



# SIGNS OF THE TIMES

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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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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 writers. It is well always to enclose stamp for reply.

**3289.—Trespases and Sins. Matt. 6:14, 15.**

Does "trespases" mean sins? If we sin against our brother, and our brother forgives us, are we not forgiven, and is not this what is meant in John 20:23?

R. M.

"Sin" is the broader term, covering more than mere "trespass;" but in Matt. 6:14, 15 "trespass" seems to be used in the sense of sin.

Yes, we sin against men (1 Cor. 8:12) when we do them injury. All sin is against God, for all sin is the transgression of His law. 1 John 3:4; Rom. 7:7. Whatever sin we commit against man, is also against God, and must be confessed to both as to one. Then whether man forgives or not, God will forgive, and we are forgiven. Sometimes man may forgive when God does not; because man bases his forgiveness upon words, while God weighs motives.

John 20:23 does not relate to the above. It has reference to God's Gospel ministers. They have authority to remit or retain sins in the message which they bear which states the conditions on which sins are remitted or retained. The Gospel herald may say with assurance that the repentant man who confesses his sins is in that forgiven; and if he does not truly confess, his sin is retained. So to Jeremiah was given power over kingdoms and nations (Jer. 1:10), but that power was in the message of God's conditions which he proclaimed (Jer. 18:7-10).

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**3290.—His Father's Face**

Did our Saviour ever see His Father's face, or hold direct communion with Him, at any time between His birth and resurrection?

As to His seeing His Father's face, we have no definite statement. He lived ever as in God's presence, so much so that altho here upon earth, He could be spoken of as "the Son of Man who is in heaven." John 3:13. Yet it may have been true that during all this period when He was humiliated for man He was deprived of the visible glory of the Father's presence.

As to His holding direct communion with His Father there is no question. Faith kept open channel between the Father and Son, just as faith keeps open channel between every faithful soul and its God. The whole of the 17th chapter of John, and His repeated teaching, show His familiarity with the great Father in heaven, and the perfect confidence which lay between Them. We have three different records where the Father spoke concerning His Son, one of these directly to Him, recorded in the New Testament: when He was baptized, on the Mount of Transfiguration, and just before He was delivered into the hands of the Roman power. Matt. 3:17; Mark 9:7; John 12:28. The last was in direct response to the prayer of Jesus.

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**3291.—An Honest Tithe**

I find a difference of opinion as to what is an honest tithe. For instance: A owns a ranch, keeps a team, a number of hens, hires more or less help, raises part of the feed consumed by the team and hens, and buys some. He also does more or less work with team for neighbors, for which he receives pay; and also sells eggs, etc., shipping them to market by rail. He consumes vegetables, fruit, etc., raised on the place; pays taxes, hired help, insurance, etc. How much, if any, of the expense for feed, help, taxes, etc., should be paid before tithing the proceeds? Should the vegetables, fruits, eggs, etc., consumed by the family be tithed? A SUBSCRIBER.

God does not ask a tithe upon what is not increase. All that A receives from his ranch, the hire of his team, his hens, his grain, his fruit, his dairy, if he keeps one, is increase, or income. But it has cost him to produce this what he has paid in taxes, interest, hired help, for feed, etc., and this should be de-

ducted from what he has received, and the tithe paid on the balance. His own labor should not be taken into account. One of the best ways of settling the tithing question is to count yourself a partner with God. One tenth of the income belongs to Him, for He so declares; nine tenths belong to us for our stewardship. In the running of our mutual business certain expenses are involved which belong to both parties, and both share these expenses in proportion to their receipts of the products. We almost said, in proportion to their respective investments. And this would be true in a worldly partnership; but with God He furnishes all, we are but His stewards. If we will look upon it in this way, we can the more easily solve the problems which arise. If in doubt, put yourself on the shorter side of the income. Ask honestly what you ought to receive in such case. Use the Golden Rule in dealing with God. In case of difficulty, give God the benefit of the doubt. He does not want the law of tithing to be to us a burden; but He would develop in us a keen sense of justice. He would have tithing to be a glad recognition, on our part, of our obligation to Him, our fellowship with Him, our dependence upon Him.

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**3292.—The Law of God**

Is the law of God, or the Ten Commandments, the law God ruled heaven with before the earth was created? Did they keep the Sabbath, etc., there? J. C. O.

In one record of the giving of that law we read that God "added no more" (Deut. 5:32), showing that it was perfect and complete. In Ps. 19:7 we read, "The law of the Lord is perfect." In Eccl. 12:13 it is said, "Fear God, and keep His commandments: for this is the whole duty of man." That which is perfect, that which expresses the whole duty of man, must be in itself a complete law of character. That is also shown in the fact that it will be the rule of the judgment. Verse 14; James 2:8-12. As God desired that man should have a character like Himself, that law must express God's character. Matt. 5:48; Lev. 19:2; 1 Peter 1:16. Observing this law man would form a character like his Creator. This would be in perfect harmony of course with God's will; but the prayer that Jesus taught, "Thy will be done in earth as it is in heaven," would show that God's will is the same in both heaven and earth; and a half dozen other considerations would demonstrate the same thing. We can then come to but one conclusion, and that is that the great principles of the Decalogue were the principles that ruled in heaven before the earth was created. We would not understand that they were given there in the same form as they are given to sinful man; they were spoken to man as negative prohibitions. To the sinless creatures they were not prohibitions, but enabling acts. Every precept furnished the power to the heart of faith to do what the precept demanded.

The Sabbath day was given of God, not as a day of mere physical rest, but as a worship day; and all the considerations which surround it would seem to demand that wherever God had intelligent creatures the worship day was just as truly needed among them as among the inhabitants of this world. Therefore what would be more fitting than that God's Sabbath law should be a universal law?

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**3293.—If He Had Yielded**

Will you please give me your understanding of the state that would have befallen our Saviour, Satan, mankind, and earth, if our Lord had yielded to the temptation of the devil at any time?

F. O. E.

First of all, let us thank God that He did not yield. What would have occurred had He failed is too awful to contemplate. How much Heaven has risked in that awful sacrifice it is not for mortals

themselves to estimate. It seems from the teaching of the Word that Heaven had risked all in the giving of Christ to die, in His taking upon Himself the nature of man, in becoming the Seed of David according to the flesh, and in meeting in that flesh by faith the sins and temptations to which men are subject. If He had failed, He would have been led captive by the enemy. That Satan would have triumphed temporarily would have been true. That he would have triumphed eternally could not have been true, because "the wages of sin is death," and eventually he would meet the consequence. The curse would still have rested upon the earth, and it would have gone to destruction. But if that yielding had left God without other means of regenerating the world, the work of corruption and disintegration would go on until the universe was blasted, yet righteousness in the end would triumph. Our Lord could not fail so long as He held to righteousness; no soul can fail holding to righteousness; and the great eternal righteousness of God could not fail in eternal purpose regarding this earth, tho to our human sight He seemed to have failed. All this is supposition. In the eternal love manifested by Christ Jesus there could be no character failure. Jesus Christ conquered in His own flesh, and will conquer in the flesh of every other one who trusts Him.

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**3294.—Desolate Earth**

What proof is there that the earth is not to have a single inhabitant on it during the thousand years, or the so-called millennium? M.

There are many scriptures used of the future inheritance on this earth which are wrongly applied to the millennium. People argue sometimes after this fashion,—that the saints are to go to heaven, and yet the Bible promises they will sometime reign on the earth; and the conclusion is that this reigning on the earth must come during the millennium and before the saints enter upon their final reward in heaven. Now the Bible teaching completely reverses this theory. The saints will go to heaven, but they will go there when Christ comes before the millennium. John 14:1-3. The awful wars, plagues, and calamities that will sweep the earth before Christ comes, will destroy a large part of the inhabitants of the world. See Jeremiah 25; Revelation 19. The remainder will perish at the glorious presence of Christ when He shall come. Rev. 19:21. That absolutely sweeps out all the human inhabitants from the earth to destruction. Of this Isa. 24:1-3 speaks. Few will be gathered out from this, but these will be taken to heaven with Christ. See also Jer. 4:23-26. On the other end of the thousand years sin and sinners, including Satan and all his angels, will be punished, and will die the second death. The flames of God will purge the old sin-cursed earth of all its iniquity, and forth from its ashes will come a new heavens and new earth. In that new heavens and new earth the saints will reign forever. See Revelation 21, 22; Dan. 7:27; also "The Great Day of the Lord." This view shows the perfect harmony that exists in the Word of God concerning Christ's coming and the glorious reward which lies before His people. Every other view presents insurmountable difficulties.

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**3295.—Emperor Domitian**

Of what country was Emperor Domitian when he banished John to the Isle of Patmos? Two STUDENTS.

He was the emperor of Rome. Practically all the emperors mentioned in history from the time of our Saviour for 500 years were Roman emperors. At the time of John's banishment Rome ruled the world.



# Sigms 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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## Christian Homes

By Mrs. E. G. White

**O**UR time, our strength, and our energies belong to God; and if they are consecrated to His service, our light will shine. It will affect first and most strongly those in our own homes, who are most intimately associated with us; but it will extend beyond the home, even to "the world." To many it will be a savor of life unto life; but there are some who will refuse to see the light, or to walk in it. They are of that class spoken of by our Saviour, when He said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Such are in a very dangerous position; but their course does not excuse any of us from letting our light shine.

Suppose that because some ship had disregarded his warning beacon, and gone to pieces on the rocks, the lighthouse keeper should put out his lights, and say, "I will pay no more attention to the lighthouse;" what would be the consequence? But that is not the way he does. He keeps his lights burning all night, throwing their beams far out into the darkness, for the benefit of every mariner that comes within the dangerous reach of rocks and shoals. Were some ship to be wrecked because the lights went out, it would be telegraphed over the world that on such a night, at such a point, a ship went to pieces on the rocks because there was no light in the tower. But if some ships are wrecked because they pay no attention to the light, the lighthouse keeper is guiltless; they were warned, but they paid no heed.

### The Home a Lighthouse

What if the light in the household should go out? Then every one in that house would be in darkness; and the result would be as

disastrous as tho the light were to go out in the lighthouse tower. Souls are looking at you, fellow Christians, to see whether you are drunken with the cares of this life, or are preparing for the future, immortal life. They will watch to see what the influence of



(For article see page 6)

your life is, and whether you are true missionaries at home, training your children for heaven.

The Christian's first duty is in the home. Fathers and mothers, yours is a great responsibility. You are preparing your children for life or for death; you are training them for an abiding-place here in the earth, for self-gratification in this life, or for the immortal life, to praise God forever. And which shall it be? It should be the burden

of your life to have every child that God has committed to your trust receive the divine mold. Your children should be taught to control their tempers and to cultivate a loving, Christlike spirit. So direct them that they will love the service of God, that they will take more pleasure in going to the house of worship than to places of amusement. Teach them that religion is a living principle. Had I been brought up with the idea that religion is a mere feeling, my life would have been a useless one. But I never

let feeling come between Heaven and my soul. Whatever my feelings may be, I will seek God at the commencement of the day, at noon, and at night, that I may draw strength from the living Source of power.

