline that had been dethroned, and strenuously leading back the morals of the clergy and people to the tenor of Christian life."

The encyclical then describes the early training and the career of Borromeo, which were a splendid preparation for his life-work, and the part he was to act in the Council of Trent. It continues:

"And yet all these things were but a preparation and a novitiate, in which his heart was trained



The German Kaiser, whose people are stirred over the Papal Encyclical.

with piety, his mind with study, his body with labor, while he always kept himself, modest and humble youth as he was, as clay in the hands of God and God's vicar on earth. A life of preparation such as this was just the kind to be despised by the innovators of the time, through that same foolishness which leads the modern innovators to despise it, in their failure to observe that the wonderful works of God are brought to maturity in the shade and silence of the soul dedicated to obedience and prayer, and that in this preparation lies the germ of future progress, as the hope of the harvest lies in the sowing."

"All these striking results he attained by adopting in his work of reformation the rules laid down shortly before by the Council of Trent."

Protestantism Likened to Mohammedism

"No thought was given to all this by the Reformers opposed by St. Charles, for they presumed to reform faith and discipline at their own caprice—nor is it better understood, venerable brethren, by the moderns against whom we have to combat to-day. These, too, subvert the doctrine, laws, institutions of the church, forever talking about culture and civilization, not because they have this so much at heart, but because under such sounding words they are enabled the better to conceal the evil nature of their designs. . . . What they propose is a universal apostasy from the faith and discipline of the church, an apostasy all the worse than the one which threatened the century of Charles, from the fact that it creeps insidious and hidden in the very veins of the church, and with extreme subtlety pushes erroneous principles to their extreme conclusions.

"But both have the same origin in the enemy who, ever alert for the perdition of men, 'has sown cockle among the wheat' (Matt. 13:25); of both revolts the ways are hidden and dark-

some, with the same development and the same fatal issue. For as in the past the first apostasy, turning to the side on which fortune seemed to favor it, stirred up the powerful against the people or the people against the powerful, only to lead both classes to destruction, so this modern apostasy stimulates mutual hatred between the poor and the rich until people growing discontented with their lot lead lives more and more miserable and pay the penalty imposed upon all who, absorbed in earthly and fleeting things, seek not 'the kingdom of God and His justice.' Nay, the present conflict has become all the more grave from the fact that, while the turbulent innovators of other times as a rule retained some fragment of the treasure of revealed doctrine, the moderns would seem to have no peace until they have utterly destroyed it.

"Amid so impious and so stupid a war, carried on sometimes and propagated with the aid of those who should be the first to support us and help our cause; amid this manifold transformation of error and these very blandishments of vice, by both of which many even of our own allow themselves to be led astray, seduced as they are by the appearances of novelty and of doctrine, or by the illusion that the church may well come to a friendly agreement with the maxims of the age, you are well aware, venerable brethren, that we must all oppose a vigorous resistance, and repel the assault of the enemy with those very weapons which Charles Borromeo used in his own time.

"And first of all, since they are attacking the very rock of faith, either by open denial or by hypocritical assault, or by misrepresenting revealed doctrine, we shall do well to remember what St. Charles often inculcated; viz., that: 'The first and chief care of pastors must be concerned with all that concerns the full and inviolate maintenance of the Catholic faith, the faith which the holy Roman Church professes and teaches, and without which it is impossible to please God' (Conc. Prov. I. at the beginning). . . . In truth, it is not necessary to record the other words of the saint in quoting the sanctions, laws, penalties, laid down by the Roman pontiffs against prelates who are negligent or remiss in purging their dioceses of the evil of heresy. But it will be quite opportune to meditate closely on the conclusions he draws from these: 'Hence the bishop must above all things persevere in this eternal solicitude and continuous vigilance not only to prevent the most pestilent disease of heresy from penetrating among the flock committed to him, but even to remove the faintest suspicion of it from them. And if it should happen to penetrate, which may the Lord Christ in His pitiful mercy forbid, then he must strive at once by all means in his power to have it driven out immediately, and he must have those who are infected or under suspicion of being infected with the pestilence treated according to the pontifical canons and sanctions.' (Ibid.)

"The necessity of this Christian instruction is obviously increased both by the trend of modern times and customs, and especially by the existence of those public schools, destitute of all religion, in which everything most holy is ridiculed and condemned, and in which the lips of the teachers and the ears of the scholars are equally opened for blasphemy. We speak of those which with supreme injustice are called lay or neutral, but which in reality are the prey of the domineering tyranny of a darksome sect. This new trick of hypocritical liberty you have already denounced aloud and fearlessly, venerable brethren, especially in those countries where the rights of religion and of the family have been more shamelessly trampled upon and in which the very voice of nature, proclaiming that the faith and innocence of youth must be respected, has been stifled. To remedy, as far as was possible for us, so great an evil inflicted by those same persons who, while they claim obedience to themselves, deny it to the supreme Master of all things, we have recommended that schools of Christian doctrine be established in the various cities. And while this work, thanks to your efforts, has already made good progress, still it is earnestly to be desired that it be propagated ever more widely, and that these schools be estab-

lished numerously everywhere, and be provided with teachers of sound doctrine and good life."

