

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3279.—Have We the True Seventh Day?**

Please give the historical proof or reference which will establish a connection between the Sabbath that Christ kept and the Saturday of to-day, which will prove that Saturday is the identical day indicated by the fourth commandment. Of course, the calendar gives Saturday as the seventh day, and encyclopedias confirm it. But they have a good reason for it, which reason I would like very much to have. C. W. D.

There are some things which, if we will take time to consider, are self-evident. (1) It is not an uncommon occurrence for an individual to lose count of the days of the week. It is a rare thing for an entire family to do so, yet we may hear or know of an instance or two in the course of a lifetime. But no one ever heard of a neighborhood losing the order of the days of the week or the day, much less a township losing the day, or a county, a province, or a state. If one should lose such reckoning, the rest would immediately set him right. In the very nature of the case a change of the day is impossible unless there was concurrent agreement among the nations; but history records nothing of this kind. (2) It is a well-known fact, as a writer in the *North British Review* some years ago remarked, that Sunday is "the wild solar holiday of all pagan times." Religion would hold the pagans to the day. Religion has also held many of the professed people of God to the observance of the day which comes just before the first day of the week. Whenever the Jews and other nations have come in contact, the seventh-day Sabbath and Sunday stood related in the week as they do now. (3) The late Wm. M. Jones, D.D., of London, an antiquarian, prepared by great research, large expense, and indefatigable labor, "A Chart of the Week, Showing the Unchanged Order of the Days and the True Position of the Sabbath, as Proved by the Combined Testimony of Ancient and Modern Languages." This chart was completed in 1886. It gives in nine columns (a) the name of the language, when spoken, read, or used, (b) the name of the cluster of seven days called a week, (c-j) the names of each of the days in the original languages, the transliteration and translation into English in 160 ancient and modern languages and dialects; and 108 of these languages know the seventh day by the name of Sabbath or its equivalent, while the entire number bear testimony to the identity and order of the days of the ancient and modern week. That part dealing with European languages was compiled by the noted linguist Prince Louis Lucien Bonaparte. (4) Astronomy and the testimony of the records of eclipses confirm the same, as does also the history of the Jewish people. These strong, obvious reasons, which might be greatly elaborated, furnish sufficient ground for the correctness of calendars and encyclopedias.

**3280.—Jephthah's Daughter. Judges 11**

Was Jephthah's daughter offered as a burnt offering?

We do not think so. (1) Because it was unlawful for God's people to offer human sacrifices. If a vow included that which it was unlawful to offer, its value was estimated, and the value given. Lev. 27:2-8, 11, 12. Jephthah's vow was, "Whatsoever cometh forth of the doors of my house to meet me, . . . shall surely be the Lord's, or I will offer it up for a burnt offering." Judges 11:31, margin. As it was his daughter that met him, he could not offer her as a burnt offering, but he could dedicate her, his only child, to the Lord as a perpetual virgin. This he did, and thus yielded all hope of having any descendants; hence his lament in verse 35; hence also her period of mourning, not because she was to be made a sacrifice, but because she was to be deprived forever of being a mother in Israel. Verses 37, 38. Then her father fulfilled his vow, and she knew no man; that is, she never married.

To honor that sacrifice the daughters of Israel went four days a year to meet and comfort her. Verse 40, margin. All depends on the understanding of his vow, and its nature. It would have been sin to burn his daughter. God did not want rash, wrong vows fulfilled. Lev. 6:4, 5.

**3281.—Sinning Wilfully. Heb. 10:26**

Will you please explain Heb. 10:26?

The above scripture should be read with the context. That which precedes shows that there is but one means of cleansing from sin—the blood of Jesus; but one means of sanctification—the Spirit of God, by which the law of God is written on our hearts. Now if after we have received the knowledge of this in experience, we willingly, deliberately, turn to the way of sin again, we can find in such a course no forgiveness, no sacrifice. For the sacrifice of Christ avails for those who long to be rid of sin, not for those who would walk therein. In the language of verse 29, he counts the blood of Christ an unholy thing, and despises the Spirit of grace. He who sins wilfully, willingly, longingly, places himself outside of God's purposes in Christ Jesus. His sins are unpardonable because loved and unrepented of. Every repentable sin is a forgivable sin.

**3282.—Sin Against the Holy Ghost**

What is the sin against the Holy Ghost?  
J. U.

It is to reject to the uttermost all the means of salvation in Christ Jesus, the only name given under heaven among men whereby we can be saved. Acts 4:12. See also Heb. 10:29.

**3283.—Absent and Present**

2 Cor. 5:8. How is it possible to be present with the Lord, and yet be absent from the body? From the context I do not think Paul refers to visions. J. V.

The context and related passages show that Paul is speaking of three different conditions in which man may be: (1) The terms our "earthly house," "in this tabernacle," "mortality," "at home in the body," "absent from the Lord," indicate man's mortal condition in this world; (2) The terms "dissolved," "unclothed," "naked," refer to the passing away of this condition, or death, a condition not desired by the apostle; (3) The terms "a building from God," "a house not made with hands," "clothed upon," "swallowed up of life," "present [at home] with the Lord," refer to the glorious immortal state when Jesus comes. 1 Thess. 4:17.

**3284.—Phil. 1:21-24, and Moses**

Please explain, through your Question Corner, Phil. 1:21-24. B.

Note the following great facts of Scripture, repeated over and over: (1) The dead are in unconscious sleep. Eccl. 9:5, 6; Ps. 146:4; Job 14:20, 21. (2) Man's only hope of waking is the resurrection from the dead. Job 19:25; 1 Cor. 15:12-19. (3) The resurrection will occur, and reward of the righteous will be bestowed, at the second coming of Christ. 1 Thess. 4:13-18; Luke 14:14; Matt. 16:27; 2 Tim. 4:8; Rev. 22:12. Phil. 1:21-24 is in harmony with these, and must be so understood.

Now as to what it means, note the following: (1) In verses 12-19 the apostle speaks of his sufferings for Christ, and declares that instead of injuring the Gospel, they had fallen out for its furtherance, had really advanced its message. And therefore he concludes that whatever may happen to him,—whether life or death,—Christ shall be magnified in him; and he declares to his brethren,

"For to me to live is Christ [it is for His glory in the souls I shall win], and to die is gain [to Christ's cause also]." Yet after all it were better for them that he should live. (2) Between these two the apostle can not choose, but he desires a third thing: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." (3) The being with Christ will be when He comes. 1 Thess. 4:16-18. What Paul could not choose between was life and death; what he desired was his Lord's return, and to be with Him. 2 Tim. 4:8.

**3285.—Enoch, Elijah, and John 3:13**

In view of the fact that Enoch and Elijah had been translated to heaven, and that Moses had been resurrected, how would you show the harmony between these facts and John 3:13? R. S.

It is easy to be understood if we will remember that Jesus is speaking of His divine mission. No man had ascended into heaven and come back to tell the news. Christ Jesus, the Son of God, was the only One who had thus declared God. Men had ascended into heaven, but not to learn of God and then come back to tell it. The Son of God only came from heaven filled with the Father's love, to reveal the Father.



**Schedule for Week Ending November 19**

Sunday	November 13	Acts 22-24
Monday	" 14	" 25, 26
Tuesday	" 15	" 27, 28
Wednesday	" 16	1 Thessalonians 1-4
Thursday	" 17	" 5
Friday	" 18	2 Thessalonians 1-3
Sabbath	" 19	1 Corinthians 1-4
		" 5-7

ACTS 22-28 gives us the closing chapters of Paul's wonderful experience. The middle of the week covers his two epistles to the Thessalonians, the earliest of his letters which have come down to us. The people to whom the Thessalonian letters are written are those who inhabited Thessalonica, now known as Salonica, still a prominent city in Southern Europe. It was anciently called Therna, after the sister of Alexander the Great. The church was founded in A.D. 51 by Paul and Silas. The evangelists were driven from the city by the violence of the Jews.

THE first epistle commends the Thessalonians for their faithfulness and devotion; the last epistle, written the next year or perhaps the same year, corrects an error which they seem to have imbibed from the first that the Lord was soon coming. He tells them that this is not the case, and that Christ will not come until the great falling away, or apostasy, takes place.

THE last two days of the week bring us to Corinthians and the church of Corinth. This church at Corinth seems to include not only the Christians who lived in that city but those who lived in the district of Achaia. It was a great commercial center at that time, and on the overland route from Rome to the East. It lay also between upper and lower Greece, possessing the only good harbor in that section. Its population was mostly foreign, including many Romans. The epistle speaks for itself and points out various sins and weaknesses which had crept into the Corinthian church, some of which the apostle severely reproves.



# 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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## "Preach the Word"

By Mrs. E. G. White

**S**ANCTIFY them through Thy truth; Thy Word is truth," was the prayer of Christ for His disciples. In every age God has committed to His people some special truth which is directly opposed to the desires and purposes of the human heart, and which tends to separate His church from the world; and it has been the duty of His ministers to proclaim this truth, whether men would hear or forbear.

When Christ came as the teacher and guide of mankind, He brought to them truths glowing with the light of heaven, showing in contrast the darkness of error, and revealing the superstition, self-righteousness, and bigotry of that age. His heart overflowed with love for the poor, the ignorant, the afflicted, and the fallen. He healed the sick, comforted the desponding, cast out devils, raised the dead, and preached to all the words of eternal life. But many who listened to the divine Teacher received His words with little favor. The priests and elders, the professed expositors of divine truth, were sending forth no rays of light. In their self-righteousness they held themselves aloof from the benighted people, who needed instruction and guidance. When Jesus took up the work which they had left undone, they felt that His life was a constant rebuke to them, and they feared that He would turn the hearts of the people from them. They were filled with pride, love of ostentation, and desire for praise; and they despised the humility and self-denial of Jesus.

They hated the purity while they feared the power of His teachings. They refused to accept Him themselves, and bent all their energies to hinder others from believing in Him. No wonder He brought against them the terrible accusation: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

### It Is No Argument Against the Truth

that there are few who are willing to accept it. Few accepted the world's Redeemer. Tho the multitude flocked around Him, eager to receive temporal blessings, yet He sadly declared, "Ye will not come to Me that ye might have life." Men are now

no more favorable to practical godliness; they are just as intently seeking earthly good, to the neglect of eternal riches. And reformers of the present day will meet with the same discouragements as did their Master.

The work of the faithful minister is no child's play. Earnest, untiring effort is required to wrench the prey of Satan from his grasp. But God will sustain His servants in the work which He Himself has committed to their hands. Said Christ to His disciples, as they toiled upon the Sea of Galilee, "Follow Me, and I will make you fishers of men." When the Gospel net is cast, there should be a watching by the net, with tears and earnest prayers. Let the workers determine not to let the net go till it is drawn ashore, with the fruit of their labor. Sometimes, indeed, we may

say with Peter, "We have toiled all the night, and have taken nothing;" but still it is the Master's command, as of old, "Let down the net on the right side of the ship,"—work on in faith, and God will give success.