### Time for Higher Things

Mothers, you have no right to spend time in ruffling, and tucking, and embroidering your children's dresses for display. Has not your time been given you for a higher and nobler purpose? Has it not been given you to be spent in beautifying the minds of your children, and cultivating loveliness of character? Should it not be spent in laying hold of the Mighty One of heaven, and seeking Him for power and wisdom to train your children for a place in His kingdom, to secure for them a life that will endure as long as the throne of Jehovah?

But how many mothers there are who are so far from God that they devote their time to their own gratification, and leave their children to be cared for by unconsecrated hands. Or perhaps the mother sits at her work night after night, while her children go to bed without a prayer or a good-night kiss. She does not bind their tender hearts to her own by the cords of love; for she is "too busy." And is this as God would have it? No, indeed! Something has taken away the mother's reason; and what is it? Is it not a desire to meet the world's standard and to conform to its customs? As the servants of God, parents, you are



responsible for the children committed to your care. Many of them are growing up without reverence, growing up careless and irreligious, unthankful and unholy.

## Training Workers for God

If these children had been properly trained and disciplined, if they had been brought up in the nurture and admonition of the Lord, heavenly angels would be in your homes. If you were true home missionaries, in your daily life exemplifying the teachings of the Word of God, you would be preparing yourselves for a wider field of usefulness, and at the same time fitting your children to stand by your side, as efficient workers in the cause of God. What an impression it makes upon society to see a family united in the work and service of the Lord. Such a family is a powerful discourse in favor of the reality of Christianity. Others see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. And that which has such a powerful influence on the children is felt beyond the home, and affects other lives. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the "light of the world."

A well-ordered Christian household is an argument that the infidel can not resist. He finds no place for his cavils. And the children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have a firm foundation that can not be swept away by the incoming tide of skepticism.

## Divine Help Needed

We need divine help if we would keep our lights burning. But Jesus died to provide that aid. He extends the invitation, "Let him take hold of My strength, that he may make peace with Me." Cling to the arm of Infinite Power; then you will find Him precious to your soul, and all heaven will be at your command. "If we walk in the light, as He is in the light," we shall have the companionship of holy angels. To "Joshua" it was said, "Thus saith the Lord of Hosts; If thou wilt walk in My ways, and if thou wilt keep My charge," "I will give thee places to walk among these that stand by." They are the angels of God. Joshua must have a living, confiding trust in God every day; and then angels would walk with him, and the power of God would rest upon him in all his labors.

Then, Christian friends, fathers and mothers, let your light grow dim—no, never! Let your heart grow faint, or your hands weary—no, never! And by and by the portals of the celestial city will be opened to you; and you may present yourselves and your children before the throne, saying, "Here am I, and the children whom Thou hast given me." And what a reward for faithfulness that will be, to see your children crowned with immortal life in the beautiful city of God!

# The Master's Coming

By Charles L. Taylor

## IV. Retarded by God's Compassion for Sinners

**F**ROM the days of Adam until now, faithful souls have been praying for the coming of the Deliverer. Almost impatiently have they watched for the dawn of that day which shall forever end the reign of sin, and usher in the glories of the reign of the Christ.

Almost tragic has been the suspense of the long delay. For delay there has been. And many times, under the pressure of life's burdens, the persecutions of the world, and the tauntings of evil spirits, hearts have grown weary and discouraged, and have even been led to despair, thinking God had forgotten His promise.

Without doubt there are those who will

multiplication would have ceased. In other words, God's plan called for a definite number of inhabitants, which, in His wisdom, would properly "fill" the earth. These inhabitants would be all upright, after the divine "image," their names—*character names*—being written in the "Book of Life." Rev. 13:8.

But sin came. Man by choice placed himself outside of and in opposition to the divine purpose. For a little while sin seemed to triumph. Satan usurped Adam's place, and became the ruler of the world.

## Hindered but Not Thwarted—Free Choice

It was impossible, however, that God's magnificent design should be thus permanently swept away. Infinite love and mercy called from the very heavens, and asked that man be spared, that another opportunity be given him, and that the original plan once more be set in operation.

Thus it was that our heavenly Father, in order to carry out the first great plan of life, gave His Son to the world. As that plan had been laid in Him, even so now it must be *restored in Him* and consummated *through Him*. The foundation promise of "the Seed" was therefore at once given (Gen. 3:15), and the work of grace begun.

The great life-plan, however, whether before or after the entrance of sin, could be of benefit to man only by his own free choice. God could send forth His Son, but He could not coerce man to accept His Gift. And seeing that under the new order of things many would refuse to believe, live, and obey, the Creator found it necessary to enlarge the human family in order that He might find that number called for under His first arrangement. Hence He said to Eve, "I will greatly multiply thy sorrow and thy conception." Gen. 3:16.

## "Not Willing that Any Should Perish"

At the very beginning, therefore, is given us a most wonderful illustration of God's waiting. He was unwilling to see His creatures perish. And from the very day that sin began its deceptive, destructive work, our heavenly Parent has been patiently waiting for men to accept His grace, waiting for this one and that one, waiting from age to age, waiting for that number included in His eternal life-plan, waiting until all who *can be saved are saved*.

More than once, however, God has indicated His willingness to close up the dreary account of sin, suffering, and death, and to bring His people into speedy possession of the inheritance lost through Adam's fall. When Israel came forth from the land of Egypt, God was able and willing to do for them such marvelous things, in matters of heart-change, character-building, and world-subduing, as would have opened the way for the granting to them of the eternal kingdom and all its glory. In His own good, divine way He would, through them, have evangelized the world, closed up

## Thanksgiving

SO MANY are Thy gifts, dear Lord,  
Sent from Thy throne above,  
That all our days a song of praise  
We lift to Thee in love.

We bless Thee for the tender light  
That in the mother's face  
Fills home with cheer, and makes so dear  
Each little dwelling-place.

We bless Thee for the father's strength,  
For love of kith and kin,  
For days of birth, and days of mirth,  
Our happy homes within.

We thank Thee for the right to work,  
And for the time to play,  
For moments sweet when at Thy feet  
We lowly kneel and pray.

In sun and rain, in cloud and dew,  
While safe we wake or sleep,  
The seeds we sow to harvests grow,  
And we Thy bounty reap.

We thank Thee that one day in seven  
From toil and tasks we rest;  
Our praise we lift! beyond each gift  
Thou art Thyself the best.

So, marching on through shade and sun,  
Our joyous song we raise,  
And all our ways are filled with praise;  
All days Thanksgiving days.

—Margaret E. Sangster.

question these thoughts, and will ask, Why has God permitted this long delay? If He had so desired, could He not have closed up all earthly accounts long ago?

## God's Eternal Purpose

To understand this important matter, it is absolutely necessary to remember that the coming of our Lord to earth, including both the first and second advents, is but to carry out the provisions of the great earth-plan which was laid in Christ before the foundation of the world. Eph. 1:4.

In the commission given to Adam, we may readily discover in outline what that plan really comprehended. To man God said, "Be fruitful, and multiply, and replenish the earth." Gen. 1:28. The Hebrew word for "replenish" signifies, literally, "to fill." Man therefore was to multiply until earth was filled with righteous beings. And by every law of language and logic we must conclude that when earth *was filled*, then



the earthly account, and the Christ would have come.

Listen, therefore, to the divine lamentation as Jehovah takes a retrospective glance at that people and at that time: "O that My people had harkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but *their time should have endured forever.*" Ps. 81:13-15.

Again in Solomon's time God was ready to accomplish the finalities of the earthly struggle. What remarkable things were those done for Solomon himself! See 1 Kings 3:5-14; 4:29-34. With earnest longing the Lord appealed to the people of that time, saying, "To-day if ye will hear His voice, harden not your heart." Ps. 95:7, 8. Speaking of this same time, and evidently quoting from this psalm, the writer to the Hebrews said, "Again, He [Jehovah] limiteth [literally, *appointeth*] a certain day, saying in David, To-day, *after so long a time*, . . . harden not your hearts." Heb. 4:7. It would almost seem that Heaven itself was weary of the long wait.

Delay there was, and delay there had been. What God *wanted* to do He could not, because man's unbelief and unwillingness stood in the way. Heaven's perfect work was obliged to wait until constantly repeated and multiplied messages of mercy had led men to make choice of that which God had chosen for them.

### Heaven's Mightiest Appeal

Finally the Son of God appeared. "He came unto His own." Upon the path of the chosen nation shone full and bright the beams of the "Sun of Righteousness." The very actualities of the kingdom of God were brought close home to the lives of mankind. The "glorious things" spoken of Jerusalem were ready for those who would receive them. Through Israel God would now go forth as of old, and by mighty signs and great wonders would evangelize the nations, and certainly fulfil the promise made to Abraham centuries before. The miracles of Jesus were Heaven's mightiest appeal for Israel's cooperation.

But tho He came first unto His own, "His own received Him not." "Tho He had done *so many* miracles before them, yet they believed not on Him." John 12:37. Even the few that did believe would not confess Him, "for they loved the praise of men more than the praise of God." Verses 42, 43.

In the face of this, we may understand that bitter lamentation of the Saviour as He wept over Jerusalem: "O Jerusalem, Jerusalem," He cried, "how *often* would I have gathered thy children together, . . . and ye would not!" Matt. 23:37. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

O how different might have been the story of the first advent, had God's people known the time of their visitation, and with open hearts received the truth and the life

brought to them by the Son of Man. But as it was, they would neither listen, nor look, nor live. The Son of God was by them rejected and crucified, and what *might have been* was never realized.

The delays and disappointments caused by the unwillingness of God's chosen people, are forcibly set forth in the parable of the marriage of the king's son, Matt. 22:1-10. "Tell them," said the King, that "*all things are ready.*" But they would not come, and the dinner was obliged to wait until the servants could go out into the highways of the Gentile world and gather in such as would accept the invitation. And this delayed work began when the Jewish nation finally turned against the

### He's Coming Soon

By Amos E. Flint

WITH robe of flame He's coming soon,  
In splendor brighter far than noon,  
And all the earth with fatal sweep  
He comes with flaming sword to reap.

'Twill be a day of dread and wrath  
To those not in the narrow path,  
For Justice' stern, avenging sword  
Will slay the mocker of God's Word.

Each setting sun brings near the day  
When heav'n and earth shall pass away;  
When mountains, seas, and hills retire  
'Mid darkness, tempest, smoke, and fire.

He's coming soon! We now descry  
That our redemption draweth nigh.  
All ye His people, now rejoice,  
For soon we'll hear His welcome voice.

When the last trumpet notes shall sound,  
Unnumbered millions, captive bound,  
From buried dust of years shall rise  
To meet their Lord descend the skies.

He's coming soon! Go sound it forth  
From east to west, from south to north,  
That all who will may flee sin's snare,  
And Christ's eternal glory share.

He's coming soon, throned on a cloud,  
Confounding all the vile and proud;  
But to the saints who've waited long,  
He brings salvation, joy, and song.

The sinners then, with guilty fears,  
Dismayed shall cry with burning tears:  
For they shall find reserved in store  
The tares, a hundredfold they bore.

He's coming soon, our glorious Lord —  
The promise shines within His Word;  
And earth with her vast flood of wrongs  
Will then be tuned to joyful songs.

He's coming soon, and no delay,  
To usher in that joyful day.  
Then lift your heads, ye saints, on high,  
For your redemption draweth nigh.

Granger, Washington.

Gospel, and the workers were sent to the Gentiles. See Acts 13:45, 46.