Following this, the letter deals with the necessity of carefully training the "sacred orator whose office is closely connected with that of the necessary instruction in the first elements of religious teaching," and then throws out "A Call to Vigilance" recommending "that our flock be not fed on wind by vain and frivolous men, but be nourished with life-giving food by 'ministers of the word.'"

The example of St. Charles in his relations to civil government is referred to near the close of the letter, where it is stated that he never yielded "in anything that would be hurtful to faith and morals," or in the face of claims contrary to discipline or burdensome on the faithful even when these were made by a most powerful monarch who was also a Catholic." As to the courageous leaders, the bishops of our own day, they should have the same praise and gratitude—

"when they never fail in any of the duties of good citizens, either when it is a question of showing loyalty and respect to wicked rulers when these command what is just, or of resisting their commands when they are iniquitous, holding themselves equally aloof from the froward rebellion of those who have recourse to sedition and tumult, and from the servile abjection of those who receive as sacred laws the manifestly impious statutes of perverse men who, under the lying name of liberty, subvert all things, and impose on those subject to them the harshest kind of tyranny."

Against Modern "Heresy"

"This is happening in the sight of the whole world and in the full light of modern civilization, in some nations especially, where the powers of darkness seem to have taken up their headquarters. Under this domineering tyranny all the rights of the children of the church are being trampled upon, and the hearts of those in power have become closed to all those sentiments of generosity, courtesy, and faith which for so long shone forth in their forefathers, who gloried in the name of Christians. But it is evident that where hatred of God and of the church exists everything goes backward precipitously toward the barbarism of ancient liberty, or rather toward that most cruel yoke from which only the family of Christ and the education introduced by it has freed us. Borromeo expressed the same thought when he said: 'It is a certain and well-recognized fact that by no other crime is God more gravely offended, by none provoked to greater wrath, than by the vice of heresy, and that nothing contributes more to the ruin of provinces and kingdoms than this frightful pest.' (Conc. Prov. V. Pars. i.) Yet as far more deadly must be regarded the modern conspiracy to tear Christian nations from the bosom of the church, as we have already said.

"For the enemies of the church, altho in utter discord of thought and will among themselves, which is the sure mark of error, are at one only in their obstinate assaults upon truth and justice; and as the church is a guardian and defender of both of those, against the church alone they close up their ranks for a united attack. And altho they are wont to proclaim their impartiality and to assert that they are promoting the cause of peace, in reality, by their mild words and avowed intentions, they are only laying snares to add insult to injury, treason to violence. A new species of war is, therefore, now being waged against Christianity, and one far more dangerous than those conflicts of other times in which Borromeo won so much glory."

We have quoted so fully from this "Encyclical Letter of Our Most Holy Lord Pius X by Divine Providence Pope. To the Patriarchs, Primates, Archbishops, Bishops, and Other Ordinaries in Peace and Communion with the Apostolic See, Pius X Pope." "Given at Rome at St. Peter's, May 26, 1910, in the seventh year of Our Pontificate," that the reader may have presented before him in the very words of the Roman Church its own attitude toward modernism and especially toward "heresy."

Whoever will take the trouble to carefully and unprejudicedly investigate the policy of this system in the past will know very well what is meant by the words: "He must have those who are infected or under suspicion of being infected with the pestilence [of heresy] TREATED ACCORDING TO THE PONTIFICAL CANONS AND SANCTIONS." (Capitals ours.) That there is in some Roman Catholic countries a tendency to revolt against the church, there can be no doubt. France has revolted, Spain seems to be revolting, and the dogmas of social democracy are making mighty advances in many parts of the civilized world. The tendency is to go to extremes, and to throw off all restraint—to deny the rights of government and of religion. Skepticism, Higher Criticism, the new theology, and a hatred toward the law of God, abound on every hand. It is therefore necessary that real, genuine Christian experience become with us a matter of the greatest importance, and that our homes develop into a true sanctuary, where the actual love of Christ may be exhibited and become a powerful leavening influence in the neighborhood and in the church. These Christian virtues, however, can never be inculcated by force—by the union of church and state—by any system similar to that of the Inquisition; but they must come through the simple propagation of the real Gospel of Christ. And the times certainly demand the message to be found in Revelation 14.

GUY DAIL.

— ★ ★ —

King Barleycorn.—The *Western Watchman* truly says that in the prize-fight at Reno neither the white race nor the black race won, but "King Barleycorn" was "the champion of champions." "Drink is suicide." But it is not as the *Watchman* thoughtlessly observes, "nothing else and nothing more." If it affected but the one who drank, it would not be so bad; but it affects others, mother, father, wife, children, community. It is a thief, a robber, a despoiler of virtue and godliness, a wrecker of homes, murderer. It is wholly bad, a thousand times worse than the late King Leopold.