### The Great Yoke-fellow

Whatever the trials and difficulties that the ambassador of Christ may have to meet, he can carry them all to God in prayer. He can weep between the porch and the altar, pleading, "Spare Thy people, O Lord, and give not Thine heritage to reproach." And by study of the Scriptures, and earnest, wrestling prayer, he may become "a workman that needeth not to be ashamed, rightly dividing the word of truth." Labor on, then, while the day lasts, you who have been called to preach the good news of salvation through Christ; for the night cometh, wherein no man can work. God has called



(See article on page 6)



us to labor in His vineyard; and if we neglect our duty, souls will be lost through our unfaithfulness.

Tho the servants of Christ may, at times, feel almost disheartened as they see how many obstacles there are in the way of Christian living, and how slowly the work of God seems to advance, their duty remains the same. They are to sow the seed of truth beside all waters. A constant effort to promote personal piety should be seen in all their public labors. Practical godliness should find a place in every discourse, and the discourses should be short and to the point.

### Personal Work

The minister should not merely present the truth from the desk, but as the shepherd of the flock he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest to enjoy their hospitality, but to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; then by kindly courtesy he may win his way to the hearts of all, and labor successfully for parents and children, entreating, warning, encouraging, as the case demands. Let him seek to keep the church alive, and laboring with him for the conversion of sinners. This is good generalship; and the results will be found far better than if the minister performed all the work alone.

### Deeper Experience Needed

Jesus bids His people, "Go forward." The minister may labor for the people, but he can not take the responsibility that God has placed upon them. There are higher attainments for us, there is a purer love, a deeper experience, if we will consecrate ourselves to God, and humbly take Him at His word. The sweet sense of sins forgiven, the light and love which Christ alone can give, fill the soul with peace and joy. The assurance that we are under the protection of Omnipotence, imparts courage and confidence, inspires a hope that is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." This assurance is a source of strength unknown to the worldling or to the half-hearted professor. So long as we have the presence of our Saviour, difficulties can not dismay nor dangers appal us; and we are ready cheerfully to perform whatever duty God requires of us.

Shall we not consecrate ourselves to God without reserve? Christ, the King of Glory, gave Himself a ransom for us. Can we withhold anything from Him? Shall we think our poor, unworthy selves too precious, our time or property too valuable, to give to Jesus? No, no; the deepest homage of our hearts, the most skilful service of our hands, our talents of ability and of means,—all are but too poor an offering to bring to Him who was slain, and has redeemed us to God by His blood "out of every kindred, and tongue, and people, and nation."

### Beautiful Hands

#### Dedicated to Christian Nurses

By Mrs W. H. McKee

BEAUTIFUL hands are only those that deeds of love are doing,  
Beckoning souls from sins away and on toward heaven wooing.

Not of the snow-white grace and charm, patrician, languid air,  
Are hands that can always truly claim to be the hands most fair.

No; for the sad world's dearest hands, of surest, truest beauty  
Are ever the hands that will work with love, and never spurn a duty.

The pillows of sick ones often feel the grateful touch of soothing;  
The brows of the suffering ones of pain are gladdened by the soothing.

Dear are the hands that minister, and bring the sweetest rest —  
These are the hands of beauty true, these are the hands loved best.

Hands that will never weary grow, toiling for others' sake —  
These will bind up the broken heart, "beauty for ashes" make.

These in their daily tasks find joy, whatever they find to do;  
Finding a pleasure evermore — these loving hands too few.

Give me the hands of the soothing touch for aching, care-worn brows,  
Faithful and willing and strong and true, with virtue Heaven endows.

Beautiful hands are the noble hands that joy in homely duty,  
Patiently laboring day by day — these are the hands of beauty.

Heartily serving, "as unto the Lord," loving the service given,  
"All to the glory of God the toil," will be the record of heaven.

When in the future, the blissful day of toil and labor o'er,  
Welcome these same dear hands will find on Eden's shining shore.

Heavenly harps will be swept by hands immortally strong and fair,  
And music enchanting, celestial sweet, will float upon the air.

But none will there be in that fair host, in that immortal sphere,  
But knew of the service of love below, and shunned no duty here.

These are the hands that we love to clasp, strong for the task of duty.

These are the hands that Heaven's love will clothe with lifeless beauty.

### A Contrast

#### The Desire of the Converted and the Unconverted

By James Montgomery

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Psalm 1.

THE contrast here between the man who serves God and the one that serves Him not is very marked, and the effects of their

respective conduct are both here and elsewhere very vividly contrasted.

The converted man certainly has the better of the situation in the above contrast. The reason why he walks not "in the counsel of the ungodly," is that "his delight is in the law of the Lord; and in His law doth he meditate day and night." As a consequence he is like a tree planted by the waters—his roots find the moisture, and his leaf withers not; whatsoever he does prospers.

The prosperity here mentioned is the direct opposite of the prosperity mentioned in Psalm 73. The latter is the kind that prospers "in the world" "like a green bay-tree;" while the prosperity spoken of in Psalm 1 is that which follows the intelligent efforts of the godly to do the right. "Whatsoever he doeth shall prosper," and he is careful not to undertake anything not in harmony with that law upon which he "meditates day and night." He it is to whom the promises are given, and of him do we read upon every page of the Book. He it is who may with the psalmist say: "I cried unto the Lord with my voice, and He heard me out of His holy hill. I laid me down and slept; I awaked; for the Lord sustained me." Ps. 3:4, 5. He it is about whom the angels encamp "to deliver them;" and to him are the angels sent as "ministering spirits" to serve him. It is the righteous man who finally overcomes and enters the undefiled kingdom, there to abide forever.

But the ungodly are not so. Like the chaff before the wind are they driven away and scattered, and "thou shalt diligently consider his place, and it shall not be." They can not stand in the judgment, nor can they demand a place in the congregation of the righteous. He it is who has rejected all that a wise and just God—full of love and compassion and of tender mercy—could do for his salvation. He has spurned the atoning sacrifice of the Lord Jesus; and he has done despite to the spirit of grace. He reaps the fruit of his own sowing.

This phase of the contrast is so very sad and melancholy that we forbear to follow it farther. Verily, he who meditates upon the law of God day and night, tho suffering adversity in this world, is far better situated than are the ungodly "whose end is destruction," and whose present existence is "like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

Newark, Ohio.

— ★ ★ —

THE chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—Lucy C. Smith.

— ★ —

WE may make the best of life, or we may make the worst of it, and it depends very much upon ourselves whether we extract joy or misery from it.—Smiles.





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Milton C. Wilcox.

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope"

## The Revelation---II

**T**HE Revelation! Praise God, then, it is not a closed book. The Master who gave it has not barred or locked its riches of knowledge. He has not sealed its wonderful mysteries, its living truths, from His children. The Greek word *Apokalupsis*, from which the title comes, means revelation, disclosure, unfoldment, manifestation. And the book is a revelation. Ages ago God assured us that "the secret things belong unto Jehovah our God; but the things that are revealed belong to us and to our children forever." Deut. 29:29. The book belongs to us.

BUT, reader, we will not gather its most vital meanings by a superficial reading or study. God's wells of living water, like Jacob's well, are deep, and he who quaffs the coolest waters must be willing to sink his pitcher down to its crystal depths. The Comforter of God sings many songs to the despairing children of earth which are never heard by ears which ought in their need to hear them. They are not attuned with the song. Many a miner sinks his shaft to a depth just short of the richest products of earth; it costs time and labor to go on, and he is weary. The soul who gathers the most precious things of God must "dig deep," must search "as for hid treasures," must yield himself to the harmony of the universe. He must follow where the Shepherd leads if he would find the green pastures and the waters of rest.

THE book is not only a revelation, it is "the Revelation of Jesus Christ." And who is this Person? We may learn something from the names. "Jesus" means "saviour." "Thou shalt call His name JESUS," said the angel; "for it is He that shall save His people from their sins." Matt. 1:21. He is the only Saviour; for in none other is there salvation; "for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:12. The meaning of "Christ" is "anointed." It is the Greek term for the Hebrew word "Messiah." He is called by this term in the Old Testament Scriptures, centuries before He dwelt among men in the flesh. Ps. 2:2. He is therefore the Anointed of God to save all who wish to be saved. "How God anointed Him

with the Holy Spirit and with power." Acts 10:38. See also Luke 4:18; Isa. 61:1, 2. He is one with the Father. Before the world was He sat enthroned with God the Eternal. He was the One through whom and by whom all the worlds were created. 1 Cor. 8:6; Col. 1:16, 17. "For it was the good pleasure of the Father that in Him should all the fulness dwell."

Col. 1:19. He is the "Alpha and Omega, the First and the Last."

And the book is the Revelation of God to Him, in Him, of Him; His personality, His character, His

## Lesson 1

Rev. 1:1-3  
Common Version

**T**HE Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John:

2. Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw

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

work, His love, His sufferings, His glorious and eternal triumph with His people.

BUT it will not be a revelation of Jesus Christ to us, unless He is revealed in us. That is the desire of the infinite God in giving to us this disclosure. He desires to make known to us "the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Col. 1:27. This is that which He has so longed to reveal to every soul from the time that man through selfishness cut himself loose from the Continent of Heaven and left himself a drifting derelict on the stormy sea of sin. The promise early came to the sin-despairing pair in the morning of earth's sad day that the Seed of the woman should bruise the serpent's head. The power to triumph over the destroyer did not come from the man or the woman; for both had fallen under the tempter's power. It must come from a new life from above, from the incorruptible seed of the Eternal Word, from the presence of God within the soul. "Ye must be born from above," are the words of Jesus. John 3:7, margin. God must dwell in the flesh. Jesus-Christ is the revelation of this life of God in the flesh. It is said of Him, "They shall call His name IMMANUEL; which is, being interpreted, God with us." Matt. 1:23. "The Word was

God, . . . and the Word became flesh, and dwelt among us, . . . full of grace and truth." John 1:1-14. "God was in Christ reconciling the world unto Himself. . . . Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:19, 21.

### The Answer of the Text

1. Of whom is the Revelation, and how did He come by it?

"The Revelation of Jesus Christ, which God gave unto Him."

2. For what purpose was it given?

"To show unto His servants, even the things which must shortly come to pass."

3. How and by whom did He send it, and to whom?

"And He sent and signified it by His angel unto His servant John."

4. What did John do with the Revelation?

"Who bare witness of the Word of God, and of the testimony of Jesus Christ, even of all things that he saw."

5. What encouragement is given to those who read and hear the Revelation?

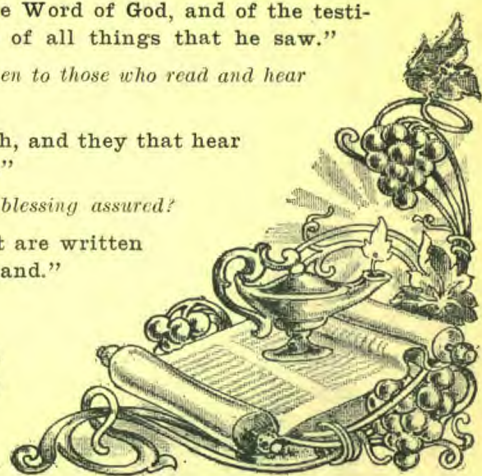
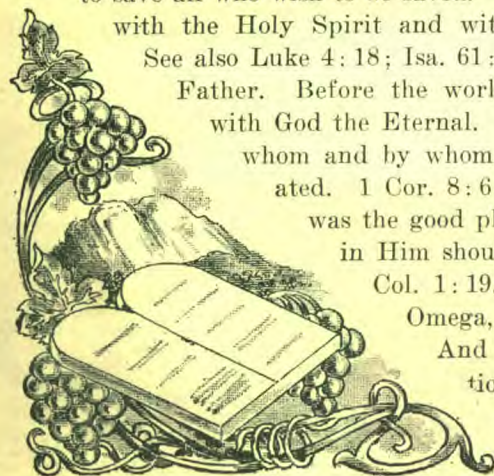
"Blessed is he that readeth, and they that hear the words of this prophecy."