### Prosperity—Apostasy—Reform

For a little while the work of God seemed to prosper, and under the inspiration of apostolic days churches sprang up throughout the Roman Empire. The church of Christ "went forth conquering, and to conquer." But ere long carelessness, worldliness, and apostasy were doing their baleful work, and there came that terrible "falling away" of which the apostle had spoken (2 Thess. 2:3, 4), the development of that great system of iniquity that supplanted the Gospel, and which introduced into the world those many long, dark centuries of superstition and persecution.

Then came the Reformation, with its message of enlightenment and life, during which period the very earth seemed to open up, and its millions of martyred ones were made to cry, "*How long, O Lord, holy and true, dost Thou not judge and avenge our blood?*" And the answer given them was that they must "*rest yet for a little season.*" Rev. 6:10, 11. Yes, they must wait a little longer, wait until God's sovereign plan was perfectly wrought out. Thank God for His merciful waiting!

In that "little season" of waiting we are now living. The professed churches of Christ have departed largely from Reformation principles and teachings, and are rapidly developing plans and methods that made the Reformation necessary. But right at this time there comes sounding down from the throne of God the word there shall be "*delay no longer.*" Rev. 10:6, A.R.V. To His waiting servants the Lord declares, "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:37. In this last generation Jehovah finds a willing people. Ps. 110:3. Separating itself from the world, a little company of faithful believers, who keep the commandments of God and the faith of Jesus (Rev. 14:12), goes forth with a stirring, world-wide message (Rev. 14:6-11), and actually completes the great Gospel plan. Rev. 14:14-16. By them the work of *world evangelism is really accomplished, making it possible for Him to come.* Matt. 24:14.

### Delay No Longer

Dear reader, can you not see the wisdom of God in this long delay? Can you not see His mercy? Ah, He has *not* been "slack concerning His promise." He has waited, waited, waited, but only because He "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

"But the day of the Lord will come." The long delay is nearly ended. The angel of mercy is about to take her flight. Man's stubbornness and presumption can no longer put off the time. God will now "finish the work, and cut it short in righteousness." Rom. 9:28. As it was in Noah's day, so now, the limit of mercy is at last reached, and justice follows.

"The day of the Lord will come." Signs everywhere proclaim its near approach. Especially do the mighty works in our mission fields show that the waiting period is now ending. Dear friend, let us see to it that we are lined up on the side of absolute truth and right, having our all upon the altar, that by the contribution of the sum total of all our energies we may help hasten the day. 2 Peter 3:12, margin.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

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"WEALTH tends to materialize the soul. Every contribution to spiritual objects counteracts the tendency. It is another step up the ladder, whose foot is deep down in materialism, but whose top reaches to the holy heavens of spirit and love."





Copyright, 1910, by  
Milton C. Wilcox.

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

#### IV. The Triumphant Son of Man

**M**AN is a personal being, the creature of a personal God. We may not describe or seek to describe that Being of majesty infinitely imperial; of glory to mortals insupportable, unapproachable; of power unlimited, overwhelming; of love immeasurable, all-comprehending;

"Whom none can comprehend and none explore,  
Being whom we call God and know no more."

Yet does He ever reveal Himself to us as a personal God. The prayer taught by our Saviour, "Our Father who art in heaven," is an expression in epitome of the teaching of the Scriptures of a personal God. Let the religio-infidel prate of anthropomorphism if he will; the Bible reveals a Father God, a Brother Saviour. It teaches that He has a throne somewhere in His universe; that while His all-pervading presence is everywhere by His Spirit, yet the personal God is somewhere as He is nowhere else; that at that center of light and love, of power and wisdom, countless messengers bow gladly before Him, and speed with dynamic wings on their errands of love and peace and blessing. That man might apprehend the same truth and in a little degree comprehend it, God sent His Son to this world. That Son became flesh, and dwelt among men in the form of man, ever teaching the Father's personality and loving over-providence of the children of men.

And this is in harmony with revealed scientific facts. There are no manifest operating energies of nature without a center from which they proceed. Light and heat do not break forth from vacant space; they radiate from a central source. The wireless cry of distress from the sinking ship is not evolved from emptiness; it is pulsed forth from a powerful battery, a center of electric energy, and it is caught not in space, but from space by other centers of energy, or centers responsive to energy.

God, our God, is the great center of power, of energy, of life, of wisdom, of knowledge, of love, in the great unmeasured universe of His handiwork. The power of personal man in his very limited sphere is sometimes marvelous; God's power is infinite, immeasurable, and by His Spirit He is in constant touch with all things living in all parts of His dominion.

### Scripture Lesson

Rev. 1:9-20  
Common Version

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

15. And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

16. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength.

17. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last:

18. I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

We do not understand, however, that the description given of our Lord in the lesson of this week is a literal description of His person. Human art would seek to make all things beautiful, symmetrical, and orderly even in symbol; but God's symbolism emphasizes truth, character, and moral lesson.

The Revelation is not alone a book of symbolism; it is a book of experiences. It re-

cords all the various phases of the trials and experiences of the church of God amid the turmoils and perils of earth, and it also throws great light upon our Lord's experience, and our experience in Him. To reveal these experiences Christ chose one who had drunk deeply of what He Himself had passed through. No novice could rightly witness of the suffering, power, and glory of the Master. The instrument must be one attuned to the deeper, tenderer minor chords of life as well as to its sweeter symphonies, its grand harmonies, its triumphant praises. He chose John the beloved disciple; yet John never boasts of the honor accorded him. He is "a servant."

#### The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capitals at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. Whom does John declare himself to be?

"I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus."<sup>1</sup>

2. Where was he when he wrote the book, and why?

"Was in the isle that is called Patmos, for the Word of God and the testimony of Jesus."<sup>2</sup>

3. What occurred to him on a Sabbath day?

"I was in the Spirit on the Lord's Day."<sup>3</sup>

4. What did he hear in his vision?

"And I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."<sup>4</sup>

5. As the prophet looked what did he at first see?

"And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks."<sup>5</sup>

6. Who was in the midst of the candlesticks?

"And in the midst of the candlesticks One like unto a Son of Man."<sup>6</sup>

7. How was He clothed?

"Clothed with a garment down to the foot, and girt about at the breasts with a golden girdle."<sup>7</sup>

8. What further description is given?

"And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire; and His feet like unto burnished brass, as if it had been refined in a furnace; and His voice as the voice of many waters. And He had in His right hand seven stars: and out of His mouth proceeded a sharp two-edged sword: and His countenance was as the sun shineth in his strength."<sup>8</sup>





## 9. How did His glory affect the prophet?

"And when I saw Him, I fell at His feet as one dead."

## 10. What words of assurance were given?

"And He laid His right hand upon me, saying, Fear not; I am the first and the last, and the living One;" and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." <sup>10</sup>

## 11. What instructions were given John?

"Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." <sup>11</sup>

## 12. What symbols were explained?

"The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches." <sup>12</sup>

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## Notes and Comment

1. "The Tribulation."—Our word "tribulation" comes from *tribulum*, a thrashing instrument used to beat out the corn. The Greek word *thlipsis* means pressure, squeezing, affliction, oppression. Once John and James wished a high place in Christ's work. Jesus told them that they knew not the meaning of their request, and He then asked them if they were able to drink of the cup of which He would drink, and be baptized with His baptism. Confidently they said, "We are able." They did indeed drink of it. James was slain by the sword of Herod. John, tradition tells us, was cast into a caldron of boiling oil, out of which God saved him. Afterward he was banished to Patmos. It was part of life's discipline to fit him for better service. The kingdom of God is not entered by mere profession. It is "through many tribulations we must enter into the kingdom of God." Acts 14:22. The wheat must be separated from the chaff. The oil, the wine, must be pressed out. Tribulation worketh patience—endurance. Yet, tho enduring tribulation, he was yet in Christ, in the kingdom; for he had been delivered "out of the power of darkness, and translated . . . into the kingdom of the Son of His love." Col. 1:13. All these are in Jesus, and in Him are we brothers and partakers with all the good of all ages.

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2. "The Word of God."—John was a preacher of that Word in word and life, and its mighty truth stirred up the hatred of hearts of evil. The words of Christ were, "If they persecuted Me, they will also persecute you." John 15:20. "The Testimony of Jesus."—Once John wanted the testimony, the witness, of Jesus to assure him a place of honor. Now he is banished to a desolate island because of it. It is generally held that John exercised a watch-care over the churches of Asia Minor, of which Ephesus was the largest. From this field, to silence his witness to Christ, the testimony of Jesus in him, he was banished to lonely Patmos. But both Word of God and testimony of Jesus were with him; and his desolate prison, designed to silence his message, became an audience-chamber of God, a sevenfold avenue for the light of life to reach the world.

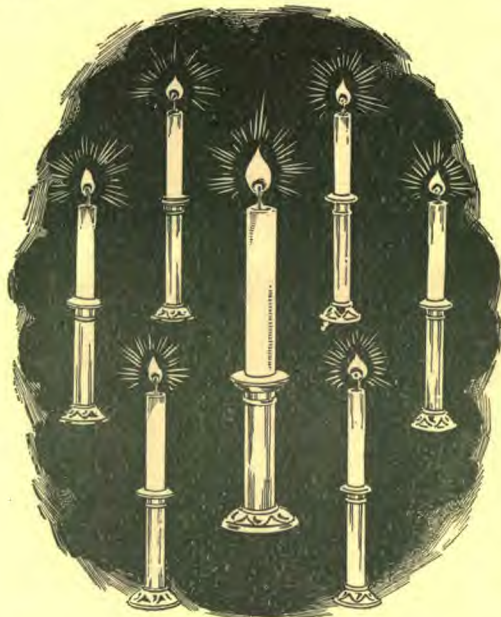
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3. "The Lord's Day."—We do not need to speculate as to what day of the week this was, if we will but take the Word of God, for loyalty to which John was banished. Surely Protestants—Christians—want no other testimony; and the Word is very clear, as these witnesses will assure us: (1) The Spirit of Christ, speaking through Isaiah the prophet (1 Peter 1:10, 11), designates the Sabbath as "My holy day." Isa. 58:13. Therefore the Sabbath is our Lord's holy day. (2) Jesus confirms this by declaring, "The Son of Man is Lord of the Sabbath." Matt. 12:8. (3) The eternal law of God declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Therefore there can be but one conclusion from the Word of God; namely, that the Lord's day is identical

with the eternal Sabbath of Jehovah. That seventh-day Sabbath immediately precedes the first day of the week. Mark 16:1, 2. The Bible knows no other Sabbath, no other weekly worship day. It is the day designated of God to honor both the Maker and Redeemer of the world; for creative power is manifest in both. The memorial of a finished creation became the window through which the prophet in vision could look forward through the mists and fog-banks of sin, over the persecutions and sorrows of centuries, to God's glorious recreation, and the evanishment of sin and death forevermore.

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4. "Voice."—"Voice" is used for the speaker. It expresses his individuality. So John the Baptist was "the voice of one crying in the wilderness." John 1:23. The Good Shepherd is known by His voice. John 10:3. The trumpet voice carries us back to that time when it spoke from heaven the holy Decalogue. See Ex. 19:19; 20:1-17; Deut. 5:22. "Seven Churches."—Representing conditions in the entire church of God throughout the Christian dispensation. Local conditions in the churches named, and the order in which the churches were named, were typical of the whole church from that time to the end. "The then actual condition of these churches appears to have been providentially permitted to be illustrative of the moral and spiritual condition of all subsequent times."—Baley.