The "Detroit News Tribune" of June 26 says: "When a man loses his faith in the inspiration of the Bible, he quits reading it. . . . Higher Criticism has talked a lot about what it has contributed to the appreciation of the Bible; but the people who have gained their appreciation of the Bible from the Higher Critics have, for the most part, got too busy at other things to read the Bible any more." It seems strange that a secular paper realizes what religious journals seldom comprehend.

The good Catholic editor of the "Western Watchman," who is touring Scotland, thus pays his respects to John Knox, the stalwart Scotch Reformer: "I saw where John Knox died and the spot in the public street where tradition says he was buried. I was glad to see that the old villain was buried." We wonder if he would not prefer to see his remains burned and ashes scattered as were those of another John some centuries ago. Such language from a Protestant respecting a great Catholic would be called by our Catholic friends "intolerance."

Mr. Levy S. Richards has resigned the editorship of the *Rochester Evening Times* because his publishers wished him to support a machine candidate for Congress. This is nothing extraordinary, yet how seldom similar cases are reported. He was doing nothing except his duty.

A young man in Berkeley, Elliott McMillan by name, of the state School of Mines, had 20,000 volts of electricity passed through him, and he fell as one dead. But in a short time he came to himself uninjured except for a burned hand and foot.

hiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XXVII.—A King Who Was Slave

TIME: the afternoon of a beautiful day, about the month Nisan, A. U. C. 782. Place: the palace of Herod Antipas, in his royal city Tiberias. Occasion: the birthday of the tetrarch.

The woman Herodias has long nursed her wrath at the presumptuous prophet who dared to reprove her sins,—long nursed her hatred,—waiting for “a convenient day,” which has at last come. The prophet baptizer is in his cell very near the palace. The preparations for the festivities are all completed in a scale of grandeur unrivaled. The guests have arrived, and the merrymaking and feasting have begun.

We recognize Chuza, the steward of Herod, late of Cana of Galilee. Also, among the lordly company, and reclining at his ease, we notice the well-remembered face of Jonathan, son of Annas, who is conversing carelessly with the man Jazer, the scribe of the temple.

In a sumptuous chamber, far removed from the banquet hall, are two persons, engaged in earnest conversation. Not long before, this room had been the private boudoir of the Arabian princess, the lawful wife of Herod Antipas, but is now appropriated by her rival, the beautiful but sensual monster, Herodias. With her, and reclining upon a luxurious divan, is a young girl, beautiful as a peri—graceful as a fairy.

“Wherefore hast thou called me, my mother? See, I am here;” and the scarlet lip of the petted beauty projects poutingly. “Look you, my mother, thou hast prepared a royal festival in honor of the birthday of this thy lord,—but what hast thou prepared for me?”

“I would not that thou shouldst say ‘this thy lord,’” replies the woman chidingly. “Canst thou not say ‘my father?’”

“Why should I say ‘my father?’ for of a truth this man is not my father. Nay, I will not; for I love mine own father, even Philip. Rememberest thou not, my mother, how he loved me?”

“I remember nothing, Salome!” exclaims the woman fiercely. “And verily, my daughter, thou shalt say ‘my father,’ and thou shalt please him also. What! thou blind guide! seest thou not that it is for thine own best good to do so?”

The young girl is about to reply angrily, when the mood of the woman suddenly changes.

“There, there, my dear one!” she murmurs softly, bending over her, until the long, shining braids of raven hair fall over the girl’s shoulders. “Did I speak rudely to thee, my fair daughter? Verily I meant not to do so. But listen, for I have somewhat to say unto thee,—and truly I love thee; art thou not mine own flesh? It is for thine own sake and thine own pleasure that I make a request of thee; for why should this ignorant prophet triumph any longer over us?”

“What wouldst thou, my mother? for verily thy lord Antipas doth favor this man; for, behold, he hath talked with him face to face, even yesterday, and I believe he intendeth to release him.”

The eyes of the woman seem kindled with deadly fire at these words, and she stamps her foot savagely. “Wherefore hast thou hidden this thing from me, O my daughter, and hast not told me? for if this pestilent fellow escapeth, all Galilee and Jerusalem shall ring with my dishonor and with thine. And now am I minded to take his life; for why should my fair daughter receive the scorn of her people?” and the woman throws her white arms about the neck of the girl, and sobs hysterically.

“But tell me,” interrupts the girl impatiently, untwining the arms, and petulantly pressing the woman back, “tell me, what dost thou desire of me? for verily this matter concerneth me not.”

“I will speak, and thou shalt listen unto me, and also thou shalt heed my words;” and the woman again springs forward and lays her hand caress-

ingly upon the jetty ringlets. “Is not this the birthday of the tetrarch? and have I not prepared for his pleasure and for the entertainment of his guests? but what hast thou done? Come, my daughter, array thyself in thy most beautiful garments, those which enhance the beauty of thy graceful form most ravishingly, and deck thyself with all thine ornaments, and go in unto the king and dance before him, while he is yet flushed with wine; and it shall be that when he seeth thee, his heart shall throb in his bosom, and he shall say unto thee, ‘What wilt thou? for I will give thee whatsoever thou shalt ask of me!’ Said not the royal king Ahasuerus even thus unto Esther the queen?”