6. On what condition is the blessing assured?

"And keep the things that are written therein; for the time is at hand."

### Notes of Explanation

1. "SHORTLY COME TO PASS."—It is true that  
(Continued page 7)







## The Master's Coming

By Charles L. Taylor

### II. His Second Advent a Literal, Personal, Visible Coming

**J**ESUS said, "I will come again." John 14:3. Is it possible to misunderstand this simple, straightforward, clear-cut promise? Is it possible that the matter of Jesus' return to earth is involved in uncertainty, so that, after all, mankind can not really rejoice in the blessedness of absolute knowledge, and find in its hope the sweet satisfaction of demonstrated revelation?

Reader, just for a moment place yourself among those troubled disciples as they surrounded Jesus that night of betrayal and wo, their hearts filled with sadness at the thought that He was going away, and that soon they would be left to battle alone. Not only stand among them, but really enter into their experiences; and then, while your heart is torn and bleeding, catch those beautiful words, "I will come again," as they fall from His lips. Candidly, do you suppose for a moment that you could possibly gather from them any other thought than that the One who stands before you, the One whom you see, whom you hear, whom you know, whose presence you have felt, with whom you have walked and talked and eaten and drunk, with whom you have held sweet communion—*could* you gather any other thought than that this same One, this same Man, would come again to you?

#### His Promise

"I will come again." I have come once, I will come again. The One now in your midst will come and be in your midst again. A real, substantial, corporeal Being, speaking to other real, substantial, corporeal beings, makes a promise; and would it not be a travesty of language to suppose that by some process of spiritualizing or dematerializing, Jesus intended us to believe that the parties interested in that promise were to be changed into invisible, ethereal, non-corporeal beings, whose experiences lie outside the realm of human understanding?

The Jesus who made that promise, died shortly after, was buried in the tomb, and by the power of God was brought again to life. As He came forth from the grave, triumphant and immortal, He still bore the form of the Son of Man. In the presence of His disciples He broke bread (Luke 24:30), and the same evening came to the eleven in the upper room, saying: "Why are ye troubled? and why do thoughts arise

in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." And then, to remove absolutely all doubt regarding His personality, He asked for a portion of their evening meal, and ate before them. Luke 24:38-43.

#### The Promise of the Angels

The Jesus of the resurrection was the Jesus of the ascension. For forty days after rising from the tomb, He gave His followers "many infallible proofs" of His resurrection (Acts 1:3), being seen by many different ones in different parts of the land (1 Cor. 15:5-7; John 21:3-13); and when all was completed, "He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." Luke 24:50, 51. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." Acts 1:10, 11.

Look again over this most interesting story. The Jesus who said, "I will come again," is the same Jesus who came forth from the tomb,—the Jesus who could be seen and touched and handled, who broke bread, who ate and drank, and who as flesh and bone said, "It is I Myself." And this Jesus, this literal corporeal Being, was taken up into heaven. And the Jesus taken up into heaven—the same Jesus—shall "come again." And not only will He come "again," but He will "so come in like manner as ye have seen Him go."

#### The Testimony of Scripture

The truth of a personal, visible, literal advent of Jesus Christ, is clearly set forth in all the Sacred Writings. The prophets and saints who in olden time looked for and spoke of a literal "Seed" of Adam to appear in humiliation, looked for that same "Seed" to appear later in glory. Thus Enoch believed. Jude 14. Job, in his affliction, found comfort in this blessed hope.

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." Job 19:25-27. Certainly there was no question in Job's mind about the fact of a personal Redeemer, a personal coming, and that he himself, in person, in his flesh, would see Him.

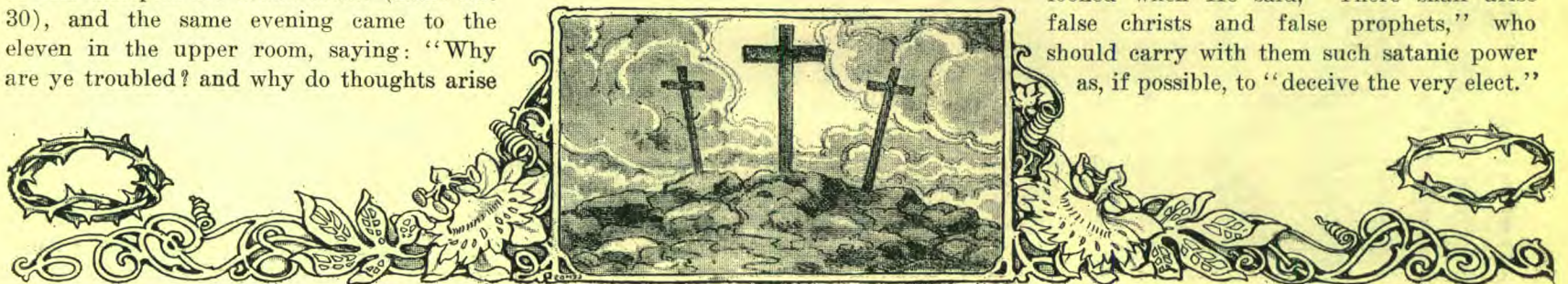
David looked for a personal, literal appearing (Ps. 50:3-5), and Isaiah delighted in the same hope (Isa. 25:9). All looked for a personal Messiah, a divine Prince, who was to sit on David's throne, and bear rule over all the earth. Ps. 132:11; 72:8; Jer. 23:5, 6; Luke 1:32, 33. Never was there a question concerning the fact of a visible and actual King who should govern an equally visible and actual people here on earth. Israel was right in this; their only mistake, and that which led them to reject Jesus Christ, was in confounding and making identical His two appearances. The prophecies concerning His second advent, His coming in glory, were made to apply to the time of His humiliation.

Now what the Old Testament writings assert relative to the personal appearing of Jesus at the end of time, is most wonderfully emphasized in the teachings of Jesus Himself and of His apostles. And this is as it should be; for than the second advent of Christ nothing is or can be of greater importance to the people of this generation. It is only natural, therefore, that God should have inspired His servants to view the great subject from every angle, and to make it so grandly plain that no one can be mistaken, except he deliberately deceive himself by closing his eyes.

#### The Perversion of the True

It is a noteworthy fact that throughout the centuries Satan has sought to counterfeit all the great and important items in the plan of salvation. And inasmuch as the second coming of our Lord is of such mighty import, it is nothing strange that during the centuries since Jesus gave the promise to come again, counterfeit after counterfeit has appeared to lead men astray, and by disappointment and reproach to disgust them with the entire subject. Especially is this true just now, when the great day of His coming is impending.

It was to our own day that Jesus specially looked when He said, "There shall arise false christs and false prophets," who should carry with them such satanic power as, if possible, to "deceive the very elect."





These deceivers would seek to lead men to believe in a secret, mystical, invisible appearing. They would say, "Behold, He is in the desert;" "Behold, He is in the secret chambers." "Believe it not," said He. I will not come in this place, or that; My coming will need no Lo here! or, Lo there! I will come openly and to all the world. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:23-27.

## Not at Death

Such teaching absolutely prohibits a belief in a coming of Christ at the death of each believer. It forever debars us from accepting as truth the thought that His second coming can be found in great spiritual revivals. While He does manifest His presence and blessing among men in the gift of His Spirit, such manifestation of His power is not in any wise the fulfilment of the promise, "I will come again." Spiritual revival, a work of His kingdom of grace, is to prepare His children for the great day of His coming, when He shall rule in His kingdom of glory.

"But," says one, "have not many people, both young and old, as they were dying, seen the Lord Jesus and angels coming for them?" Yes, many have had glorious views of a coming Saviour and angel retinues; but let it never be forgotten that God has granted to many of His saints foreviews of the great day when Jesus will appear to take His people home. But we may not suppose, therefore, that such scenes as loved ones have described actually took place at death; rather, they saw what *shall* take place in the day of final reward.

## A Decided Difference

The doctrine of the second advent as enunciated by Jesus, is the perfect antithesis of all such systems of faith as Spiritism, Christian Science, Mormonism, Theosophy, New Thought, and such like. None of these teach a visible, personal, literal coming.

That Jesus expected to appear openly and literally, is shown by the fact that He spoke of His coming as the coming of "the Son of Man." "Then shall appear the sign of the Son of Man." Matt. 24:30. "When the Son of Man shall come in His glory." Matt. 25:31. "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. He was Son of Man on earth, He is Son of Man in heaven, and Son of Man He will always continue to be. He is the second Adam, and as head of the human race He will come to take His rightful place. And when He comes to reign, He will be corporeal, substantial Man, and will reign over men of like character. He will be truly "this same Jesus."

## In Like Manner

The angels said (Acts 1:9-11) that He should come in like manner as He had gone. When He went, a cloud—an angelic cloud—received Him from sight; when He comes again, it will be with clouds. Rev. 1:7. Jesus Himself ascended, and the Lord Jesus

Himself will descend. 1 Thess. 4:16; 2 Thess. 1:7.

"I will come again"—not many times, but once,—*"again."* The writer of Hebrews describes it as *"the second time."* Heb. 9:28. He will come *once* more. First, He came to offer Himself as man's sacrifice for sin; the second time, He will come *"without a sin-offering;"* He will come as King.

He will come with salvation "unto them that look for Him." To look for His appearing, is an essential part of Christian experience. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*" Titus 2:11-13.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

## The True Life

By Delwin Rees Buckner

BEHOLD the sufferer, weak, wan, and worn,  
The bloodless print of Death upon his face;  
His restless form moves wearily from place  
To place with pains that hardly can be borne;  
His ashen cheeks and brow are wrinkle-torn  
With lines too deep for Time e'er to erase;  
At dawn he watches for the crape-black lace  
That drapes the night; at twilight longs for morn,  
Yet as the body wastes and wears away,  
The stronghold of decay, not strength; the food  
For fever now, bound earthward to the sod,  
We'll hope the inner man doth day by day  
Upbuild and gain new power and fortitude  
By clinging to the promises of God.  
*Esmeraldas, Ecuador.*

## The Revelation of Jesus Christ

(Continued from page 5)

the unfoldment of, or fulfilment of, this great book of prophecy began in the days of the apostle; but the Revelation, as are the prophecies of Daniel, is for the last days. While it teaches blessed truth by precept and promise, always practical, its great warning messages (Rev. 14:6-14) against threatening dangers, against persecuting powers, against awful latter-day apostasies, calling God's children back to primitive faith, purity, and obedience, are especially for the time immediately preceding Christ's second coming. In the nature of the case the book could not be understood in its comprehensiveness till the last days. Now God's Spirit is impelling to its study. Now "the time is at hand." Isaiah's prophecies (40:3; 61:1, 2) waited almost seven centuries for fulfilment in John the Baptist and Jesus. Then John could say, "I am the voice of one crying in the wilderness." Then Jesus could say, "Now is this prophecy fulfilled in your ears." And we may say, Now is the time of the Revelation.