5. "Seven Golden Candlesticks."—Explained by our Lord as meaning the seven churches. Verse 20. Not themselves light, but receptacles, mediums, by which the light of God should shine to the world. Christ is the "Light of the world;" and when He dwells in humanity, those in whom He dwells become the light of the world. John 8:12; Matt. 5:14. He is the Word, the lamp, the light (Ps. 119:105; Prov. 6:23) personified (John 1:14). So His disciples should ever be "lights in the world," "holding forth the Word of light." Phil. 2:15, 16. Like John the Baptist they should be "burning and shining" lights. Only by the living Word in the lives of the members can a church meet God's purpose, and only by so abiding can her candlestick remain. Jesus Christ will furnish the oil and the light if the church is willing to be God's candlestick.

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6. Son of Man.—O, the wonderful condescension of God. He who was from eternity, the Creator with the Father of the almost infinite universe, consented for the demonstration of God's love to become a brother to sinful men, was made "in all things" like them, took upon Him their sins, became sin for their sakes, that they might become the righteousness of God in Him, and be saved to all eternity to the praise and glory of God. This was the love of God in Jesus Christ. And now glorified He is still man tho God; and so He reveals Himself that we may faintly perceive what He will do for all who will identify themselves with Him. Once before, John saw Him glorified on the Mount of Transfiguration. Mark 9:2, 3.

7. "A Garment."—The long robe and the girdle around the breast indicate royal dignity, the royal priesthood of Christ. For Christ's robe and girdle see Dan. 10:5; Isa. 11:5; Eph. 6:14; the robe of righteousness, the golden girdle of truth.

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8. "White as white wool," symbolizing not age or decay, but perfect purity. Dan. 7:9; Mark 9:3. "Eyes as flame of fire," piercing, penetrating, searching out iniquity, destroying sin. Rev. 19:12; Ex. 24:17; Jer. 17:10. "Feet as burnished brass," passing through the furnace of affliction, and emerging with greater, more manifest power and glory. "Voice" as many waters, denoting distinctiveness, fulness, power. Daniel has it "as a multitude" (10:6), and both are combined in Ezekiel (1:24). "Right hand," the hand of authority, of power and skill. "Stars," a circlet of symbolizing angels. Verse 20. "A sharp two-edged sword," the Word of God, the word of power. See Eph. 6:17; 2 Thess. 2:8; Heb. 4:12; Rev. 19:15. "As the sun shineth in his strength."—When the veil of sin is removed, the sun shall shine forth in its strength, seven times stronger than now. Isa. 30:26. The glory of Christ's face is not like the sun at midday, but like a sevenfold sun at midday. No wonder that John fell as one dead. No mortal could endure such surpassing glory.

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9. "The Living One."—Jesus Christ, the Son of God, died. Men's creeds and hymns say and sing it, but men deny it. The glorified Christ does not leave us in doubt. "I was dead," He declares. "He poured out His soul unto death." "Christ died for our sins;" "He was buried." 1 Cor. 15:3, 4. We may not explain it away. It is repeatedly told that the Christ of God died. How He could do it, we know not; but we accept His word, "I was dead." All the wicked will sometime die and stay dead. Of the great arch-rebel it is said, after a certain time, "Thou shalt nevermore have any being." Eze. 28:19. Christ came to bring to naught the devil and his works. Heb. 2:14. He will not fail to accomplish His object. In love He died in our behalf, to take away our sins. Our sins slew Him. But in the perfect righteousness of His perfect character is fulness of life, and the grave could not hold Him. Acts 2:24. He demonstrated that He was the Son of God in love in His dying. He demonstrated that He was the Son of God in righteousness and power in rising from the dead. Rom. 1:4. He is the Living One. He tunneled the grave with the power of life. He wrote on its dark portals to every believer, "Rest calm in hope, all ye who enter here." He is not in the rock-hewn tomb of Joseph; He lives forevermore, to lead every trusting soul from all the bondage of sin and error, from mortal assumption and erring tradition, on and on in soul-saving progress to the land that knows no death.

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10. "Death and Hades."—Sin is the tyrant, enslaver. Death is the king. Hades is his realm. Hades is the abode of the dead, the great silent land where all sleep irrespective of character. Jesus, by conquering sin, conquered death and Hades. No longer will the dark hidden land hold God's children. And when the wicked are destroyed in Gehenna, the hell of punishment, then all of sin and its prison-houses and keepers will be forever destroyed. Christ's resurrection was the pledge of universal and eternal triumph and righteousness and life.

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11. "Write the things."—The Revelation deals with the entirety of Christ's work in connection with the conflict of the ages and triumph over sin. It therefore includes all that John saw of what was then as well as what should come to pass thereafter. It always makes, too, living connection with the past.

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12. "Seven Stars."—For the candlesticks, see note 5. The stars represent angels. The word is used in the Revelation as meaning a heavenly mes-



senger. God gives angels, heavenly beings, supervision over individuals, companies, churches, nations. And so over these conditions God has heavenly spirits to take charge. He works through them in sending instruction to His earthly servants. Each one of these heavenly angels, then, stands as representing the church or that condition of the Christian church to which the letter is addressed. It is the church, however, that is ever intended. "He that hath an ear, let him hear what the Spirit saith unto the churches."



## A Biblical Paradox—No. 2

"WHEREFORE, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own* salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13.

What a beautiful paradox, and how manifestly true. God must first work in us both to will and to do of His good pleasure, and then we work out what He works in. Thus we may understand how we may be workers together with God in the best and highest sense. How blessed such a fellowship. Then everything in our lives, whether we eat or drink, or whatsoever we do, will be to His glory here, and He will at last take us to dwell with Him in glory hereafter. Reader, is God working in you? and are you diligently working out His good pleasure?

H. A. ST. JOHN.

## Did God Know?

THE question, "Did God know, when He created man, that he would fall?" is going its rounds among Christian people. Some think He did not know. Others think He did. To the law and to the testimony. They prove very clearly, to my mind, that He did know. We read in Acts 15:18, "Known unto God are ALL HIS WORKS from the beginning of the world." This text certainly dates away back to Gen. 1:1, before man was created. Now, if all God's works were known to Him when He created the heaven and the earth, surely the whole plan of salvation was known to Him. All His works are included in that plan. He knew the works of Abel, of Abraham, and of all His holy prophets and apostles. His works embrace the preaching of the Gospel in the old dispensation as well as under the new, by patriarchs, prophets, and apostles. And His greatest work was in sending His beloved Son down here to die. How, then, is it possible for Him to know all this and not to know that man would fall?

We read in John 2:25 that He (Christ) needed not that any should testify of man; for He knew what was in man. If He knew what was in man, if He knew man's thoughts "afar off," before they entered his mind, then surely He must have known the thoughts of Eve before she fell, and also Adam's thoughts before and after they fell. If not, then His knowledge was limited, and

He could not be omniscient. See also Ps. 139:2. Were not all the works in the ceremonial law the works of God, especially the works of the sanctuary?—Most surely they were. Well, we are told that God knew those works before Adam sinned. Then surely He knew that Adam would fall. Reader, do you want any more proof? If so, read Isa. 46:9, 10: "I am God, and there

### Life's Lesson

EACH for himself must read life's lesson. Each Must live alone his life. Each one must tell What life's experience has brought to him. Not what we get, but what we long for, makes Or mars our lives. It is not happiness Alone that makes life blest. Sometimes we hope For that which One who knoweth all our hearts Holds back, that thus we may some lesson learn. Some page divine may read through bitter tears, While He, knowing the future, turns the leaves. Teach us, dear Lord, not to be satisfied With earthly joys, but to be willing first To suffer much, if need be, to fulfil The higher law of living—to love much And live not for ourselves alone.

— Unknown.

is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." This ought to be enough to satisfy every lover of truth.

W. H. WILD.

Hinsdale, Illinois.

## Following Our Leader

THE psalmist says, "Thy Word is a lamp unto my feet, and a light unto my path." The lamp does not reveal every portion of the path, illuminating it to the very end of the journey, but it shines as a lamp unto the feet of the obedient. Jesus said, "He that followeth Me shall not walk in darkness, but shall have the light of life." What we need to do is to follow the Leader. Having confidence in our Guide, let us advance step by step as obedient children of the light. He who follows Jesus will not be turned aside into the path of transgression, altho he sees others taking a course in opposition to the revealed will of God, and altho natural inclination would impel him to keep company with those who do evil. He has set his mind with determined purpose to do the will of God, and comes to the Guide-book with a teachable spirit, with a heart that prefers truth to error, and the favor of God rather than the friendship of the world. Such will enter in at the strait gate, and walk in the narrow path that leads to life.—Mrs. E. G. White.

MEN may ridicule and reject God's law now, but they will not when they meet it in the judgment.

## Our Bible Reading

### Perpetuity of the Law

1. What is the nature of God's law?

"The LAW OF THE LORD IS PERFECT, converting the soul: the TESTIMONY OF THE LORD IS SURE, making wise the simple." Ps. 19:7.

"Wherefore THE LAW IS HOLY, and the commandment holy, and JUST, and GOOD." Rom. 7:12.

"For we know that the law is spiritual." Rom. 7:14.

2. Of what is that law a definition or standard?

"My tongue shall speak of Thy Word: for ALL THY COMMANDMENTS ARE RIGHTEOUSNESS." Ps. 119:172.

3. What does the prophet say concerning God's righteousness?

"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.

4. What does the psalmist say concerning the unshakeable, perpetuity of God's law?

"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.

5. What assurance does Jesus give us?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, till all be fulfilled." Matt. 5:17, 18.

6. How does He elsewhere speak of it?

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

7. What does the apostle Paul say of this law and its relationship to faith?

"Do we then make void the law through faith? God forbid: yea, WE ESTABLISH the LAW." Rom. 3:31.

8. How does another apostle speak of its integrity?

"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 convinced 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.

9. With what great truth is it elsewhere coupled?

"Here is the patience of the saints: here are they that keep THE COMMANDMENTS OF GOD, and THE FAITH OF JESUS." Rev. 14:12.

10. Of what then may we be assured?

"Concerning THY TESTIMONIES, I have known of old that THOU HAST FOUNDED THEM FOREVER." Ps. 119:152.





MOUNTAIN VIEW, CAL., NOVEMBER 22, 1910

Manuscripts should be addressed to the Editor

## O Give Thanks unto the Lord

**G**RATITUDE," says Hosea Ballou, "is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant." Gratitude is expressed in thanksgiving and in kindlier, richer deeds toward the giver of good.

On the other hand, ingratitude is ever considered one of the basest of sins, yet it is a question if there is one more common. Not so much perhaps between neighbor and neighbor, or friend and friend, or child and parent, tho in these relations it is frequently seen. How often we observe a fond father or a devoted mother lavishing their best upon a son or a daughter, only to be repaid by gross ingratitude. Shakespeare well said,

"How sharper than a serpent's tooth it is  
To have a thankless child."

Carry the thought higher. All humanity are common children of God the Creator. Life is a gift from Him. The shining sun with its life-giving beams of light, the common air, needed every moment, the blessed common rain which waters the earth and makes it bring forth bread for the sower and reaper,—every blessing of every moment is from Him, the Giver of all good.