For a moment the eyes of the young girl sparkle with pleasure. “I shall ask the bracelet and the necklace of pure gold and of cunning workmanship which I saw in Jerusalem. But verily, O my mother, what would Philip my father say, knowing that his daughter danced like a harlot before a company of drunken lords? and surely thou wouldst not have me do this thing!”

“Speak not thus of thy father’s guests, my child; but as for the golden ornaments which thou dost desire, thou shalt possess them; yes, and more also, if, when the king shall say unto thee, ‘What wilt thou?’ thou wilt answer him,—ah! my child!—if—”

The woman pauses, and hesitates, as if even she, hardened as she is, lacks both the courage and the words with which to express her murderous designs, and to raise the veil which covers the horrible deformity of her cruel heart.

“How shall I answer him, my mother?”

“Thou shalt say unto him, ‘I will that thou give me, this day, the head of John the Baptizer in a charger!’”

The girl springs from the divan, her rounded cheek white as marble, and her dark eyes dilated with horror. For a moment the silence is unbroken, save for the quick breathing of the girl.

“Why should my fair daughter refuse to obey the mother whose only wish is her happiness? Verily, Salome, if thou wilt do this thing, I will assuredly bring about thy marriage with a great man, and thou shalt be mistress of a beautiful palace, and many servants shall do thy bidding, and every wish of thine heart shall be gratified. Go, my beautiful one, and so shall it be well with thee. Come; see if thou canst remember the dance thy master taught thee in Rome. Of a truth thou canst dance beautifully, my daughter.”

Slowly the look of horror on the face of the girl gives place to one of gratified vanity.

“Thinkest thou that the guests of thy lord Antipas will account me very beautiful? and, stay; dost thou promise me the necklace and the bracelet of cunning workmanship which I saw in Jerusalem?”

“Of a truth, my princess; and thou shalt have for thine husband a tetrarch; and I swear to thee that thou shalt grace with thy beauty a palace of thine own at Bethsaida.”

The fair cheek of the girl flushes with pleasure. Then once again a cloud overspreads the white brow.

“Is this prophet thine enemy, O my mother?”

“Mine and thine; a deadly and dangerous enemy he is, my fair one, dangerous to thy safety and to mine. Why should I, thy mother, the companion of thy kingly father, be spoken of by this Jew as a common prostitute? Why should the people look upon me with scorn? Verily this Jew hath forfeited his own life, and he shall surely die!”

“He shall surely die!” echoes the girl. “And, my mother, wilt thou that I go up to Jerusalem on the morrow, and bring my beautiful jewels?”

“Thou shalt, my princess. Now make haste and array thyself in thy beautiful garments; for behold, my lord eateth and drinketh with his guests, and his heart, even now, waxeth merry with wine.”

* * * * *

An hour later, into the banquet room, like a

flash of light, springs a jewel-bedecked and painted siren. Her light silken drapery scarcely conceals the outlines of her form, around which it floats like a fleecy cloud.

The greedy, sensual eyes of Herod follow the light figure as it glides round and round the triclinium, about which recline the half drunken guests, with the lords and captains of the tetrarch.

Pleasure, surprise, and gratified vanity are written upon the weak and wine-reddened face of the dissolute king.

“See ye this beautiful virgin, O my guests? Behold, she is of royal blood, even the granddaughter of my father, Herod the Great, and her grandmother, the royal Mariamne, the fairest in Jerusalem. Yet, see; she danceth for my pleasure, and the pleasure of my guests,—and verily she pleaseth me well.”

A storm of applause greets the words of the king. Still round and round in the giddy mazes of the Oriental dance, spins the fair form of the maiden.

The king is in his most gracious mood. Round after round of stormy applause, mingled with drunken laughter, echoes throughout the palace.

“Go call my Chuza, my steward!” exclaims the king to one of his servants. “Call me Chuza, my steward; why should the Jew hide himself?”

“Ho, Chuza! hast thou seen so fine dancing even in Rome? Haste; bring thou more red wine; for behold, these men my guests be not yet filled therewith.”

At last the rhythmic tread of the dancer ceases for a moment, and the twinkling feet pause as the king rises from the table, and beckoning leeringly toward the siren, exclaims thickly:

“What wilt thou that I shall give unto thee? for behold thou shalt have thy desire, unto the half of my kingdom!” Then looking about upon his guests, and noting their admiring glances, he continues, raising his jeweled hand in the form of an oath:

“Behold, I swear unto thee by the temple which my father builded. What wilt thou? for I will give it thee.”