2. "BY HIS ANGEL."—The first two verses seem to indicate God's general method of giving His truth to the world. First, through Christ; "the only-begotten Son, who is in the bosom of the Father, He hath declared Him." See John 1:18; Matt. 11:27. Secondly, by the angel Gabriel, God's messenger to Daniel, Zacharias, John, and all the prophets. (See Dan. 8:15, 16; 9:21; 10:10-21; Luke 1:19; Rev. 22:9.) Thirdly, the angel passes on the revelation to God's human prophets and messengers. Fourthly,

the human messengers bear the message to God's people, and they join with the messenger in giving it to the world. But does God come into life-connection with every one of His children?—He certainly does. Could He not then communicate with each one?—He certainly could. Why then this roundabout way of imparting truth and blessing?—Simply this: it is the divine, better way. God desires that all His servants—His heavenly messengers and earthly messengers—shall share with Him in the glorious result of a redeemed and sinless universe. He wants all to join in the song of eternal triumph. But no one can do this unless he have part in the labor, the struggle, the pain, the travail, the conflict. Too, idleness is an awful curse, next to active wickedness against God. To all His servants God gives the joy of doing something. All will be associated with Christ Jesus in the work. No work is wrought for God by one alone. No soul will be saved by one alone. In the salvation of no sinner will one rejoice alone. Both sower and reaper will "rejoice together," and all will ascribe all honor and power to the Giver of all, while He will reward His servants for the work which He has wrought through them.

3. "WHO BARE WITNESS."—That is the work of the children of God, to be witnesses. The chief qualification of a witness is knowledge. He must know in order to testify. This knowledge can not come from rumor or hearsay, or second hand. There are many who know OF God, but they do not know God. There are many who know OF the Gospel, but not the Gospel. John "bare witness of the Word of God;" for he knew God's Word and its power in the fellowship of an indwelling Christ. 1 John 1:1-3. He knew the testimony, the witness of Jesus Christ in himself. John 3:33; 21:24. God's character is on trial in this world. Satan, the accuser, has maligned Him in every way. God has left with His Son and all His children, the precious, holy work of witnessing for Him, of His goodness, His love, His power to save from sin. "Ye are My witnesses, saith Jehovah, and I am God." Isa. 43:12. Would God that every one of His children so knew Him as to rightly witness in word and deed to His glorious character.

4. "BLESSED."—Blessed are the READERS, because of the God-given opportunity; blessed are the HEARERS, because of God-given privilege; but all the blessing will be turned to cursing if readers and hearers are not all KEEPERS. The word "keep" comes from *tereo*, "to keep watch upon, guard, to watch over protectively, to mark attentively, to observe practically, keep strictly, to store up." The only way to KEEP God's Word is to treasure it up in the heart. "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. "I delight to do Thy will, O My God," says Christ through the psalmist; "yea, Thy law is within My heart." Ps. 40:8. There is blessing to the doer. "He that looketh unto the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a DOER that WORKETH, this man shall be BLESSED IN HIS DOING." He who yields himself to do for God places himself in the current of God's great, beneficent, outflowing life. READ, then, and HEAR and KEEP the things which God reveals to you in the Revelation of Christ Jesus.

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If we can have a Sabbath sacred in its stillness and its associations, maintained by a healthful, popular sentiment, rather than by human laws, . . . Christianity is safe in this land, and our country is safe. If not, the Sabbath, and religion, and liberty, will die together. If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness.—*Practical Sermons, by Albert Barnes.*



# THE LAW OF JEHOVAH

And the Witness of Prophet, Apostle, and Jesus Christ

*"The Law of the Lord is perfect." Ps. 19:7*

*"Jehovah came from Sinai; . . . from His right hand went a fiery law for them. Yea, He loved the people."  
Deut. 33:2, 3*

## The Ten Words

Exodus 20:1-17

And God spake all these words, saying:

I

I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

IV

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

V

Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

*"Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:4-6*

*"Thou shalt love thy neighbor as thyself." Lev. 19:18*

*"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40*

*"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8*

*"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation." Isa. 51:6-8*

*"My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. 119:172*

*"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142*

*"Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:152*

*"My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34*

*"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23*

*"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14*

*Of Christ: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8*

*"Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10*

*"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 nowise pass from the law, till all be fulfilled." Matt. 5:17, 18*

*"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17*

*"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10*

*"If ye love Me, keep My commandments." John 14:15*

*"Ye are My friends, if ye do whatsoever I command you." John 15:14*

*"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7*

*"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5*

*"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31*

*"Thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21*

*"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:13*

*"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12*

*"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.*

*"Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Rev. 22:14.*

*"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.*

*"It is time for Thee, Lord, to work; for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold." Ps. 119:126, 127.*





MOUNTAIN VIEW, CAL., NOVEMBER 8, 1910  
Manuscripts should be addressed to the Editor

## “Is Christ a Minister of Sin?”

**T**HIS is not a new question. It was asked over eighteen hundred years ago. We can not answer in the affirmative, reader; can you? We are satisfied with the apostle's answer: “God forbid.” Nay, Christ can not be a minister of sin.

If anything is made plain in the Scriptures of truth, these facts are:

1. “All have sinned, and come short of the glory of God.” Rom. 3:23. “The wages of sin is death.” Rom. 6:23. “Sin, when it is finished, bringeth forth death.” James 1:15. There is therefore no hope for the sinner in himself. He is literally “without strength,” and being “without God,” he has “no hope.” Rom. 5:6; Eph. 2:12.

2. “Sin is the transgression of the law.” 1 John 3:4. That law is the Decalogue; “for I had not known lust, except the law had said, *Thou shalt not covet.*” Rom. 7:7. It was the law in which, possessing it outwardly only, the Jews had “the form of knowledge and of the truth,” which declares, “Thou shalt not commit adultery,” “Thou shalt not steal,” etc. Rom. 2:17-23. The same thing is taught by James, in his second chapter, verses 8-12.

3. That law is the expression, in words, of the character of God. “All Thy commandments are righteousness.” Ps. 119:172. He demands that His children shall be of the same character as Himself. “Ye shall be holy: for I the Lord your God am holy.” Lev. 19:2; 1 Peter 1:16. The requirement is the same in all dispensations and ages. The God who is “righteous in all His ways, and holy in all His works” (Ps. 145:17), could not give for the conduct of His children an imperfect or unholy or unrighteous law. He could not give a law of conduct contrary to His own character.

4. God is unchangeable. “I am the Lord, I change not.” Mal. 3:6. “With whom is no variableness, neither shadow of turning.” James 1:17. God's law is, therefore, as unchangeable as Himself. It reflects the character of His unchangeable government. It can not pass or change without a reflection upon His government; more, without the destruction of His government. Therefore it is divinely declared: “All His commandments are sure. *They stand fast forever and ever*, and are done in truth and uprightness.” Ps. 111:7, 8. God through His prophet calls our attention to the most constant and stable things we know,—the bending, star-gemmed, or sun-burnished heavens, and the solid earth,—and declares: “The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be forever, and My righteous-

ness shall not be abolished. Harken unto ME, ye that know righteousness, the people in whose heart is *My law.*” Isa. 51:6, 7. The great Jehovah declares His righteousness to be His law, and that it “shall not be abolished,” that it “shall be forever.” Verse 8. And Jesus but condenses all this in Matt. 5:17-20 and Luke 16:17, in which He declares, “It is easier for heaven and earth to pass, than one tittle of the law to fail.”

5. Jesus Christ came to this earth, lived the life God requires of man,—the life of obedient faith to all the commandments of God,—and died upon the cross to save man, not in his sin, but from his sins. “Thou shalt call His name Jesus,” said the angel, “for He shall save His people from their sins.” Matt. 1:21. “Who gave Himself for us, that He might *redeem us FROM ALL INIQUITY* [lawlessness, law breaking], and purify unto Himself a peculiar people, zealous of good works. These things speak . . . with all authority.” Titus 2:14, 15. He Himself declares, “For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.” John 6:38. “I have kept My Father's commandments, and abide in His love.” John 15:10. “Because Christ also suffered for us, leaving us as an example, that ye should follow His steps: who did no sin [“sin is the transgression of the law”], neither was guile found in His mouth.” 1 Peter 2:21, 22.

These are all parts of the plain, simple, great Gospel truth. And yet when we try to tell this blessed Gospel to the sin-sick, wandering, discouraged souls, hopelessly stranded on the rocks, or helplessly drifting on the great restless sea of iniquity, doubt, and despair, there are those who tell us that we are not preaching Christ, but the law; that the law is abolished; that it is Jewish; that we are proclaiming Judaism; that we ought to leave the law and preach Christ. Some of these erroneously earnest souls, in their anxiety to get rid of the law, tell us that it was abolished at the cross, and a few sentences further on declare that the law and prophets were only till John the Baptist. That is, the law passed away when John began his ministry, and two or three years later was abolished at the cross!

And we wonder, in sad, amazed wonder, at the kind of mind which could take such conceptions of God—at the kind of redeemer they lift up before mankind! They represent the great, immutable God to be as changeable as the fashions in man's religions; His righteousness, like that of many, as accommodating as a jellyfish, shaping itself to rebellious man's desires, paining the righteous and justifying the wicked. They tell us that Christ came to save the sinner, and that He does this by abolishing the law, which defines the sin! that He honors (?) the unchangeable Father who sent Him by making of no effect the law of God's government! Instead of making Christ the minister of righteousness, delivering souls from sin, that they may, by the endless life of His Spirit, live above sin, be righteous, and do righteousness, Christ for-

gives, that men may continue in sin; He redeems, that men may transgress; and like Israel of old, they say, “We are delivered to do all these abominations;” that is, transgress God's law. Jer. 7:8-10.

Why will men so deceive themselves, or permit themselves to be so deceived? Why will they so dishonor the Father and Son, who are *one*? Why will they so pervert Christ's teaching? Why will they so disgrace His name? Why so utterly ignore the example of the only Perfect Man, of whom it is said, “He that saith he abideth in Him ought himself also so to walk, even as He walked.” 1 John 2:6. Why come up to the great day of God with the deceived plea, “Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?” and hear the dread words from the lips of Him who died to save from iniquity, “I never knew you: depart from Me, ye that work *iniquity*”? Why not now be undeceived by His words, “Why call ye Me, Lord, Lord, and do not the things which I say?” Luke 6:46.

Dear soul, astray in sin, come to Jesus, and find Him One mighty to save from sin and sinning; from transgression and transgressing. He is able to save to the uttermost. He will give to the adulterer a clean heart. He will give to the disobedient child a heart to honor his parents. He will give to the covetous a generous heart. He will make the Sabbath breaker know God's rest from sin. And to Him be all the glory.