"Sing unto Jehovah with thanksgiving;  
Sing praises upon the harp unto our God,  
Who covereth the heavens with clouds,  
Who prepareth rain for the earth,  
Who maketh grass to grow upon the mountains.  
He giveth to the beast his food,  
And to the young ravens which cry."  
Ps. 147: 7-9.

"He sendeth forth springs into the valleys;  
They run among the mountains;  
They give drink to every beast of the field;  
The wild asses quench their thirst.  
By them the birds of the heavens have their habitation;  
They sing among the branches.  
He watereth the mountains from His chambers:  
The earth is filled with the fruit of Thy works.  
He causeth the grass to grow for the cattle,  
And herb for the service of man;  
That He may bring forth food out of the earth,  
And wine that maketh glad the heart of man,  
And oil to make his face to shine,  
And bread that strengtheneth man's heart."  
Ps. 104: 10-15.

"O that men would praise Jehovah for His loving-kindness,  
And for His wonderful works to the children of men!  
And let them offer the sacrifices of thanksgiving,  
And declare His works with singing."  
Ps. 107: 21, 22.

It is good to the individual soul to give thanks always. It opens the heart for greater blessing, it opens the mind to perceive constant common blessings which the

selfish, ungrateful soul absorbs as a matter of course, but never sees, never appreciates. Common, constant blessings demand constant gratitude to the Giver; true gratitude will manifest itself in constant, daily thanksgiving. And true thanksgiving will refine, purify, exalt character, and find true joy in rendering obedience to the great Bestower of all blessing.

But above all other gifts of God, the Gift which includes all others, the Gift most slighted by the children of men, is the Gift of His only-begotten Son, Christ Jesus our Lord. That Gift stayed the power of self-chosen sin and death, the rightful and just wage of all mankind. That Gift purchased every blessing we enjoy, every one of which was forfeited by our sin. That Gift brings to every soul not only the common blessings of every-day physical life, but He brings with open hand to each child of Adam the precious boon of righteous character and eternal life.

Surely we should thank God every day; and it is well, nay, highly fitting, for communities to meet together as in the old Hebrew days, or the days of the Pilgrims, and together recount God's mercies, and render to Him the praise and honor due, always remembering, as God's children from olden time have been commanded, the poor, the sick, the needy, the destitute.

"Whoso offereth the sacrifice of thanksgiving glorifieth Me;  
And to him that ordereth his way aright  
Will I show the salvation of God."

## "Shall Inherit the Earth"

THE blessings which our Lord pronounces upon certain characters in Matt. 5: 3-12 are not simply temporal blessings; every blessing reaches into the great beyond. Among those blessings is the following: "Blessed are the meek: for they shall inherit the earth." Mark, reader, the "meek shall inherit"—not the moon, not Jupiter nor Venus, not some misty realm "beyond the bounds of time and space"—but "the meek shall inherit the earth." When?—"When the wicked are cut off, thou shalt see it." See Ps. 37: 9-11, 34. There is no more positive promise in the Word of God.

## An Evil Mixture

SOMETIMES two or more substances, each innocuous or harmless in itself, form when combined a powerful explosive or deadly poison. It is an evil mixture. The devil has many such. By the harmless unit he deceives; and many deceived souls do not see the evil of the mixture till too late.

This is preeminently true in the religious world. The state is good and is needed. The church is better and is more necessary. Each has its separate and proper sphere in this evil world. But united they are a deadly curse, an incubus too heavy for any people to bear, destructive to both church and state.

The federation of churches, based on compromise, is an evil combine, and is bound to become more political than religious. This great organization sends out through one of

its committees subjects for study during 1911. Some of these subjects pertain to children, to purity, to right training, and amusements. There are other good things. But among them are studies on the weekly rest-day, defined therein to mean Sunday. Other committees of this great federated body are working to obtain a Sunday law, to place religious tenets in civil statute, to control the state through this religio-political combination. The mixture is evil and only evil, however good and capable the men behind it.

## Conquered Obstinacy

It is said that Robert Raikes, the founder of Sunday-schools, one day visited a family in which was a bad-tempered child, who made her mother very unhappy by her obstinacy and sulkiness. Every effort for her improvement was fruitless. Mr. Raikes talked seriously with her, and told her that her first step must be to kneel down and ask her mother's pardon. She resisted all entreaty, and he proposed to humble himself for her. Kneeling before the mother, he asked her forgiveness. The stubborn girl, seeing Mr. Raikes on his knees on her account, burst into tears, fell upon her knees, and asked her mother's forgiveness for herself. From that hour, she became an obedient and gentle child.



| Schedule for Week Ending December 3 |             |               |  |
|-------------------------------------|-------------|---------------|--|
| Sunday                              | November 27 | Galatians 1-3 |  |
| Monday                              | " 28        | " 4-6         |  |
| Tuesday                             | " 29        | Romans 1-3    |  |
| Wednesday                           | " 30        | " 4-7         |  |
| Thursday                            | December 1  | " 8-10        |  |
| Friday                              | " 2         | " 11-13       |  |
| Sabbath                             | " 3         | " 14-16       |  |

THE readings for the week cover two books, Galatians and Romans. The first was written to a mixture of Christians, largely composed of Gauls. Galatia was called the Gaul of the East, a comparatively small district of Asia Minor. The Gauls had dwelt in that section from about the third century before Christ; were subjugated by the Romans B.C. 189. Living in a great highway of commerce, they became mixed with Greeks and Romans, and to some extent with the Hebrews. The church was founded in A.D. 52 by Paul.

THE epistle to the Galatians was written to correct the teaching of the Judaizers who had insisted on certain ceremonial observances for justification. The apostle takes up the very nature of justification itself, and shows that it is entirely independent of law, but when one is justified and regenerated it brings him into harmony with the law; consequently he works out obedience to the law in his own heart and life.

THE church of Rome was probably founded by Jews and proselytes from Jerusalem who were converted on the Day of Pentecost; others of course were added to them; hence the numerous salutations in the epistle in Romans 16. Many of these may have met the apostle Paul on his travels. It is quite similar in some respects to the epistle to the Galatians, but much longer, and dwells more fully on the philosophy of justification by faith; but it shows just as strongly and clearly that one is justified only by faith in Christ, and that true justification and regeneration lead to implicit obedience to the will of God. Reading Romans after Galatians if we read the two carefully, we may be able to see more clearly the striking parallels between the two epistles.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Missions and Higher Criticism

[We gladly give the following from Dr. Arthur T. Pierson, editor-in-chief of the *Missionary Review of the World*. It confirms what we before have noted, and which has come to us from good authority, that Higher Criticism, or as Dr. Pierson calls it, "Rationalistic Criticism," is making inroads in modern mission work, and is wherever found death to modern missions. The article, which appears in the current *Review*, is as follows:]



WE have already referred editorially to a quoted article in the September issue of this "Review," written by an esteemed and useful missionary of the American Board in Japan, but expressing some sentiments not a little at variance with the common convictions of the "Review." This article gives us occasion, once for all, and at some greater length, to express the views of the editor-in-chief upon some of the questions involved, especially touching the relations of so-called "Higher Critical views" to missions.

The writer of the quoted article, in discussing the changes in religious thought which he has witnessed during the past twenty years in Japan, refers to two great branches of study as having a very wide acceptance among thinkers—"the Evolutionary hypothesis," which, he says, "is very powerful in every branch of science and history and religion;" and "Higher Criticism," to which he refers as having "necessitated in the minds of a majority of Biblical scholars a reconstruction of theology." Thus far, he might have been simply chronicling as an observer a few facts in the development of current thought and opinion; but he proceeds to add, somewhat as an advocate, that these "newer views, in his own judgment, show with far more power the methods of God's working and the glory of His progressive manifestations to all people," etc. Then, after a devout and enthusiastic tribute to "the Bible" as "the supreme Book of life for the whole world," adding, "It can never fail," he says, "I welcome this new knowledge as giving us a larger Bible and a better knowledge of the methods of God's progressive revelation," etc.

Just what this somewhat ambiguous language is meant to convey, or how far these "newer views" and "new knowledge" are intended to cover the advanced views of the Higher Critics, we are left in doubt, but we feel a persuasion that the valued writer of this paper has been erring upon the side of an excessive charity and an oversanguine hopefulness.

We have watched for fifty years the rapid growth of "Higher Criticism," and with increasing conviction that it is permeated with rationalism and naturalism, and imperils both sound doctrine and pious practise, and is especially fraught with risk to missions.

To begin with, "the gospel of the Fatherhood of God and the brotherhood of man" is, to our minds, a very elusive, if not delusive, doctrine. That there is a NATURAL relation of man to God as CREATIVE Father, there is no doubt; for "we are also His offspring;" but our Lord teaches plainly that sin has perverted this natural relationship as that there is alienation and practical destruction of the filial bond, and that instead of God, the devil is rather the spiritual father of sinning humanity; and hence the need of a new birth from above—a spiritual regeneration—to constitute man the spiritual child and son of God. So, likewise, a new spiritual brotherhood of men is constituted by this new Fatherhood of God in Christ and by the Holy Spirit.

We much fear that this preaching of divine Fatherhood and human brotherhood, without proper lines of discrimination between what was originally natural and creative and what is spiritual and redemptive, only tends to exalt and flatter the natural and carnal man, and encourage human pride and self-righteousness, and make Christian character more a development of something already found in universal humanity than the planting of God that He might be glorified. It is those who receive Christ who also receive the right to become children of God. John 1:12. To teach a heathen that God is his Father and man his brother, may lead him to infer that he needs no new and divine birth to make him a child of God, or bind him to other regenerate sons of God in a true brotherhood. What we fear is the exaltation of natural religion and the practical displacement of the supernatural.

As to the "Evolutionary hypothesis," whatever it may be considered in the province of science—tho even there not a few of its advocates confess that it is an "unproven theory" and at best only a "working hypothesis"—in the department of history, and especially of religion, we regard it as not only



A group of Chinese boys whom Higher Criticism can not save

unproven but as very misleading and dangerous. If there be anything inseparable from Biblical teaching, there are two great positions without which Biblical history and theology fall into chaos: one is that the human race began on a comparatively high level and sank to a lower in the fall of man through sin; and, second, that in Jesus Christ we have a perfect man—the God-man—not a product of evolution, or a sort of exceptional freak of nature in giving us, in advance, a kind of anticipation of the final product, but a divinely perfect humanity due to a vital union of the Spirit of God with the seed of the woman.

These two Scriptural positions are so diametrically opposite and opposed to the teachings and inferences of Evolution, that it is necessary to choose between them; combination and compromise are simply impracticable and impossible; and it is becoming more and more apparent that between the two there can be no wedlock. If this doctrine of Evolution is right, Scripture is wrong, Adam is a myth, and a simian ancestor must take the place of the first man. And a more serious inference must follow as to the second Man. He is not the last Adam, but, however comparatively perfect, only a sort of premature and exceptional development on the way to the

final and full-orbed perfection. He was imperfect alike in knowledge and virtue, however much in both respects in advance of His day. This theory is an easy way to account for our Lord's so-called mistakes of ignorance and judgment in teaching and practise; but while it affords an explanation of supposed errors, unhappily it is utterly destructive of all His claims to deity or infallibility and finality as a preacher or even exemplar. His claims as a universal and only Saviour from sin become, if not audacious assumptions, at best mistaken self-persuasions.