(To be continued)

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Abide with Me

By Clara J. Reed

John 15:5	Pray, abide with me, My Saviour,
1 Cor. 4:11	While through this world I roam,
Heb. 11:13	As a pilgrim, as a stranger,
Ecc. 12:5	Or traveler far from home.
John 16:33	For this world is full of sorrow,
Rev. 21:4	Of sin, of death, and wo;
1 John 5:11	But Thou art full of life and truth,
Luke 17:10	And all to Thee I owe.
Ps. 48:14	My God, my Guide, Thee I will trust,
Rev. 10:6	Who made heaven, earth, and sea;
Gen. 1:27; 2:7	For in Thine image from but dust
Isa. 43:7	Thou hast created me.
1 Cor. 3:16	Then dwell within my heart, dear Lord;
Ps. 31:3	O, lead me day by day;
1 Peter 2:21-23	And may my life with Thine accord
Col. 3:17	In word and deed, I pray.
Isa. 35:4	And if I live till Thou shalt come
Matt. 25:31	With all the hosts on high,
Matt. 25:21	Canst Thou then say, My child, well done,
Job 25:6	To such a worm as I?

Pontiac, Michigan.

— ★ ★ —

The idea is quite unfounded that on entering society we give up any natural right.—Thomas Jefferson.



1. Top of the Ming Tomb showing the crumbling building. The picture was taken in the pouring rain in which we rode ten miles.

AS the primary object of my visit was to get photos of the exposition for our special number of the paper, we went as soon as possible to the entrance gate, which is only a few blocks from our mission door.

It took no little planning to obtain photographs, but when I left the grounds a little later I had twelve exposures in my kodak, and six in the suitcase. I have grouped these photos into one large half-tone plate which we are running for an insert in our paper, and we believe that the pictures will sell a good many of the papers which would not be otherwise sold.

Of the exposition itself I will not comment much, as space will not permit, but will say on general principles it is a very good exhibit, and considering the prejudice and difficulties under which it has grown up it is to be considered a real credit to the nation, and we believe will be the means of enlightening the various provinces on the advantages of foreign methods, showing them the marked progress that has been made in industrial and educational lines, and encouraging them to press forward in the future, forgetting their petty provincial jealousies, and all uniting toward the common good of the great empire.

The next day we spent in viewing historical places; but as they are scattered so far apart, we only took in a few of them. Among some of the noted ones of which I am sending photographs, might be mentioned No. 6, the old examination halls where all the students aspiring for a degree were compelled to take a rigid examination. They are really small stone cells with just a small place to sit and write. The student entered one of these and stayed there until he finished, some staying for days, their food being passed in to them, and such sleep as they required being taken in a sitting posture.

Nos. 7 and 8 are the British and American con-



2. The elephants on the way to the Ming Tombs. This is one of a group of many kinds of animals to be found on the way to the Ming Tombs. Because of the vandalism of tourists all have been recently fenced in.

A Visit to Nanking, the Ancient Capital of China

(Concluded from last week)

ulate buildings. These, together with the German, are all situated in the same neighborhood, and are very nice buildings with beautiful yards.

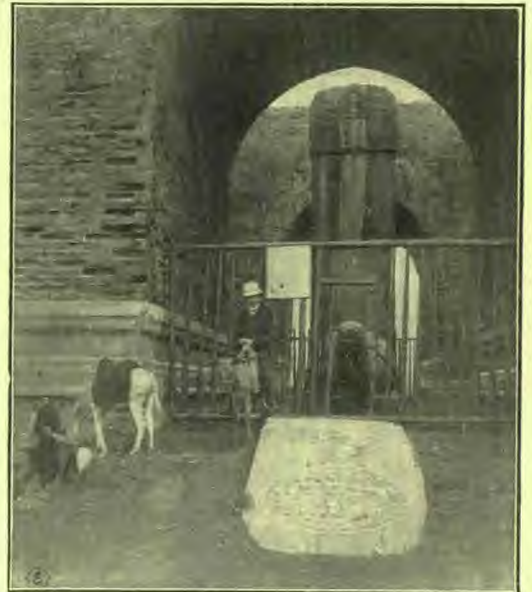
The national naval college is a large institution covering several acres of ground, including a parade-ground and an artificial mast. Besides their many school buildings, they have an excellent machine-shop, and study all about the making of arms, etc. They have a creditable display in the exposition.

From the drum tower, upon a high elevation, I obtained a good view of the city. See No. 4.



4. View of Nanking city from the Drum Tower. The dim streak in the distance is the city wall some five miles away.

By far the most interesting sights were seen on the way to the Ming tombs. After a ride on donkey back of about four miles over the low rolling hills beyond the city wall, we came to a high hill on which were two immense arches. These stand at the entrance of the pathway to the tombs. Inside one of these was a huge stone turtle with a high monument on its back, covered with an inscription of some kind (No. 3). Going through the arches we entered the path to the tombs, and on either side for about the distance of a mile there are all kinds of stone animals, officials, and soldiers. It was a regular circus in stone, and the group comprised lions, dogs, kneeling camels and standing camels, kneeling elephants and standing



3. A great stone turtle with memorial tablet on the way to the Ming Tombs.

elephants (No. 2), beside figures of men and soldiers.

Arriving at the great tomb, we found it to be a massive structure (No. 5), and at the time of its erection it was evidently a beautiful building; but the storms of five centuries have reduced it now to a crumbling pile of stone and brick (No. 1).

Thus did the ancient kings in their blindness seek to protect their spirits after death.