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## Housetop Christians

WE very often hear the expressions, “housetop” Christians, or “on the housetop,” or “on the pinnacle of the temple,” and sundry other terms, to denote, as related to the Christian, great exaltation or happiness; but it is a noteworthy fact that the only time our Lord was on the pinnacle of the temple was when He was taken there by the devil for a special temptation. The promises are to the lowly and humble of heart. If we feel exalted, it is well to inquire what is under us. It is one of the paradoxes of Christian life that the Christian is never so much exalted in God's sight, never so much lifted above the trials of the world, as when he is walking modestly in the valley of humility. God dwells with the humble and contrite; could we ask a higher position?

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God promised Abraham the land, and that his Seed should “possess the gate of His enemies.” Gen. 22:17, 18. Paul says that this promise included the world (Rom. 4:13), and that the Seed through whom the promise is to be fulfilled is Christ. Gal. 3:16. And, more precious than all this, the seed is not confined to our Lord, or to Him and the Jewish people; but “if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” Gal. 3:29. And Christ declares that “whosoever will may come.”





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Revolution in the Air

**T**HE world was not greatly surprised to hear that the kingdom of Portugal was no more, and that a republic had been declared. The people could endure the strain no longer. The little state possessed less than 36,000 square miles, a population under 6,000,000, yet its public debt amounted to the vast sum of \$800,000,000, or more than \$130 for every man, woman, and child in the kingdom. The revenue last year fell short \$27,000,000. Then there was the great burden of all the unproductive religious houses and orders. No wonder that events inspired the cartoon of a ragged peasant looking upon the bier of dead King Carlos and saying, "Well, the king is dead—but the poor are still poor." No wonder that now there are ill-considered and unwise outrages in driving out the Roman Catholic orders. But there will be more freedom and some relief from financial oppression.

No wonder that Spain trembles on the verge of a revolution. The seemingly strong hand of Canalejas holds it in check, and he declares he will prevent it if need be with his life; but let a weaker man come to power, or let him falter at the wrong time, and the revolution is assured.

We are also told that the Italian throne is tottering. If the republic in Portugal is a success, if Spain should follow, it is predicted that Italy would join the procession. And then where would revolution end? Greece, Austria-Hungary, and all Europe might become involved in the Socialistic maelstrom. The death of one man, or the mistake of another, may set all Europe aflame.

It is not in monarchies alone that the revolutionary spirit breeds. It is contagious, especially in the Latin races. Mr. Keir Hardie, member of Parliament, the British labor leader, declares in the New York "World" of October 17, that revolution is imminent in France. The great labor strike in that country is an index of the unrest that exists. The hours are long—12 to 15 a day—and the wages inadequate; and Mr. Hardie tells us that attempt to conduct trains under military law might precipitate a revolutionary outbreak, and in such a case the workers "would find a sympathetic reflex in the army." And he well says: "There is neither an Old Guard nor a Swiss Guard to come to the rescue." I repeat, France at this moment trembles on the brink of a revolution."

Better times in all countries of earth generally means revival of business that helps

the poor, the under strata of society, very little. The rich, the great trusts, are benefited. The great war burden grows apace, extravagance in living increases, extravagance in government expenditures follows the same trend; what wonder that Socialism and anarchy increase!

Who is responsible? First, the great money kings, the great trust magnates, who ought to use their powers for the good of humanity instead of for self. Secondly, the teachers of



King Alfonso and Queen Victoria of Spain, whose throne is tottering

religion and morality, who turn from God's book, from the old standards, the old moralities, the Decalogue and the Sermon on the Mount, may see their own teaching bearing fruit in the laws which make for oppression and inequality, in the disregard of all law on the part of the uprising masses. Will conditions be bettered? Perhaps, at times, temporarily. God is doing a work in the earth. Angels are holding the winds till that work is done. Rev. 7: 1-3. Then Christ will come and the unrighteous kingdoms of this world will be swept away forever. Beyond the desolation lies the everlasting kingdom of Christ.

## Our Constitution and Government

**T**HE following editorial from the New York "World" sets forth in brief and admirable way the worth and importance of the American system in the safeguarding of the rights of the people,—a system which some are endeavoring to change:

### "No Bonapartism Here"

"Those who fret because every issue in this country is not settled by majority vote are at war with the American system. If the system is obnoxious to the people, it can be changed by due process. It should not be changed by clamor and usurpation.

"We have three great departments of government, coordinate and independent—the executive, the legislative, and the judicial. In its own sphere each is supreme, but each is a check upon the others.

"The thing that troubles some of our agitators now is the fact that the Supreme Court may, as they say, nullify an act of Congress. This is an exaggeration. The Supreme Court merely declares congressional usurpation. It is the Constitution that nullifies the act. Acts of Congress in violation of the Constitution are blank paper.

"The Constitution is the national balance-wheel. It sustains the Government at Washington, but just as powerfully it protects the states and the personal rights of the individual.

"Those who are accustomed to monarchy or despotism do not readily understand why the will of a national Congress may be set aside by a court. Let them consider also some other curiosities of American democracy:

"Presidents may be elected altho they do not receive a majority of the popular vote.

"States of small population, like Delaware and Nevada, have the same power in the Senate as New York or Pennsylvania.

"Exercising the treaty-making power, the President and Senate may, without consulting the people, enter into engagements which become the supreme law of the land.

"In time of war the powers of the President as commander-in-chief are almost dictatorial.

"The Senate can not originate a bill for the taxation of the people.

"The House of Representatives has nothing to say about appointments to office.

"The Supreme Court has no power in itself to enforce its judgments.

"The House may impeach, and, on conviction by the Senate, President, Cabinet officer, or judge may be removed from office as summarily as a disturber of the peace is ejected from a hotel or a theater.

"Strange as some of these things may appear to newcomers—and we have many of them—there is a reason in every case, and that reason is rooted



Carlos I, the assassinated king of Portugal, father of Manuel II



Manuel II as crowned king of Portugal after his father's death in 1908



George I, king of Greece, son of Christian IX of Denmark, brother of King Haakon of Norway, and uncle to Czar Nicholas. Greece is but a faint shadow of her former greatness. The king is said to be preparing to leave.



King Victor Emmanuel III of Italy, in whose dominion revolution is breeding




in order, security, and freedom. We have liberty. We do not have license. We are free to change our system—to establish kings, emperors, or dictators if we will; but unless in weakness and treachery we so elect, nobody else can impose these monsters upon us.

"In view of the millions new to our citizenship, how much better it would be if our agitators gave their attention to Americanism instead of to Bonapartism! Hope and growth lie in one direction; failure, despotism, and decay in the other."

— ★ ★ —

## Engines of Destruction

 One reads almost weekly of the invention of some process, instrument, engine, for the destruction of human life, he can readily believe in the apocalyptic statement that the denizens of the bottomless pit are stirring the people to madness and war. General Sherman uttered a terse truth when he said, "War is hell;" and a modern poet, in describing a battle, has supplemented the old soldier's pronouncement:

"There are weapons formed by demons  
belching forth their bolts of pain,"

by which is meant that the germ of the war fever, the incitement to ever greater engines of death, is demon-inspired. Here are some of the latest developments:

1. The Krupps of Germany have invented what is called "the bomb gun," which will fire a huge, brittle, hollow shell loaded with 160 pounds of chemicals so deadly that when the bomb explodes the poisonous gases engendered will destroy all life within a radius of 500 yards. Tried on animals the fumes killed them and colored them green.

2. The aeroplane shows tremendous possibility in spying out the enemy's position, and incidentally of dropping bombs.

3. To meet this danger new guns must be invented. The Japanese are experimenting with a bomb that will explode over or near the flying-machine, and kill all on board with deadly gases. Germany has invented an automobile gun for the purpose, which fires straight up into the air.

The French hope to devise a way of bringing down the aviator by a lightning-like discharge of electricity directed at the metal parts of his machine.

4. An announcement has been made that an automobile gun has been invented in the United States that will pour out 2,000,000 bullets an hour.

5. The effectiveness of a whole battery of horse artillery is contained in a new German invention that shoots 200 bullets a minute, and can be taken apart and carried by two men.

6. A new devilish submarine has been invented in France, with a great projecting horn like that of a swordfish. The object is to run this great horn into a ship, and break it off, upon which poisonous gases are released which suffocate those on board. Similarly, the United States is working upon a torpedo fish, which contains a gun that fires on striking the ship aimed at.

7. Now inventors are working on a "wireless" torpedo which can be controlled and directed without contact, by electricity, for six miles after its discharge.

8. Harbors are to be so thoroly mined that it will be impossible for the most powerful fleet to enter and not meet destruction. Invisible fortresses and guns are to defend our harbors, these fortresses mounting a dozen or more 12- or 14-inch guns, and mortars, sighted with deadly accuracy, the position of the ship being accurately marked on a chart in an underground room every fifteen seconds.

9. Among the sea-monsters are the ever increasing battle-ships. The British Admiralty has decided upon a battle-ship with gas en-

gines of the internal explosion type, a ship which will surpass all others in speed and effectiveness.

This new type of battle-ship, already demonstrated in small craft, will add to the already fearful burden financially. Great Britain alone has invested nearly \$850,000,000 in war-ships since 1900. Her ships the present year will cost her \$183,914,980. A month ago she launched a new 26,300-ton battle-ship cruiser of 75,000 horse-power at a cost of \$8,000,000, the *Lion* by name.

The gas engine ship will be of an altogether different type, less exposed, less vulnerable, more compact, more powerful. It will be able to focus all its guns on one center, and it can carry bigger guns than the present type. Germany is working on the same problem. One battle-ship of the new type, it is estimated, could successfully meet a fleet of six modern Dreadnoughts.

Still another type is suggested—the partially submersible ship, with only her guns above water, hard to find, harder to hit.

How it all demonstrates the truth of God's prophecy in the third chapter of Joel with reference to these times! How it demonstrates the prophecy of the demons of war predicted in Rev. 16: 14. Beyond wait Armageddon and the world's destruction.

— ★ ★ —

A Danish inventor at Copenhagen has succeeded in lighting incandescent lamps by the wireless transmission of an electric current. A still greater accomplishment is that of German naval experts who have been experimenting with a "crewless war-ship" that can be started, stopped, and steered, and the guns of which can be fired, by wireless from shore. It is said that with unflinching accuracy the model boat has been operated within a radius of eighteen miles by the shore operator. Man has just conceived the possibilities of flashing wireless messages through space and of sending out electric power which instruments adjusted can receive and appropriate. But God from His great power-house of infinite energy has constantly been sending out great waves of life current which, when our hearts are adjusted to receive it, will illumine the heart and surcharge the soul with dynamic energy to chase away the darkness of despair and fight the forces of evil. In our little world out in the great ocean of space there are some hearts that will transmute and appropriate that divine energy sent out so freely from the heavenly dynamo, into practical Christian living. The great trouble lies in not adjusting the heart and directing the will to receive the power, and the great invisible waves of life and love and blessing sweep on and over us.

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**The Isthmus of Panama.**—The fortifying of the Panama Canal is becoming one of the great questions. There is little doubt of the ability of the United States to fortify the canal effectively; but whether or not it has the right to do so according to the agreement with Great Britain, is a more involved question. The fortification is urged by President Taft, who has decided to visit Panama sometime this month. Nations of the world are watching to see what steps will be taken at the next session of Congress, for world politics are involved. Preparatory work has begun for the opening of the Government lands of the Canal Zone to settlement and cultivation. The Bible societies report a good sale of Bibles in the isthmus. One man, a West Indian, follows the zone pay-car and sells books on the street to Negro workmen. At other times in the month he visits the Negro quarters and outlying settlements and villages. A conservative estimate of the yearly sale of Bibles in this way is four thousand.