While Dr. De Forest is so sanguine about these newer views and knowledge as giving a larger Bible and a better knowledge of the methods of God's progressive revelation, and showing "to the whole world the wonderful life of Jesus Christ," we happen to have from all quarters unmistakable testimony to the destructive influence of these views upon the faith of the new converts in heathen lands, and the very existence of the native church. One conspicuous missionary in India writes of seeing the rapid decay of faith in the Bible and the deity of Christ where these views are taught. It is a conspicuous fact that when

a very prominent Higher Critic recently visited India he was approached by the most successful Indian evangelist in the presidency and frankly told that the views he taught and embodied in his books were actually undermining the faith of converts all over India. He was so much impressed that he called together the missionaries of the city and locality and besought them **NOT TO PROMULGATE THESE VIEWS HE HAD ADVOCATED!**

We are persuaded that much Biblical criticism in these days is reckless on the one hand, and distinctly rationalistic and naturalistic on the other. No one can study its history without seeing that it is very largely LED by professed unbelievers and skeptics. There has been, at bottom of it, a determined purpose, or at best an unconscious bias, in the direction of a desire to eliminate the supernatural in both prophecy and miracle. To eliminate this is to reduce the Bible to the level of other books and make it no more, at best, than the foremost human product of religious literature. And it must not be forgotten that the high claims of the Word of God to divine authority, if unsupported, only sink it to a lower level than other books by the collapse of its unsupported assumptions. How can it be the supreme human book if at bottom its claims are either imprudently arrogant, or mistakenly confident, or fraudulently false! If Moses was a myth and the whole Levitical order a postexilic invention and fabrication; if there is no proper prediction in the Old Testament beyond a sagacious human forecast; if the Old Testament miracles are folk-lore or traditional exaggerations of natural occurrences; if Christ taught as He believed and was taught, but was Himself a victim of prevailing ignorance and popular tradition,—then the Bible ceases to be the final authority in faith and practise, and each man's reason and conscience become the final arbiter of truth and duty.

How these "newer views" and "new knowledge" can advance missions we are at a loss to comprehend. We had always supposed that the unique claim of missions was based upon the infallible authority of Christ and the Scriptures on the one hand, and the indispensable proclamation of His salvation on the other. If all even of His teaching were



marred by uncertainty and error, and all religions are simply steps and stages in evolving a final faith and character, why expend thousands of lives and millions of money in carrying the Gospel to the ends of the earth! Why not let the race evolve toward perfection!

Before dismissing this theme we are constrained to add a few facts which are very significant:

1. Some prominent advocates of Evolution have actually become its antagonists. There has been a marked reaction against it as a "scientific certainty."

2. Every new discovery in the line of archeology has confirmed and vindicated instead of impairing and condemning the Scripture statements. When the stones cry out, it is as a witness for the Word of God even where it was supposed that mistakes were most obvious.

3. Wherever the "Higher Critical" views most strongly obtain there has been a LOSS OF SPIRITUAL POWER. Especially do we know of no missionary whose impulse toward the world's evangelization has been quickened by the reception of these newer views.

4. The constant tendency of our day is toward loss of all external authority in religion; and toward a kind of intellectual and moral anarchy where, as in the days of the judges, there is no king to command and compel, but every man does that which is right in his own eyes.

How anything but evil can be the outcome of such teaching we can not imagine, except as good is developed by compelling more intelligent and independent search into truth and more persistent and consistent opposition to error and evil. Perhaps too much of our faith and conduct have been the result of tradition. We have believed because others have believed, and done what others have done before us. We have not known for ourselves what we believe and why we believe it. We have not looked to original sources for our knowledge, but depended on what Bacon called the "idols of the den"—the scholarly teachers, or the idols of the theater—the popular orators. Nothing will do so much to correct misleading views of Scripture as a devout and prayerful habit of close Bible search; and nothing so exalts Christ to the rank of Deity as experimental acquaintance with Him by fellowship.

Particularly we do feel convinced that the motive and impulse which, since Paul's day, have constrained the greatest evangelists of all ages, and have driven the hosts of missionaries to the ends of the earth, have been the solemn acceptance of the twofold declaration of Scripture that "death passed upon all men for that all have sinned;" and that he that believeth in the Son hath everlasting life, "neither is there salvation in any other."

For ourselves, the religion taught by Jesus Christ is good enough for us—and having tasted the new wine, we can only say "the old is better." So long as the editor-in-chief has anything to do with shaping this "Review," it will stand for an uncompromising advocacy of plenary inspiration, vicarious atonement, the supremacy and sufficiency of Christ and His salvation, the universality of sin and need, the personality of the Holy Spirit and His indispensable work in regeneration, and the duty of an immediate and world-wide proclamation of the Gospel. To all who hold such truths the pages of this "Review" will be welcome, whether as contributors or readers. If jealousy for such truths shall limit either our circle of writers or readers, we shall still hope to have One with us who is a majority.

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When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, it is evidence to my mind that its cause is a bad one.—Letter to Dr. Price, by Benjamin Franklin.

## For Religious Liberty



THE Los Angeles "Daily Times" of October 31 gives over a column's report of a mass-meeting held at Simpson Auditorium of that city the afternoon of October 30. More than 1,500 persons were present. The report says: "Among the speakers were Dr. Sigmund Hecht, Rev. W. M. Healey, Rev. Lewis A. Platts, Rabbi Isidore Meyers, Reynold E. Blight, and Rev. E. E. Andross. Ex-Judge Waldo M. York acted as chairman of the mass-meeting, and the South Pacific Sanger Bund occupied the stage with the speakers. Resolutions protesting against Sunday legislation were passed, and another mass-meeting to voice the objection to such a measure was called for next Sunday evening in the same place."

The purpose of the meeting was to arouse a public sentiment for that religious freedom vouchsafed of God to every man and guaranteed in the constitution of federal and state government, and against the effort which has persistently been put forth during a score of years in the past in favor of religious legislation. The following resolutions were passed:

"Whereas, God in His wisdom created man a free moral agent, not subject to the dictation of his fellow men in matters of conscience; and

"Whereas, The history of the world abounds in examples of coercion, whereby the moral scruples

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UNITED STATES SENATE REPORT,  
1829: "What other nations call religious toleration, we call religious rights; they were not exercised in virtue of governmental indulgence, but as rights of which the government can not deprive any portion of her citizens, however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the Divine prerogative in this country, which has been the desolating scourge of the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion for enforcing religious observances."  
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of godly men have been ignored, their inalienable rights of conscience trampled in the dust, and their lives and property sacrificed, in a futile attempt to control their religious convictions and practises; and

"Whereas, The multiplied failures to dominate the minds and hearts of men, and to regulate their action by force, do not deter some modern religionists from renewed appeals to the civil power, for administrative orders and legislative enactments, that would compel the surrender of their God-given judgment in the realm of conscience; and

"Whereas, A concerted movement is under way to secure the amendment of the state and national constitutions so as to eliminate just provisions for the free exercise of religious worship, and to substitute therefor terms whereby religious legislation might be constitutionally effected; and

"Whereas, The primary object of these verbal alterations in the fundamental law of the land is to make possible the exaltation of the first day of the week as the Sabbath, notwithstanding the conviction of many that the law of God is not subject to human amendment, and notwithstanding the undeniable right of the individual, so far as the state is concerned, to choose for himself which day he will observe as a day of rest, or whether he will rest at all; now, therefore, be it

"Resolved, That we, the people of Los Angeles, in mass-meeting assembled, do hereby express our unalterable conviction that civil and religious liberty, the treasured heritage of our fathers,

ought to be maintained throughout the republic. We deplore the effort to curtail the free exercise of religious conviction by civil process, and to force upon others the conclusions of any man or set of men as to which day is the Sabbath, or to regulate by civil law any religious custom or ceremonial.

"Resolved, That the state, in the proper exercise of the functions of government, has no right to discriminate in favor of or against any citizen or citizens, on account of his religious opinions or practises. We, therefore, demand the freedom vouchsafed by the Creator and safeguarded by the existing Constitution, to worship God according to the dictates of our own consciences, without interference by self-constituted censors, or arbitrary dictation by the civil power. We distinctly demand that the Senate and the Assembly of the state of California refrain from the submission to the voters of the state and from the consideration in the halls of legislation of any constitutional amendment or bill that may be offered, whose adoption would make religious legislation possible, or which might serve as a pretext for the future passage of a Sunday law.

"Resolved, That these resolutions be engrossed, and that copies of the same be presented to the Senate and the Assembly of the state, at the ensuing session of the State Legislature, as an expression of our inalienable right and in demonstration of our settled purpose to submit to no civil enactment that infringes upon the domain of conscience."

We do not know how any reasonable man, religious or unreligious, could object to such resolutions as the above. We do not know why any Christian should ask enforcement of what he calls a Christian institution. Jesus said, "All power [authority] is given unto Me in heaven and in earth." Matt. 28: 18. Are they afraid that He will not, can not care for His own? "The Lord's hand is not shortened." Are they doubtful about His owning the "civil sabbath"? Hear Him: "Every plant, which My heavenly Father hath not planted, shall be rooted up."

— ★ ★ —

"Japan does not want war; she is a peaceful nation," declares Kikichi Mensuro, consul-general of Japan. "But if the Jingo of America get control of the Government and drive America into a war on Japan, then we will fight to a finish. We will fight so long as we have a gun or a dollar or another life to give; let there be no mistake about that."

A noble sacrifice is that of two brothers who through a transfusion operation gave up over a pint each of their blood to their sister who was suffering from pellagra. In Georgia, where this instance occurred, the transfusion method of treating pellagra has never been tried before, altho it is declared to have met with remarkable success in Alabama.

Despatches say that seven banks in Shanghai, including three of the largest in China, have failed and a financial panic has resulted. The Chinese Chamber of Commerce telegraphed to the prince regent that unless aid were given at once, many manufacturers would cease operations and more than 300,000 men would be out of work.

Theosophists declare that Roosevelt is Caesar reincarnated, and that he may also have lived in the persons of Alexander the Great and Napoleon, and altho they can not give his astral name, these mystical speculators think Roosevelt may have achieved prominence in world's affairs in other generations.

The work of educating the Negro, has progressed so steadily that it is said only 45 per cent of the race in the United States at the present time are illiterate against 83 per cent ten years ago.



# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XXXVIII. The Storm on the Sea

**I**T has been almost if not quite a score of years since we visited the commodious and pleasant home of Bar-jona the fisherman.

Capernaum, whither he had removed with his family, from Bethsaida, was, in the days of which I write, a large city; it was situated on the north-western shores of the Sea of Galilee. The country thereabout was rich and populous,—the center of the manufacturing interests of all Palestine. Hundreds, even thousands, of ships and vessels, large and small, plied in every direction, north, south, east, west, over the Sea of Galilee; the war-ships of the Romans, and the brilliantly decorated pleasure crafts of Herod, the busy boats of the hardy and industrious fishermen, and the white sails of the merchantmen,—all combined in presenting a scene of busy activity and joyous life.

Here it was that Matthew, one of the twelve disciples of our Lord, had been chosen, even while he was acting as customs officer in the employ of the Romans; and here the Master latterly made His home, evidently that He might be nearer the great, throbbing heart of humanity,—humanity, for whom He paid such a price.