How thankful we are that we can point this people to the "better way." Jesus says, "I am the resurrection, and the life: he that believeth in Me, tho he were dead, yet shall he live." This word is now liberating many souls from the dark bondage of superstition and ignorance, "into the glorious liberty of the children of God."

Thus the work is ever onward, and we are thankful to have a small part in it. Brethren, with your prayers and with your means, remember the work in China.

F. E. STAFFORD.

Our Work and Workers

A CHURCH of ten members has been organized at Sallisaw, Oklahoma.

IN Southern California general interest has been manifested in several tent efforts held there this summer. Fully a thousand persons have regularly attended these nightly meetings, and oftentimes many more. The results are that 135 have taken their stand for the truth.

TWO TENTS have been pitched for a Hindu school near Hamilton, California. There are three camps of about twenty-five men each, who are anxious for a winter school; but altho they have little time to attend now, much interest is manifested and many are joining the classes conducted by Brother R. F. Chapman.

ONE year ago the church membership in Southern California was 2,319. June 30, 1910, it was 2,750, an increase of 431. Of these 179 were added by baptism, some by former baptism, and the rest by letter. Forty-five have been baptized since June 30. Four new churches have been organized during the year, and three church buildings have been erected.



5. The Ming Tomb, a much larger structure than it looks in this picture. The coffin of the emperor is in the middle of the hill back of the building.



6. The old examination halls in which the students were locked for days at a time, food being passed in through a small door; now fast crumbling into decay.



7. American consulate building at Nanking, taken during a hard rain. The structure is built of white and red brick.



8. The British consulate building. While the building is not so magnificent, the yard is very beautiful.

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First Day

"And God said, Let there be light: and there was light." Gen. 1:3.



Palms Reflecting in Water

Second Day

"And God said, Let there be a firmament in the midst of the waters." Gen. 1:6.



A Winter Scene

Third Day

"And God said, Let the waters under the heaven be gathered together unto one place." Gen. 1:9.

Third Day

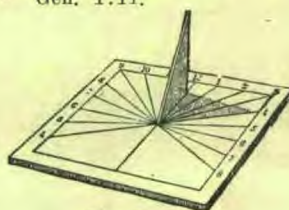
"And let the dry land appear: and God called the dry land earth." Gen. 1:9, 10.



A Section of Rio de Janeiro's Beautiful Harbor

Third Day

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." Gen. 1:11.



The Sun Dial

Fourth Day

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also." Gen. 1:16.

Chapter Two—Light and Heat

- Lesson 4.—The entrance of light.
- Lesson 5.—How different colors are made.
- Lesson 6.—Reflection of light.
- Lesson 7.—How heat is produced.
- Lesson 8.—The world's great climate belts.
- Lesson 9.—The effects of climate upon bodily heat.

Chapter Three—Air and Sound

- Lesson 10.—The atmosphere.
- Lesson 11.—The weight of air.
- Lesson 12.—The pump.
- Lesson 13.—Musical tones produced by the wind.

Chapter Four—Water

- Lesson 14.—Distribution of water.
- Lesson 15.—The composition of water.
- Lesson 16.—Habits of water.
- Lesson 17.—Water as a liquid.
- Lesson 18.—Vaporized water.
- Lesson 19.—Water as a solid.
- Lesson 20.—Water as a beverage.
- Lesson 21.—Water as a cleanser.

Chapter Five—Dry Land

- Lesson 22.—Review study of the land masses.
- Lesson 23.—A glance at the Eastern Hemisphere.
- Lesson 24.—A glance at the Western Hemisphere.
- Lesson 25.—Map study.—North America.
- Lesson 27.—People, climate, and countries of North America.
- Lesson 28.—Map study.—South America.
- Lesson 29.—Physical features of South America.
- Lesson 30.—Education and religion of the Western Hemisphere.
- Lesson 31.—Map study.—Asia.
- Lesson 32.—Map study.—Europe.
- Lesson 35.—Map study.—Africa.
- Lesson 37.—Map study.—Australia.
- Lesson 38.—Australia.
- Lesson 39.—Map study.—The British Isles.
- Lesson 40.—The British Isles.
- Lesson 41.—Map study.—The United States.
- Lesson 42.—The United States.

Chapter Six—Plants

- Lesson 43.—Consider the lilies.
- Lesson 44.—The squash seed.
- Lesson 53.—The shape of flowers.
- Lesson 54.—The purpose of the organs of flowers.

Chapter Seven—Sun, Moon, and Stars

- Lesson 60.—The starry heavens.
- Lesson 61.—Holding and upholding power.
- Lesson 62.—A trip to the sun.
- Lesson 63.—A trip away from the sun.
- Lesson 64.—The moon and its phases.
- Lesson 65.—The seasons.
- Lesson 66.—Time and timekeeping.
- Lesson 67.—Fixed stars and constellations.

BIBLE NATURE SERIES NUMBER TWO

(Continued)

Fifth Day

"And God created great whales, and every living creature that moveth, which the waters brought forth abundantly." Gen. 1:21.



In a Fish Tank

Fifth Day

"And every winged fowl after his kind." Gen. 1:21.