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As an experiment, one thousand Maxim silencers are being fitted to rifles for the use of the United States army. The rifles will then be smokeless, noiseless, and have a range of five miles.

The Anti-Saloon League of Maryland offers \$1,000 in prizes for the best essays on the subject, "What it costs the people of Baltimore, morally, physically, mentally, financially, and industrially to secure the million dollars a year which the city now receives from the liquor traffic under the high license law." The first prize will be \$500, and the next three best of \$250, \$150, and \$100 respectively. The contest is open to any person anywhere except the salaried employees of the League. Essays must not exceed 5,000 words, must be type-written, double spaced, ample margin, on one side of white paper, and the name and address of the writer given. Essays must be sent to Rev. J. F. Heisse, D.D., 801 American Building, Baltimore, Maryland.

One of the latest marvels of surgery is the successful transference of part of an eye from one living person to another. In New York recently the cornea of a woman's eye which she was forced to lose by an accident, was grafted onto the eyeball of a Chinaman. Later it was found necessary to reshape the pupil. In a Philadelphia hospital, the cornea of a young man's eye who was made blind by a flying piece of steel, was transferred to the eye of a woman who had been blind from infancy. After twenty days it was found that the woman could see for the first time in her life.

A baby weighing exactly thirty ounces was born to Mr. and Mrs. C. F. Seiler, St. Louis, Missouri. His head was the size of a silver dollar. The account says: "The high cost of living was of no importance to him, for he took his meals through a medicine dropper, and used a foot of cotton batting for a dressing-gown, while a hot-water bottle sufficed for a bed. The attending physician says the youngster will develop into a normal being."

The Marconi wireless station at Glace Bay, Nova Scotia, is now open for communication with Clifden, Ireland. The opening of the high-power station has brought an increase in the commercial business handled in this country, Canada, and Great Britain. The Glace Bay station covers 150 acres, and the fan-shaped aerial wires are 6,000 feet long and about 1,000 feet wide. These wires are supported by thirty masts, each 250 feet high. The instruments are of the most powerful make, having a communicating radius of 3,000 miles.

At the Belmont Park International Aviation Meet in New York several demonstrations were made of high altitude flying. J. Armstrong Drexel ascended 7,205 feet. Later his record was broken by Ralph Johnson, who ascended 7,303 feet. Walter Brookins in his baby Wright biplane rose to a height of 4,882 feet, when his motor abruptly stopped and he coasted back the entire distance to earth.

Five hundred delegates, coming from forty nations, assembled at the Sixth International Congress of Esperanto recently in Washington. Esperanto is said to be making considerable progress as a world language. At its last session the Maryland legislature passed a law permitting the study of the language in her public schools.

An experiment in an open-air public school for tuberculosis children is in operation at Mont Clair, New Jersey. During the winter the children will study under a large tent, and blocks of heated soapstone will be provided on extremely cold days. Hot milk and crackers will be served in the morning.

A startling statement by the health officer at Atlanta, Georgia, after investigating the result of one year's milk supply, is that eighty-two children have died from poisoned milk caused by unsanitary conditions.

The British Blue Book shows that when 1,700 saloons were closed in England there were 18,285 fewer cases of crime than the previous year with the saloons.

Three persons died in Orange, New Jersey, as the result of eating poisonous toadstools which they thought were mushrooms.



# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XXXVI. On the Jericho Road

**F**ROM time immemorial the road between Jerusalem and Jericho had been the haunt and hiding-place of fierce bands of thieves and robbers, who, tho routed and severely punished by Herod the Great, still, in the days of Herod Antipas, and even in much later years, carried on their nefarious traffic from time to time, making the fastnesses of the mountains and the caves of the rocks their hiding-places.

Here, stretched by the roadside in some lonely valley or by the side of some dark ravine, the horrified traveler often encountered the body of a man, stripped and wounded, the silent witness of a bloody tragedy.

On the day of which I write, not long after the events narrated in the preceding chapter, the afternoon sun threw long shadows across this rough, narrow highway. Possibly it was this fact that caused the young man who was hurrying along the road, to quicken his footsteps. The traveler was our friend Matthias, and his destination, Jericho. Now the wilderness of Judea, dark, lonely, dismal, lay just before him. His way led down a precipitous, narrow ravine, whose hoary rock and dark-mouthed cavern had been mute witnesses to many a deed of violence and blood.

Not only the lateness of the hour, but the fact that the robber Barabbas, with his band of outlaws, was reported to be in that immediate vicinity, tended to the quickening of the traveler's footsteps, as he hurried down the gorge.

He was just about congratulating himself upon the progress he was making, when, with a yell of triumph, a half dozen of the fiercest of the bandits of Barabbas were upon him.

Scarcely conscious of what had occurred on account of the suddenness and fierceness of the attack, Matthias found himself bruised and bleeding, bound hand and foot, stripped of his clothing, and entirely at the mercy of his captors.

"Ho, Ziba!" exclaimed one of the robbers, addressing his fellow, as he dragged Matthias to the very edge of the gorge, as tho he would hurl him downward, while he thrust a dim torch close against the pallid and blood-stained face, "Ho, Ziba, this fellow is verily a Jew, and I believe he is a follower of the Prophet of Nazareth, for I remember his countenance."

"Thou sayest truth, Rufus," replied another, "but for the moment I supposed him to be the man Judas of Kerioth, who beareth the purse of the company who follow the Nazarene. But he hath not the stature of Judas, neither hath he his years, and the purse which I had thought to find upon him, I find not. Now the raiment upon this fellow's back giveth us scant payment for our pains," he muttered.

Placing the bruised form with no gentle hand upon a horse, they took Matthias to the robber chieftain.

"Ho, Barabbas! we have brought unto thee a disciple of the Nazarene, and these be his garments,—scarce worth a farthing!" and the man dealt his victim a savage blow.

"Hold, Haman!" commanded the leader, interposing his huge frame between the wounded man and his assailant, "knowest thou nothing at all? If this man be indeed a follower of the Nazarene, why shall I not convince him that I, even I, Barabbas, the lawful son of a Jewish rabbi, am the Messiah who shall redeem my people Israel out of the hand of the Roman? Behold, fellow," he cried, bending over the bleeding form, "see; I will cover thee with mine abba, and thou shalt be my disciple; for behold, I do raise an army, and go against the Roman dogs who dwell at their ease in the inheritance of my fathers. If not, thy festering body shall rot by the roadside, and be meat for the birds of heaven. But see, I have secreted among the

mountains of Judea more than threescore of the swiftest horses of Arabia,—even the Kochlani,—whose feet are like to the feet of the wild roe, and their riders but wait my bidding."

Matthias still lay at the feet of the robber, bound and bleeding. Perhaps it might save his life to acknowledge this robber as the Messiah; but his very soul revolted at the thought. Instantly before his mind rose a swift vision of a Man, gentle, unselfish, divine; a reliever of human distress; a healer of the blind, the deaf, the cripple, the maniac. He thought of poor Heber, his wandering, brother, and wondered vaguely if the time would ever come when he, too, might feel the healing touch of the Master.

Before him stood the fierce bandit of the mountains, with his greed and his ambition for power, relieving no human distress, drying no tears, assuaging no grief, pompously setting up his claims to the Messiahship, because of his certainty that the time was fulfilled; the Other, that divine One at whose touch the loathsome body of the leper became like the flesh of a little child, and before whose godlike presence even the dusty doors of the chambers of death stood ajar. One by one the evidences of the Messiahship of this mighty One passed through his mind; and altho reflecting that his very life might depend upon his answer, Matthias exclaimed earnestly:

"Thou art a deceiver and a robber, O Barabbas; Jesus of Nazareth is the Messiah, the Son of the living God!"

All that awful night Matthias, son of Sylvanus, lay stark and bleeding, stretched upon the hard rock at the mouth of the cave. Kindly nature had pitied him, and had laid her fingers upon his throbbing brow, and closed his aching eyelids with forgetfulness, long before the sixth hour of the night; and this forgetfulness was so deep, so numbing, so overmastering, that it had almost been the forgetfulness of death.

But when the morning sun appeared above the mountains of Gilead beyond Jordan, the eyes of the wounded man opened feebly, and memory depicted once again the cruel scenes of the evening before.

Finding that they could secure nothing but his raiment, which was plain and inexpensive, and a few pence which he had bound in his girdle, Barabbas and his band had fled. Fearing the approach of the Romans, who for many years had kept up an aggressive warfare against the outlaws, they had again hidden themselves, only awaiting other opportunities of repeating the experiences of the evening before.

Matthias remembered hearing the last faint echo of their horses' hoofs as they hurried down the valley. An unspeakable sense of misery and helplessness oppressed him. The night dews had settled upon his unprotected and bleeding form, and the chill winds had stiffened his benumbed and aching body. If only some friendly traveler coming down from Jerusalem might pass that way! If help came quickly, it might not be too late to fan the spark of life once more into a flame. He was so young to perish alone upon the mountains! Life was sweet to him.

The thoughts of those who believe themselves very near death, fly rapidly.

He remembered the lonely cell of the Baptizer, and he mused long upon it. Every word which the prophet had spoken on that awful day when he had been butchered for the pleasure of the monster Herodias, came with fresh meaning into his mind. He of whom the mighty Nazarene had said, "There is none greater born of woman," had been murdered in cruelty and in horror, and no hand had been raised in his behalf. Matthias had often wondered over the awful mystery of the death of this man of God; but now, as he himself lies broken, bruised, and suffering, alone and helpless upon the mountains, a sense of peace and assurance

steals over him at thought of this brave and uncomplaining man,—this beloved of the Almighty; and if this prophet was upheld and sustained even in death by the arm of everlasting strength, might not he also receive grace and courage? And as the sorely tried heart of the Baptizer doubted not the love of the Infinite, even tho He sent him no deliverance, still in meekness and faith he proclaimed this same Jesus to be the Anointed One, and met the king of terrors with calm peace and assurance. And even thus would he, Matthias.

Thinking thoughts like these, suddenly he heard the echo of a footfall hastening down the rocky pathway from Jerusalem. Hope sprang into his heart, for he loved life. Surely the unspoken prayer of his soul was about to be answered. Help was at hand.

There was a sharp curve in the roadway, around an overhanging rock, which reared its seamed face, carved by the storms of centuries, a hundred feet into the air. Matthias remembered that at this point the pathway divided,—one road leading around the other side of the ravine, the other directly past the mouth of the cave where he lay. Would the traveler, whose welcome footfalls have reached his eager ear, take this one? If not, he would not be seen, and must soon perish. His voice was too weak to cry out, and his parched and swollen tongue could frame no word.

Yes, he is coming around the curve, and is in full view. It is Jonathan the priest, the son of Annas. He is coming down from Jerusalem at the close of his eight days' service in the temple. With an exclamation of astonishment and a look of horror upon his face, the priest pauses for an instant, and stares at the bound and blood-stained body before him. But the look of horror quickly gives place to one of deep annoyance and disgust, as turning quickly upon his heel, he takes the road around the other side of the ravine, and disappears from sight.