It was the evening of a day in late December. The winter rains had swollen the river Jordan, which tumultuously enters the Sea of Galilee about five miles to the eastward.

We have fortunately chosen a time for our visit, upon one of those rare occasions when the family of Bar-jona are all present; for Bar-jona the fisherman is now so closely identified with the interests and business of his beloved Master, that he, with others, has become His almost constant companion during those wonderful journeys which meant life and healing and salvation to multitudes along His route.

But on this evening the fisherman is at home. It is also the occasion of the first visit of Matthias since his adventure with the thieves on the highway between Jerusalem and Jericho,—which thrilling adventure, with every particular, including the remarkable tale of Varro, has already been related by him.

The passing years have wrought many changes in this as in other families. Sylvanus, an old man now, is sitting in the shadow, by the side of a white-haired woman, Esther, his wife. Bar-jona himself, now no longer a young man, is engaged in an animated conversation with Matthias. Affectionate, large-hearted, quick of speech, impulsive, and generous to a fault, bold and aggressive in the use of the sword, yet abnormally sensitive to ridicule, is this Bar-jona—the “fiery Galilean.”

There is one more whom we especially notice,—an intelligent appearing man with broad and noble brow, whom Esther often addresses as “my son Heber.”

“Come, Bar-jona, my husband,” exclaims Perpetua, at last seating herself, “the work of the evening is done, now thou shalt tell Matthias, my brother, of thy journey to Gadara, with the Master, and of the storm which came down on the sea.”

“But first,” interrupts Esther, “speak thou, Heber, my son, speak thou of thy healing; for we would hear the tale once again from thy lips;” and the woman laid her hand tenderly upon the broad brow of the man Heber.

“The Master hath indeed healed me, but *how* He hath healed me I know not, my mother, even as I before said unto thee. I but remember His touch and the shining of His gracious eyes, as He said unto me, ‘Go show thyself unto the people of Decapolis, that they may know what great things the Lord hath done for thee, and hath had compassion upon thee.’ And so even to-morrow I do return unto the country of the Gadarenes, where of a truth I dwelt many years in mine infirmity,

that I may preach Jesus of Nazareth, the Shiloh of Israel, the Son of the Highest.”

Deep and reverent silence reigned for a little time, and Bar-jona began his recital:

“The day had been very pleasant for the season, and a multitude of people had thronged our Master, to hear the words of His mouth, and to be healed of whatsoever diseases they had. Finally, as the sun was about sinking, He asked me to make ready the large boat that we might go even unto the other side of the sea. The Man was very weary, for He had healed many throughout the day; and His face was white and wan, as He at last sent the multitude away, and entered with us into the ship.”

“The Master careth not for Himself, if so be He may but teach the people and heal their diseases,” interrupted Esther impulsively. “Thou shouldst look to thy Master more carefully, Bar-jona.”

Bar-jona only smiled as he continued:

“When the night began to settle down, John the son of Zebedee saith unto me, ‘Behold, our Master sleepeth upon a pillow,’ and he smiled, for this man John loveth the Master well.

“The night was beautiful and calm, save for a light breeze, and we sailed smoothly along. There were also a number of other, smaller boats which followed us. The calmness of the night seemed to beget a calmness in mine own heart also, which, as thou well knowest, Brother Matthias, possesseth not my soul at all times. My brother Andrew sat gazing thoughtfully at the starry sky.

“‘What thinkest thou, Andrew,’ I said, ‘when will the Master set up His kingdom at Jerusalem?’

“‘Surely it must be very soon,’ he replied.

“‘I know not,’ interrupted John the son of Zebedee, sadly, ‘I know not; neither understand I the words of our Master.’

“While we thus talked, the one to the other, there fell upon us a dead calm; for the space of a moment the white sails were empty and the ship lay motionless, while the moon and the stars were suddenly cut off from our sight. Then the boat trembled and shuddered as if shaken by the hand of a giant.

“A gale from the north had struck us furiously. At once every man sprang to the rescue of the ship; some to lower the sails which already threatened to be torn to shreds, while others seized the oars. I have seen many a storm, Matthias, but never even upon stormy Galilee did I experience so sudden, so terrible, so appalling a tempest.

“Suddenly I remembered that the Master was on board.

“‘O thou son of Zebedee!’ I cried loudly; ‘go thou and waken the Master, that we perish not!’ At once he hastened toward the hinder part of the ship, while my brother Andrew and I rushed blindly after him; and I saw with a feeling of astonishment, that even John had forgotten the Master in his wild terror. The boat seemed ablaze with an unearthly flame, which revealed the calm face of the Miracle-Worker. He was still asleep, tho the pillow upon which He slept was already dampened by the spray of the salt waves.

“I could wait no longer; for it seemed that the tongue of the son of Zebedee was paralyzed.

“‘Master! Master!’ I shouted, bending close to His ear, ‘save us, that we perish not!’ Then the man John, casting upon Him a look of deepest anguish, cried aloud, ‘O Master! carest Thou not that we perish?’ In an instant the Master was upon His feet, and preceded us along the flame-lit passageway to the open deck.

“The ship was now tossing and dashing about so furiously that I could scarcely keep my feet; and Andrew, my brother, fell heavily as we advanced. When we reached the center of the ship, the Man paused, and lifting His right hand toward the lurid and blazing sky, said, ‘*Peace, be still!*’

“With one quick shudder, the sinking vessel righted herself; the dashing waters became calm,

as had the sky above, and I saw again the reflection of the moon and the bright stars in the quiet sea.

“Until now I had forgotten that there were other, smaller boats in our company. Now I perceived that they were very near us. The bright light of the moon revealed the faces of the men on board, and their faces expressed astonishment and awe, as they put their boats about and returned to Capernaum.

“But I heard the loud voice of the man Marcus the centurion, of Capernaum, he whose servant was healed by the Master, and he cried out saying, ‘*What manner of Man is this, that even the winds and the sea obey Him?*’”

## Chapter XXXIX. Deciding His Fate

Three leagues or more to the southward from Hebron, in Judea, lay the little village of Kerieth. It was late in winter, the third year after the baptism of Jesus of Nazareth. “The midst of the week”—the time appointed by the unerring decree of the Spirit of prophecy for the “cutting off” of the Messiah—was drawing near.

We would love to remain in the society of those whose hearts are true to the Master,—those who follow Him not for the loaves and fishes; but we shall for a time cast our personal preferences to the winds, that we may the better understand the dark and mysterious workings of the mind of that man whom the Scriptures of Truth name “the son of perdition.”

The man Judas, of Kerieth, the son of Simon, had for a little while left the company of Him whom he was pleased to call “Master,” with the little band of eleven, up at Jerusalem, while he took his journey southward toward his home in Kerieth of Judea. Occasionally he made this journey, if there was any question of moment to decide, that he might discuss it pro and con with the members of his family. These seem to have been, at least for the most part, possessed with the same spirit as Judas.

“Ho, Judas, whence comest thou? Thou art travel-stained and weary, and thy countenance seemeth sad. Speak! I would know; for are not thy joys my joys, and thy sorrows mine also? Hath not thy Master, this Son of a carpenter, dealt well with thee, my son?”

The speaker was Simon of Kerieth. Grizzled and bent with the weight of years, his eyes were keen, and showed the same uneasy, fiery restlessness as did those of his son.

As the old man spoke, he glanced uneasily up at the tall figure standing in the doorway of the outer court.

“Come hither, my mother, and Claudia, my wife!” exclaimed the traveler, almost ignoring the old man, and hastily entering and throwing himself upon a divan.

“See! I have come down from Hebron, whither I was sent upon business, and where I remained but last night. I have come that I might make known unto you somewhat of the workings of mine own mind. Come, Claudia, call our sons, that I may greet them, and that we may converse together upon matters of grave importance.

“Ah, David, my son; and Solomon, my youngest born!” he exclaimed a moment thereafter, as two young men entered at the call of their mother. “David and Solomon!” he repeated reminiscently, taking a hand of each. “True sons of your father are ye!”

“Welcome, my son!” exclaimed an aged woman who just then entered the room. “Hath thy Master yet set up His kingdom?”

“Not yet, not yet, my mother; verily this Nazarene seemeth to be slow to act; and of a truth, did He not so many miracles, my heart would incline to doubt Him even now.”



"Miracles, indeed!" exclaimed the woman impatiently. "How shall the healing of a few sick folk dispossess the Roman heathen of the inheritance of our fathers? Ah, much I fear mine eyes will be dimmer and mine head whiter—if indeed the grave receive me not—before thou, my son, art appointed chief treasurer of the new kingdom. And as the Lord liveth, thou art far above thy fellows, in understanding, my son." And the woman sighed.

"Thinkest thou, mine husband," interrupted Claudia, "that these low-born fishermen, John, or Andrew, or Bar-jona, or other of thy companions, seek for themselves so great honor as should be accorded to thee, Judas, the scribe, the son of Simon of Kerieth?"

"I perceive that thou considerest not the effrontery of these men, my Claudia.

"Thou rememberest the ruler Jairus, of Capernaum," continued the speaker, addressing the old man; "he hath a daughter—a little maiden twelve years old. Now she fell sick and died; so said Jairus unto me,—and indeed, I myself heard the hired mourners wailing and making ado, as I stood in the outer court of the house. And when Jairus brought the Master into his house, behold, I thought to go into the chamber with the Master where the child lay. For I said, 'Who better can write concerning this miracle than I, Judas, the scribe?' for I perceived that the Nazarene would do a miracle. But Bar-jona, of Galilee, an uncultured fisherman, and James and John, the sons of one Zebedee, entered before me!" and the speaker's face grew dark with passion and jealousy.

"But dost thou declare that this dead child was restored again to life?" said the old man.

"So said Jairus, and—and the others. And indeed, for that matter, I myself saw her many days thereafter in her father's garden. In very deed, it was like unto the raising of the dead man of Nain. And I verily thought to go unto the chief priests and rulers of our nation, and I might peradventure have turned the attention of Annas and Caiaphas favorably toward the Nazarene. But of a truth this Miracle-Worker aspireth not to the kingdom; for even as they entered the court where we stood awaiting them after the child lived again, the Nazarene said earnestly, fixing His strange, sad eyes upon me as He spake, 'Tell the miracle to no man!'"

"Preposterous!" exclaimed Claudia. "Thou art no babler; why should thy lips be sealed as if thou hadst no understanding?"

"Scant honor indeed He giveth me; and yet I, the scribe of Kerieth, remain in His company, when many a man with but half my endowments hath already parted company with Him,—being convinced, as I suppose, that His companionship profiteth little. Know ye that but few months ago this Man by His strange discourse turned a whole multitude away from Him? Indeed I was verily astonished when He declared Himself to be the Bread from heaven.

"It was not long after He had freely fed a multitude with but two fishes and a few small loaves of barley bread,—freely,—when we should have made many a shekel for the bag that day. Then, verily, the time was ripe for Him to have gone up to Jerusalem and taken the kingdom, and to this very end did I labor until set of sun. But not long thereafter He exclaimed, 'Have not I chosen you twelve, and one of you is a devil?' As the Nazarene said this, He fixed His great sad eyes upon me. I can not soon forget the look He gave me! At the first, a feeling of horror and amazement crept over me, for it seemed that the Man had power to read the secrets of my soul; but now as I think upon it, a feeling of anger possesseth me!" and the speaker rose and began pacing the floor of the room with quick, nervous strides.