Prairie Hens

Sixth Day

"And God made the beast of the earth after his kind." Gen. 1:25.



Cattle Grazing

Sixth Day

"And God said, Let Us make man in Our image, after Our likeness." Gen. 1:26.

Sabbath

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

Disobedience

"The serpent beguiled me, and I did eat." Gen. 3:13.

Messages

"Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:7.

New Earth

"The inhabitant shall not say, I am sick." Isa. 33:24.

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- Lesson 69.—Shell creatures.
- Lesson 70.—Shell creatures, continued.
- Lesson 71.—Crusty creatures.
- Lesson 72.—The toad.
- Lesson 73.—The reptile family.

Chapter Nine—Air Animals

- Lesson 74.—Birds of the Air.
- Lesson 75.—The scratching family.
- Lesson 76.—The swimming family.
- Lesson 77.—The wading family.
- Lesson 78.—The plundering family.
- Lesson 79.—Birds as friends.
- Lesson 80.—Bird enemies.
- Lesson 81.—God's care for the birds.

Chapter Ten—The Land Animals

- Lesson 82.—Creeping things.
- Lesson 83.—The two-wing family.
- Lesson 84.—The straight-wing family.
- Lesson 85.—The half-wing family.
- Lesson 86.—The sheath-wing family.
- Lesson 87.—The scaly-wing family.
- Lesson 88.—The membranous-wing family.
- Lesson 89.—The duckbill.
- Lesson 90.—The gnawing animals.
- Lesson 91.—Flesh-eating animals.
- Lesson 92.—The hooved animals—the cow.
- Lesson 93.—The hooved animals—the sheep.

Chapter Eleven—Man

- Lesson 94.—The man wonderful.
- Lesson 95.—The organs of the body.
- Lesson 96.—Man's relation to light.
- Lesson 97.—Man's relation to heat.
- Lesson 99.—"He knoweth our frame."
- Lesson 100.—The muscles.
- Lesson 101.—The grinding and tasting machinery.
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- Lesson 104.—The telegraph system of the body.
- Lesson 105.—Proper diet.
- Lesson 107.—Disease and its causes.
- Lesson 108.—How to restore health.

Chapter Twelve—The Sabbath

- Lesson 109.—Creation's Birthday.
- Lesson 110.—The Sabbath made for man.

Chapter Thirteen—The Fall of Man

- Lesson 111.—The entrance of sin.
- Lesson 113.—The whole creation groaneth.

Chapter Fifteen—Final Destruction

- Lesson 118.—God's messages since the flood.
- Lesson 119.—Judgments in the land.
- Lesson 120.—Triumph of the right.

Chapter Sixteen—The New Earth

- Lesson 121.—All things new.
- Lesson 122.—A clean universe.



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MOUNTAIN VIEW, CAL., SEPTEMBER 6, 1910

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

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

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"Higher Criticism and the Bible" concludes Mr. Rowell's articles on Higher Criticism for the present. They have been strong and fearless, and many have wished to preserve them. They will probably be re-edited by the author and placed in book form.

We call the attention of our readers to an advertisement of the latest great dictionary, on page 15. It has many special features which are thought by scholars to be of great advantage. Those desiring to purchase a dictionary would do well to correspond with the publishers of Webster's.

We wish we had space to present properly all the fine photographic views sent us by Brother F. E. Stafford. See page 13. They are all of interest, and many of them were taken under almost insuperable difficulties of officious officials and pouring rain. In behalf of our readers we thank him.

Another hero of the "noble six hundred" of the Balaklava charge which Tennyson has made immortal died in San Francisco August 21. His name was William Russell Parnell. He was one of the six hundred that obeyed the mistaken command to charge. He rendered great service in the American army as well as in the English, enlisting in 1860 in the Civil War, and bore the title of colonel when the war closed. After passing through all the dangers of his years of warfare, his death came by injuries from being pushed from a car.

True religious liberty is the liberty of the other man to think for himself; and if any man possesses it he will labor for just that freedom for the other man, be that man his bitterest opponent.

Our article on the Borromeo papal encyclical (See pages 10 and 11) is long, and papal encyclicals are usually about as entertaining, whatever their importance, as legal documents. But the extended quotations will show how and where the Papacy stands as to what she deems heresy. Its effect upon Protestants in Germany, and their attitude, will be discussed next week by our Swiss correspondent.

Florence Nightingale, "the Angel of the Crimea," more world-renowned than she had worn a crown, especially in the care of the sick on battle-fields, died August 13 at her London home, and was buried August 20 in the little village of Hampshire. Her funeral was very simple. Notwithstanding her great services to the army, there were only a few grenadier guards present, who acted as bearers. In the memorial services in St. Paul's, King George, Queen Mary, Queen Mother Alexandra, the war office and admiralty, and the greater part of the British public bodies and colonies were represented. The United States ambassador Whitelaw Reid and Mrs. Reid were present. Among flowers sent for the ceremony were a number of wreaths contributed by American nursing associations. Mr. Stead remarks that while the Crimean War did not meet its expectations among the powers that waged it, it deserves to be remembered in history because it discovered Florence Nightingale. She was ninety years old at her last birthday, May 12.