Matthias struggles to call after him, but he is consumed by the agony of thirst, his parched lips refuse to articulate a word, and the sound of his voice dies away in a gurgling moan.

Another hour drags its slow length along. Already the hot rays of the unclouded sun scorch and torment him, and he longs for the damp dews and the chilling night winds which so lately afflicted him.

Suddenly a rider, also coming down from Jerusalem, appears as he rounds the curve by the rock. The face of this man is as familiar as was that of the other. The border of his raiment is broad and imposing; and the phylacteries which are carefully bound about his forehead and left arm, by their size and prominence, tell their ostentatious story of the piety of their long-faced wearer.

It is Shaphan, of the tribe of Levi, the rabbi of Nazareth. Matthias gazes upon him with dim, beseeching eyes. But there is nothing reassuring in the long, stern visage of the rabbi. No other emotion than that of disgust is written upon his countenance, as he, also, looks upon the wounded body and the marble face with its splotches of blood.

"Some heathen dog," he mutters, "who has been visited in wrath by Jehovah, on account of his sins. Why should I, a Levite, a minister of holy things, defile myself with uncleanness?"

The animal upon which he rides, halts at the word of quick command, while Shaphan instinctively gathers his rich robe closer about his lean form, lest he become polluted by a touch of the mangled body. There is but one way to avoid a closer contact, and that is to take the other path on the farther side of the ravine.

Another hour passes. The bare rocks glare white and defiant in the un pitying face of the sun.

Once again among the rocky hills, sounds the echo of approaching feet. But the ear of the man is too dull to take note of it, and the eye



too dim to see the massive form of the rapidly advancing rider. Already, high in the heavens, the circling vultures of the wilderness of Judea have spied with hungry eyes the helpless form among the rocks.

Meantime the rider has driven his animal close by the side of the prostrate figure, and quickly dismounted. With deft hand and sympathetic touch, he binds up the wounds and wipes the crimson splotches from the pallid face. From his own flask he pours a vivifying draft between the set teeth. Finding that the heart still beats faintly in the torn bosom, the stranger carefully lifts the senseless form and lays it upon his beast. Slowly and cautiously the animal is led down the valley and on toward the friendly inn situated some distance this side of Jericho.

Let us observe the stranger as he walks slowly by the side of the animal, while with firm but gentle hand he supports the senseless man. His gigantic frame would render him an object of notice anywhere. But there is something about the face,—the massive jaws, the overhanging brow, and the dark, piercing eye,—which in particular attracts our attention.

Where have we seen this man before? The misty years march by in quick review at the command of memory.

(To be continued)

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# THE LAW OF GOD

## AS CHANGED BY THE PAPACY

He shall think himself able to change times and laws.—Daniel 7:25.—Douay Bible

### Papal Assumptions

The following extracts from Catholic works present some of the "great words" and "blasphemies" of this power, as foretold in the Scriptures:

Marcellus, referring to Pope Julius, in the Lateran General Council, called him "God on earth." (*Deus in terris*).—*Labbeus in his Concilia*, Vol. 19, p. 731.

The Bull of Clement XI, dated at Madrid, March 18, 1718, refers to the Pope as "Most Holy Father."—Quoted by Anthony Gavin, formerly a priest at Saragossa, Spain, in the *Great Red Dragon*, p. 77.

"Prince of the World."—*Labbeus Concilia*, Vol. 19, p. 700. (*Hoc est coram totius orbis principe*).

Pope Martin V, in the despatches which he sent to Constantinople, called himself "The Arbiter of Heaven and Lord of the Earth, the Successor of St. Peter, the Appointed of the Lord, the Master of the Universe, the Father of Kings, the Light of the World."—*Giustiani's Rome as It Is*, p. 181. Quoted in *Facts for the Times*, edition of '93, pp. 48, 49.

"The Pope occupies the place, not of a mere man, but of the true God." (*Papa vicem non puri hominis, sed veri Dei*).—*Jacobatus, in his De Concilia*, Vol. 1, p. 7.

"The Pope in the plenitude of his power, is above right. He can change the substantial nature of things, and of wrong make right." (*Habet plenitudinem potestatis, et supra jus est. Immutat substantialem rei naturam puta faciendo de illegitimo, legitimum*).—*Canon Law of the Romish Church*. Quoted by Gilbert, in his *Corpus*, Vol. 2, p. 103, and by Durand in *Speculum*, Vol. 1, p. 50; *Edgar's Variations of Popery*, p. 159, first American edition, 1849.

"The Pope is the Supreme Judge of the law of the land. He is the Vicegerent of Christ, King of Kings and Lord of Lords. The Pope, by virtue of his high dignity, is at the summit of both powers."—*From the Civiltà Cattolica*, the official organ of Pope Pius IX, March 18, 1871. Quoted in *Vatican Council*, by Leonard Woolsey Bacon, American Tract Society edition, p. 229.

"The pontiff holds, as a mortal God, the place of Christ on earth, and can not be judged by a general council." (*Is Christi vicem gerit in terris, tanquam mortalis Deus; neque a concilio generali Pontifex judicari potest*).—*Cardellus before the Council of Trent*, as quoted by *Labbeus*, Vol. 20, pp. 671, 1177.

The "Dictatus Papae," Pope Gregory VII, Epistle 55, Book 2, among others, has the following propositions:

"Prop. 9.—All princes should kiss the feet of the Pope." "Prop. 18.—His judgment no man can reverse, but he can reverse all other judgments." "Prop. 19.—The Pope can be judged by no man." "Prop. 22.—The Roman Church never erred nor will she ever err."—*Bower's History of the Popes*, London edition, 1761, Vol. 5, p. 292. "The Pope can dispense with any law."—*Notes on the Second Plenary Council of Baltimore*, by Smith, Preface, p. 17. Quoted in *Papacy and Civil Power*, by Hon. R. W. Thompson, Sec'y. of Navy under Pres. Hayes' Administration, edition of 1876, Nelson & Phillips, p. 609.

"None may reopen the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment."—*First Dogmatic Constitution on the Church of Christ*, Chap. 3, Par. 4. Adopted by Vatican Council at Rome in 1871. Quoted in *Vatican Council*, by Bacon, p. 203, American Tract Society.

### Papal Admissions

"The observance of Sunday by Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church."—*Plain Talk about the Protestantism of Today*, by Monseigneur Segur; Thomas B. Noonan & Co., Boston, 1868, p. 213.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Faith of our Fathers*, by James Cardinal Gibbons, of Baltimore; John Murphy & Co., Baltimore, 1886, p. 111.

"QUESTION.—Have you any other way of proving that the church has power to institute festivals of precept?"

"ANSWER.—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism*, by Rev. Stephen Keenan, Catholic Publishing House, New York, Second American Edition, p. 174. See also p. 181.

"Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, is purely a creation of the Catholic Church."—*John Gilmary Shea, in the American Catholic Quarterly Review*, of January, 1883.

"QUESTION.—What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?"

"ANSWER.—We have for it the authority of the Catholic Church and the apostolical tradition.

"QUESTION.—Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"ANSWER.—The Scripture . . . does not in particular mention this change of the Sabbath. . . . So that truly, the best authority we have for this is the testimony and ordinance of the church."—*Catholic Christian Instructed*, by the Most Rev. Dr. Challoner; D. & F. Sadlier & Co., New York, 1878, pp. 252, 253.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror* (Cardinal Gibbon's official organ), Sept. 23, 1893.

"Reason and common sense demand the acceptance of one or other of these alternatives: Either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."—*Ibid.*, Dec. 23, 1894.

"The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, i. e., Saturday; for we know Sunday to be the first day of the week.

I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church."—*Father Enright, of the College of Redemptorist Fathers, Kansas City, Mo., in Hartford (Mo.) Weekly Call*, Feb. 22, 1884.

I. I am the Lord thy God, thou shalt not have strange gods before me.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods.

(See General Catholic Catechism; Butler's Catholic Catechism, etc.)

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## The Missionaries' Rest at Mokanshan

### A Glimpse of the Interior

**OKANSHAN:** How good the word sounds. To all missionaries in Shanghai and vicinity, it means a haven of rest. It means pure, fresh air, and cool mountain breezes, in contrast to the disease-laden atmosphere and terrible heat and suffocating humidity of the plains during the months of July and August. It is a feast for the eyes to behold the beautiful mountain scenery and delightfully graceful bamboo trees, after having been shut up for a year with the repulsive sights and sounds and nauseating smells incident to a Chinese city. It is a place where tense nerves relax, and tired bodies find rest and recuperation, an atmosphere which encourages quiet communion with God and nature.

There are two ways of reaching Mokanshan from Shanghai. One way is to go in a house-boat all the way to the foot of the mountains. This requires two days, and is a very convenient way to travel when it is desired to take much baggage, as the house-boat can store away any amount of luggage and provisions.

The other way is to make the first part of the

its picturesque surroundings and beautiful "West Lake."

This railway line has only been in operation one year, and is the only one in China which has American locomotives and coaches. We found the ac-



*This is a picture of a string of house-boats on Loochow Creek in Shanghai. The launch steams along every day, and picks out those that are ready to go. The center boat shows a party ready to start for Mokanshan — Brother and Sister Westworth and Paul Westworth, Dr. and Mrs. Larsen, and Mrs. H. H. Winslow.*

commodations first-class in every respect, tho all the engineers, conductors, and brakemen are, of course, Chinese. Between each two opposite seats is a small stationary table; and as soon as we were seated, the Chinese porter came in and placed thereon a teapot of tea and four teacups. A few minutes later a coolie came in bearing a basket of steaming towels, which he handed out to every passenger to wash their face and hands. This luxury we decided to forego, not being sufficiently naturalized to enjoy washing with a second-hand towel.

They have no dining-car attached, but serve meals on the individual tables by each seat. They will cook either Chinese or foreign style, and we found they served a very good meal for one dollar Mexican, which is about forty cents United States money.

This ride is immensely interesting, as the train passes through a farming district, where we observed the primitive methods of agriculture, which are often very amusing.

The district through which we passed is one of China's greatest silk producing centers, and we saw miles and miles of flourishing mulberry-trees, the leaves of which form the food that sustains the cocoon during its silk producing period.

The vivid green foliage of these trees, intersected by hundreds of small square plots of rice, which is a brilliant yellow color when first sprouting, with an occasional field of red clover, or small orchard with pink and white blossoms, gives a kaleidoscope color effect which is very pleasant; while the native houses of mud with thatched roof of rice straw, the ancient pagodas and temples, the innumerable grave mounds mossy with age, and everywhere present the half-

clad natives, men, women, and children, all working in the fields, or the women on their knees washing and pounding their clothes on the smooth stones by the side of the canals, and the men plowing their rice fields with the aid of a crooked-stick plow and the water-buffalo,—all combine to give a charm to the scene which makes it long to be remembered.

The country is densely populated, many walled cities being passed en route. At every station where we stopped, great crowds came down to the fence surrounding the station (They are not allowed on the platform without a ticket), and gazed with great curiosity on the "fire wagon," which is the literal translation for the Chinese name of a train.