A New Series

We had hoped to begin our series of articles on the Revelation in this issue or the next, but new plans will put them off till November 1. They will surely begin, the Lord willing. With November 1 will begin a special six-month series of our paper, one of the best we have ever had. We are sorry to disappoint even for a time those who expected the articles to begin sooner, but we believe that the studies will be all the better for it when they do begin.

Fuller announcement of this series will be furnished later.

Tremendous forest fires are sweeping over the mountain regions of Oregon, Idaho, Washington, Nevada, California, and Montana. Men who have fought the flames to save cities have gone down in death. Refugees by thousands are fleeing from the great stretches of flame into the large cities. Half of the town of Wallace, Idaho, of six thousand population, is destroyed at this writing, and the whole may be unless the wind should prove unfavorable to the fire. One hundred and eighty men are reported missing from St. Cie County, Idaho. Whole flocks of sheep and herds of cattle have been wiped out. The safety of several passenger-trains is feared for. Taft and Hangman, Montana, are reported destroyed, and Neihart and Saltese are said to be doomed. Deborgia and St. Regis are threatened. Newport, Washington, is nearly surrounded. Fires are under control in the Walla Walla district, but that is all that can be said. Loyalton, California, is threatened by forest fires. The worst of all is, it is said that these fires are of incendiary origin. What motives can possibly possess persons to set fires in that way it is hard to understand. It would seem as tho such persons were under absolute control of the spirit of the bottomless pit.

LATER: The fire continues in the Coeur d'Alene section in Northern Idaho, in unabated fierceness; fifty square miles of white pine forest, said to be the choicest in the United States, is in flames, loss to Federal Government estimated at \$10,000,000. One hundred dead are reported to August 24, and the death of 200 more of 300 missing is feared. Federal troops are fighting fire in Northern Cali-

fornia. Private property loss is estimated all the way from \$20,000,000 to \$50,000,000. Nearly 2,000 ranchers are burned out. Lake Tahoe region in California is reported in flames. But from Montana, thank God, comes the news of heavy rains. The loss, terrible as it is, may not be as great as reported. It is difficult to be calm and conservative in sight of, between, and among fires racing along from forty to seventy miles an hour.

Equal Rights.—We do not believe in the theories of Christian Science. To our mind it is neither Christian nor scientific. It is an utterly unscientific philosophy which has made its way by healing some of the maladies which flesh is heir to, but which Christian Science denies as realities. We believe its devotees to be extremely illogical, ludicrously inconsistent. It finds its vitality in a substratum of truth woefully perverted. The majority of people in this country probably look upon the cult in about the same way. Yet notwithstanding this Christian Scientists have entire right, so far as man is concerned, to believe as they do, to teach as they do, to practise for the healing of humanity's ills as they do. If man or woman wishes to place his case in their hands, he has the right, and legal authority has no right to prohibit it or prosecute the practitioner. It has no right to prohibit men or women from employing Christian Science practitioners if they so prefer. Cases they practise on die; so do others treated by the physicians of the regular schools. If people choose that way, they alone are responsible, and the government has no right to consider itself a great big mother to prevent them or chastise them.

The Delicious Ice-Cream Cone.—Health Commissioner Evans of Chicago is reported as saying: "Beware of ice-cream. The ice-cream cone is dangerous, but its contents are a hundred times more dangerous."

After stating that glue and boracic acid are used in its manufacture, he continued: "If one person dies from the effects of eating an ice-cream cone, fifty die from the ice-cream. As a usual rule, more than a billion bacteria exist in every teaspoonful of the ordinary ice-cream. For the most part these bacteria are harmless. Sometimes these bacteria are of the harmful variety, and it is then that people die of ptomain poisoning." A word to the wise is sufficient.

"Liberty" for July (third quarter, 1910) is filled with good matter which ought to be read by all candidates and voters. The question of liberty and its dangers in a dozen different forms in this country is lucidly and informally discussed, as well as important events in the Old World, which involve the same principles. The magazine has thirty-one live articles and twenty illustrations. It ought to have a wide circulation. Price 10 cents. Takoma Park Station, Washington, D. C.

The humans ought to get a lesson from the dogs. It is said that the Crocker canine pets have died to the value of \$21,500 during the last eight months, and famous veterinary physicians and surgeons have been called to look into the cause of the matter. This elect committee declares that this enormous death-rate, the largest ever recorded in exclusive dogdom, is owing to the fact that "the dogs have been overfed, over-entertained, and too much indoors." Will the humans learn the lesson?

The "Life Boat" for August has an excellent article entitled, "Bringing the Heart of Darkest Chicago Near to the Hearts of Our Readers," by Caroline Louise Clough. Besides this are the articles, "Hot Weather Hygiene," "War on the Cigaret," etc. Price 10 cents. Fifty cents a year.

Water is so low in Northern Mississippi River that the bed of the river, abounding in clam-shells, forms great attractions to pearl hunters, and some very fine pearls have been found.