Arriving at Hangchau we were besieged by the owners of various boats; and selecting a small boat-house, we transferred our baggage, and storing most of it under the floor, thus giving us more room to move about, we started on the next stage of our journey.

We were traveling on one of the innumerable canals which form a network all over the plain country of China; and while the trip on the train was interesting, we found the boat ride to be much more pleasant.

The boat is propelled by a scull, which also acts as a rudder in the hands of the experienced boat-



*This gives a fine idea of a bamboo grove. Note the luxuriant growth of the foliage underfoot, and the sparkling effect of the sun shining through the tree tops. Beautiful wild flowers grow here in abundance.*

journey by rail. As we were fortunate enough to rent a furnished house on the mountains, and did not have to take much baggage, we chose the latter way.

Leaving Shanghai about noon, a half day's ride brought us to Hangchau, the "City of Heaven," with



*This is a view of the falls at Mokanshan — a poor view, and does not do the place justice.*

man. In the case of large house-boats they are usually hitched to a steam launch, or pulled along with a tow-rope by coolies walking on the bank,

We were soon attracted by a churning sound in the water, and noticed that on either bank could be seen the familiar chain and paddle pumps, which are the main reliance of the farmers for irrigation of their rice fields. Some are driven by the patient



*This is a sample of the numerous bridges we pass under. Wider canals have three arches built high in the center to allow high masted boats to sail under.*

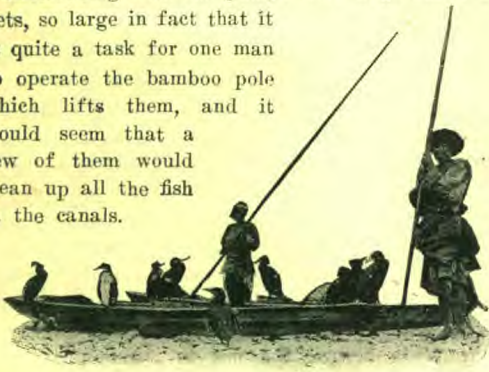


*This is a chain paddle pump operated by foot-power. The main driving-shaft has a number of spindles, which form steps for the coolie to climb on, thus propelling the machine.*



buffalo, blindfolded, trudging round a never ending circle, while others are given the necessary impulse by men, women, or children, climbing the spindles arranged about the driving-shaft.

Alternating with the pumps were huge stand dip-nets, so large in fact that it is quite a task for one man to operate the bamboo pole which lifts them, and it would seem that a few of them would clean up all the fish in the canals.



A fisherman with his flock of trained cormorants

Occasionally we passed a small boat on which were a row of black fishing cormorants. These birds are about the size of a large chicken, and they stand on the edge of the boat, looking very wise, with their attention fixed on the water. Every little while one will dive, and come up with a fish in its mouth. The fish is promptly deposited in the bottom of the boat, and the bird is then ready for another dive.

Some of the most interesting sights on the canals are the arched bridges under which we pass. These arches, common all over China, circular in form, and with no prominent key-stone, are in many cases fine



Coolies starting out with our baggage when we left the mountain. The poles they use are split bamboo, very strong and springy. This shows the house where Brother and Sister Roberts and ourselves lived this summer.

examples of the stone-mason's skill. They are a puzzle to all modern engineers who have seen them; and yet here they stand, large slabs of stone defying the laws of gravitation and balancing themselves in mid-air. Some of them have stood now for hundreds of years, and seem to be good for many more years.

F. E. STAFFORD.

(Concluded next week)

## A Book Bargain

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## Our Cooperation Corner

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## WHAT DO THESE THINGS MEAN?

This question is frequently asked by Christians, and non-believers, too, when they soberly consider the fact that all wealth is becoming concentrated in the hands of a few; when they note the rapidly increasing number of divorces; when they see other social questions becoming more complex; when they witness the destruction wrought by storms, floods, earthquakes, etc.; and when they see unmistakable evidences that Protestantism is on the decline and that Catholicism is gaining in strength and favor in America. These things mean much. They are way-marks pointing to the second coming of our Lord.

## THE SIGNS OF THE TIMES MONTHLY

for November is Now Ready

This magazine is a watchman on the walls of Zion that keeps its readers informed on these very things. In addition it usually teaches healthful living and temperance, and also tells about those other things which make for the spiritual uplift of men and women.

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SIGNS OF THE TIMES, Mountain View, California





MOUNTAIN VIEW, CAL., NOVEMBER 8, 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 1910, by Thomas Nelson & Sons.

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

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Read page 8 of this number, and note how the Scriptures of both the Old and New Testaments confirm the law of God.

Over nineteen thousand persons have died as the result of snake bites in India during one year. The reptiles have caused more deaths than all the beasts of the jungles. But over seventy thousand serpents have been destroyed in return, bounties for their destruction amounting to \$50,000.

A citizen who honors his country and esteems the fundamental principle on which its government is based is not afraid to express his loyalty. He loves the law of the land. He delights in its reasonableness, in the safeguards it throws around human rights. He glories in the names of the loyal patriots who founded and have defended his country. Why should not the Christian so regard God's law? Why should he be ashamed to observe it? Why should he not rejoice in the long roster of loyal souls, of prophets, of apostles, of Jesus Christ, who were obedient to that law?

He Will Do It Anyway.—A bright, breezy exchange puts it in this colloquial way: "Don't waste time trying to punish sinners. The Lord will do that in time if you don't butt in." That is splendid advice. Sin is of the heart and motive, and no man can accurately weigh and measure the motives of the human. It is doubtful if the sinner himself can. "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. The next verse declares that God knows it. He alone knows it. He will not have to try to punish sin; in His own good time He will visit punishment, and it will be supremely just. When that event occurs it may fall out that the worst sinners are those who have attempted to punish others. Whether man interferes or not, God will do His work.

"Not Military"?—It is a strange thing to hear one remark that the boy scout movement is "not military." Its very inception is military. Its aim is to train men for expected or possible war. A great many other things are brought in, but the movement is military; the very name is suggestive of war.

Good Tidings.—We forget the meaning of "Gospel" too often. In other words, we use it as a mere technical Bible term. But "Gospel" means "good tidings," and that is what God has given His servants to proclaim to the ends of the earth. Then preach the good tidings of the cross, the resurrection, the word of life, the second coming of the Master.

In an article on "The Influence of the Bible in Literature," in the October Century, Henry Van Dyke well says: "Tho there have been many brilliant censors and assailants [of the Bible], no one has surpassed or even equaled, in the estimation of the world, the literary excellence of the book which they attacked." And he further says, "No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration."

## Next Week

"May We Know When Christ's Second Coming Is Near?" Mr. Taylor answers this important question in our next number.

"Bible Beneficence," by Mrs. White, will show the better, Bible way of doing duty and showing gratitude to God, and thus sustaining the work committed to His church.

Chapter 1, verses 4 to 8, the great Three-fold Divine Greeting to His people, will be the ground of our study in the Revelation.

Mr. Stafford's interesting and well-illustrated article on China will conclude.

Is there but one law of duty mentioned in the Scripture, and is that law abolished? This question will be illuminated by a Bible Reading on "The Two Laws."

Then there is the Outlook, the Editorial and Question Corner departments. The story tells us in a touching way the healing of the demoniac at Gadara.

It will be an excellent number.

A Fashion Fad.—A New York daily, in presenting the "fads of fashion" in picture form, shows a fashionably dressed woman seated upon a richly upholstered bed, intently studying a book for information. By the side of the bed is a table upon which are various medicines, glasses, bowls, spoons, etc. In the bed, propped up by great pillows, is a sick dog, a mere dog; underneath are the presumed words of the lady with reference to his dogship, "Baby's Ill." Pitiful, isn't it? Within a stone's throw of the dog worshiping mansion, real human babies may be dying for lack of bread or care.

Regarding Catholic control of America, Father Bernard Vaughan, an English Roman Catholic prelate, and a delegate to the Eucharistic Congress, says in part: "From what I hear of conditions in the United States, the Catholics will soon control that country through force of numbers. The battle for the possession of the world, will soon be narrowed to the Roman Catholic Church. Protestantism is disappearing." Every Protestant and every American ought to be stirred by the confident words of this noted Catholic; and he should again consider the fundamental principles of civil and religious liberty which underlie the Constitution of our national Government, with the end in view of preventing the passage of any statute which would pave the way for a union of church and state.

A record found in the Navy Department library states that Brother Nicholas, of Lynn, an

Englishman, discovered the North Pole 550 years ago in the same manner as Dr. Cook and Captain Peary. The statement is from John Entinck's "New Naval History, or Complete View of the British Marine," published in 1757, and reads: "In the year 1360 it is recorded that a friar of Oxford called Nicholas De Linna of Lynn, being a good astronomer, went in company with others to the most northern island of the world, and there leaving his company together, he traveled alone and made drafts of all those northern parts with the in-drawing seas, which at his return he presented to the king of England. It is added that he went to the North Pole by means of his skill in magic or the black art; but this magic or black art may possibly have been nothing more than a knowledge of the magnetical needle of a compass, found out sixty years before, tho not in common use until many years after."

It Does Not Bode Well.—A recent statement, the truth of which will not be denied, is that "cities everywhere are gaining more rapidly [in population] than rural districts." In Rhode Island, for instance, 95 per cent of its people are classed as "urban" and five per cent rural. In the United States 35 per cent are city dwellers, and the urban population is rapidly growing. The great nerve centers are becoming congested, and that, too, with not the best material. This abnormal increase in urban population has always worked ill for any country. America will not find it an exception.

The "letter" of the Scriptures does not seem to trouble our A. C. brethren on the nature of man and state of the dead, nor our Baptist brethren on the matter of baptism; but it becomes a very serious difficulty when the law is involved. The "letter" of certain doctrines is worth insisting upon, but one must never think of such a thing in connection with the Sabbath. We wonder why, when God gave the "letter" and filled that letter with His Spirit.

"The Farm Journal" for October reminds us that it is well for papers to remember the postal question when Congress meets. Altho Postmaster-General Hitchcock has brought the deficit of \$17,000,000 down to probably \$6,000,000, and would doubtless wipe it all out in time, the old clamor and demand for increased postage will again come up. There are some things besides increased postage in the proposed law which ought to be eliminated.

It is announced that a process has been discovered by Dr. Alexis Carrell, of Baltimore, by which parts of the human body, severed from the person, have been kept alive as long as three days after removal. The portions are nourished by culture material in somewhat the same way as disease germs, in sealed receptacles. In this medium they grow. We wait for fuller confirmation.

An eruption of Vesuvius, accompanied by a cloudburst, wrought considerable damage in Naples Bay and on the slopes of the mountain on the night of October 23. The government has sent three battle-ships and four cruisers with provisions and medical assistance to Ischia, where it is reported two hundred persons have drowned in a seismic wave.

A newspaper report says, "A new vice has broken out in France, compared to which drinking absinth and injecting morphin are comparative virtues." The new vice is ether taking and is assuming abnormal proportions. Consumers begin by breathing its vapor, but soon this pleasing effect wears off, and they drink it.

An article received too late for this issue from our Portuguese correspondent entitled "Monarchy, Revolution, and Republic in Thirty-Six Hours," will appear next week.