"If He hath already called thee a devil, my son," exclaimed the white-haired woman, "thou shalt never receive the honor thou cravest at His hands," and the woman frowned darkly.

"Thou but sayest the same as did Jazer, the scribe of the temple," replied Judas; "for this man stood by, and when he had heard the words of the Nazarene, he said: 'Scant honor thy Master accordeth unto thee, Judas of Kerieth, thou son of

Simon; and now, wherefore dost thou follow Him?' and the scribe laughed mockingly."

"Wherefore dost thou follow Him, indeed?" repeated Claudia and the young men, David and Solomon, together.

"I will answer; and indeed it is for this that I am come. There seem to be but three men whom the Master continually calleth to be near Him,—Peter, James, John,—until, of a truth, my soul sickeneth and riseth in indignation!"

"Thy Master seemeth not to consider that thou art of Judea, a scribe of an honorable house, and that thou art not an ignorant Galilean fisherman!" exclaimed Simon indignantly.

"And yet," continued Judas, a note of sadness and indecision in his voice, "how can I give up the company of this Man? for as the Lord liveth, I know not but He be the Messiah. Besides,—and of this I told thee not until now,—but a few days ago, while at Capernaum, I was stricken with deadly fever, until my parched tongue clave to the roof of my mouth, and my swollen veins seemed bursting with fire. Of a truth I would even have given all the gold of Cæsar, could I have bought therewith one moment's peace. At last, on the evening of the third day, the Man stood by the side of my cot; for He had been in Chorazin and Bethsaida. I can not easily forget the love, the tenderness, and the almighty power that sounded in His voice as He bade me rise; neither can I forget the cool touch of His hand, when the pain and the fever left me;" and the narrator sighed, while the look of indecision upon his brow deepened.

The family of Judas of Kerieth listened to this recital until it was ended,—listened in astonishment,—from Simon, the gray-haired sire, to Solomon, the young lad. Then the old man replied querulously:

"It may hap that the fever was about to leave thee before thy Master came, my son; I also have been sick unto death, and rallied suddenly, as well as thou!"

"Of a truth," interrupted the white-haired woman, turning toward her son, "thou hast been sick unto death many times, in thy childhood, my Judas."

"Verily; but the Man healed me, O my mother," replied the narrator, with a ring of conviction in his voice which forbade further discussion. "But now," he continued, dropping his voice to a harsh whisper, "now I am minded to deliver this Man up to the chief priests—to Annas and Caiaphas, the rulers of our nation; for indeed they have covenanted to give me money. What think ye?" For a few moments the silence of death fell upon the guilty household of Judas of Kerieth.

At last a trembling voice broke the silence. It was that of the young man Solomon:

"Wilt thou deliver Him—thy Master—the Nazarene, to death, O my father?"

"To death—to death!" the words were repeated almost sadly. "I know not. It dependeth somewhat upon the Man Himself. He is fully able to deliver Himself if He will. Indeed, how can it be to death, my son? Thou forgettest His mighty power,—for surely this Nazarene is able to save Himself if He willeth it. And now verily all men shall one day acknowledge my wisdom. For of a truth there is a price upon His head; and if I give Him up to the priests, it will but hasten the day when, if He be the true Messiah, He will go up to Jerusalem and reign gloriously, and I shall be next unto Him. But if He be not the Messiah, if He be unable to deliver Himself, or too obstinate to do so, let not the blame rest with me—Judas of Kerieth!"

The gray-haired woman rose, and stepping quickly to the side of the dark-browed speaker, as he sat, she bent over him until the black locks were mingled with the gray, as she whispered huskily:

"List! thou shalt sell Him, my son, for the silver of Caiaphas!"

(To be continued)

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The Effect of Shot on a Building

### The Trinity

By Laura Kellogg

SHALL I tell you something, dear,  
Just to make the way less drear—  
Something that will cast out fear?  
God is Love.

Shall I tell you who is here,  
Never far and always near,  
Who will hold you very dear?  
Christ, His Son.

And who will that comfort bring  
That will cause your heart to sing,  
Jesus Christ, the Lord, is King!  
The Comforter.

To these blessed Three in One,  
God and Comforter and Son,  
Let us pray, when day is done,  
For more grace.

Jesuits and other orders robbed the state as well as people. Large inheritances were captured by them. At birth, in the christening, marriage, death, burial, and even after death, many tell me, it was the continual grasping and greed for money.

Since 1759 the presence of Jesuits in Portugal has been contrary to law. Since 1834 all other orders of monks and nuns had no right to operate. While these laws were never repealed, yet arbitral decrees permitted them to enter and remain. Colleges were conducted for girls and boys, but the teaching was of such a nature that good citizens were not produced. For these reasons the monarchical government already had begun to inquire into these things, thus obeying the clamors of the people.

Since the proclamation of the republic the people have demanded the enforcement of the old laws for the banishment of these orders, and the provisional government adopted this same program. All foreign monks and nuns and Jesuits were to be immediately sent from the country; while the Portuguese were to separate at once, and never-more to congregate more than three in a place. This was done.

In a fort near us about 150 priests or monks were placed for safe-keeping. In Lisbon over 300 nuns of various nationalities were taken to the marine arsenal to await the disposition of the minister of justice and ecclesiastical business. Among these were said to be two Chinese women. All of them are questioned by the minister, who has been working almost continually night and day. Some of the testimonies given by fanatical persons moved him to exclaim, "This is the reason why these Jesuits shall no more enter Portugal!"



School Building at Gland, Switzerland

### "Ye Know"

IN His discourse concerning His second advent our Lord gave this parable:

"Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

Upon this George M. Mackie, M.A., D.D., of Beyrout, Syria, writes in the *Sunday School Times*:

"The latter or spring rains cease about the end of April or the beginning of May. Before that time, in March or even in February, the almond and apricot trees put forth their blossoms, and these sometimes suffer from cold winds and thunder showers. The fig-tree comes on rather later in April, when the showers are about over and the power of the sun is increasing toward summer heat. The stem of the



A Barricade and Cannon of the Republican Forces



Iron Lamp-Post Knocked Down by Shot



A Hole Made by a Shell

### Portugal

#### The Beginning of the Republic



WE have watched with interest the turn of affairs in the new republic. Certainly the nations may applaud the determination of the republicans to form a good government.

For many years the people have felt the oppressive hand of the clerical party. The powerful

The condition of some nuns, and other things which came to light, moved the people to great indignation, yet were a cause of sport to many.

Spain is making preparations to order all foreign monks and nuns to move on. Italy talks of prohibiting the Portuguese Jesuits and other orders. So to the countries where they are not known they will carry their baleful influence.

On October 14 a committee of brethren delivered to the president a message and a declaration of some of our principles, written on parchment; and on Sabbath was published a telegram from the minister of the interior to the civil governors about the respect for each one's religion as follows:

"I beg your excellency to give instructions to all administrators and the respective governors of your district so that the worship be respected in all the churches and other places to it destined, prohibiting any manifestation against exercise of that worship of whatever worship it may be. The government of the republic respects the religion of each citizen, as a mere case of conscience, against which no one may attempt, and only proceeds against the clericalism and the reaction for being contrary to human liberty, peace, and social order."

We had the news as a great cause of rejoicing in our first Sabbath meeting after the revolution. We are sure of what God says in His Word, "The Most High ruleth in the kingdom of men." We felt no fear, but confiding in the sure word of prophecy, simply awaited the turn of affairs to a bettered condition of liberty. To our God be praise, honor, and glory forever and ever.

C. E. RENTFRO.

tree whitens to silver and lilac, and the leaflets and young figs appear simultaneously. Some of the latter have a freakish way of rushing ahead of the former, and form the early figs about which much has been written. In the Song of Solomon the budding fig-tree is grouped with other signs that tell that the winter rains are over for three months, and that the summer of changeless blue sky has returned for good. There is no precariousness about the Syrian summer, and it is this value of cer-



A Building Set on Fire by a Shell



The Effect of Shells on a Lamp-Post



tainty and sameness that here qualifies it for parable use. When the summer thus announced by the fig-tree has come, it has come, and nothing can stop or alter it. Even so would come to pass the things of which Christ spoke."

Prof. James Stalker, D.D., says in the same issue:

"The second advent is sure to come, but none can tell when it will come; hence the necessity for unwearying vigilance on the part of all who hope to see it with joy and not grief."

But of what use the parable if we may not know, when we see certain signs, that Christ's coming is near, "even at the doors"? Why should we be uncertain when our Lord's instruction is certain?

## Our Work and Workers

SEVEN have been baptized recently at Portland, Oregon.

FOUR have received baptism at Littlebirch, West Virginia.

SEVEN or eight new Sabbath-keepers are reported at Petrolia, Texas.

TEN souls are rejoicing in their newly found faith at Memphis, Tennessee.

FOURTEEN members have been added to the Pittsburgh, Pennsylvania, church No. 1.

As the results of the effort of a tent company, four have been baptized at Keeler, Michigan.

FOUR persons have accepted the message to obey God's commandments at Grey Eagle, Minnesota.

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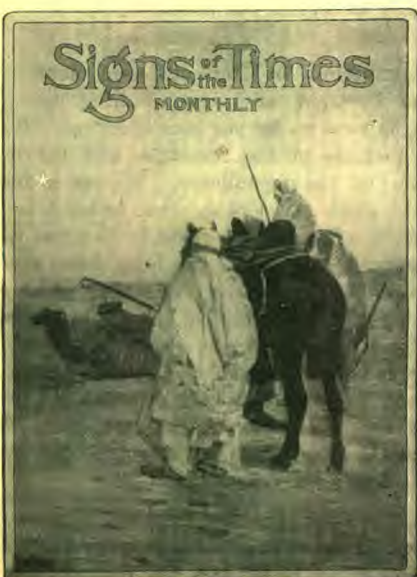
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December Cover in Three Colors

It was a little more than two years ago that the publishers of the SIGNS OF THE TIMES, acting upon insistent demands for a religious magazine that would prove more salable than the weekly journal, began publishing the *Signs of the Times Monthly*. Its magazine form, variety of subjects treated, well-illustrated pages, and beautiful covers in colors, caused it to meet with instant favor.

An agent residing in Portland, Oregon, has sold over 38,000 copies during these past two years. She has earned a net weekly wage of about \$25. Others are regularly selling from 50 to 1,000 and even more each month.

These faithful workers have a purpose in doing this work which is higher than the mere earning of money. They are endeavoring to win souls to God and His truth. This is the secret of their staying with the *Signs Monthly*, even if they sell but a few copies a month.

Here is what one of our agents has to say about the *Signs Monthly*:

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Other agents are wanted who can devote even a small portion of their time to this work. Write to-day direct to us or to your tract society for further information.

SIGNS OF THE TIMES, Mountain View, Cal.





MOUNTAIN VIEW, CAL., NOVEMBER 22, 1910

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

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In civil and worldly elections there are many disappointments. In God's election by grace to eternal life there need be no disappointment to a single soul, if each one will give diligence to make his "calling and election sure." Read 2 Peter 1:1-10.

In our next issue we begin in the Revelation series the study of the letters to the seven churches. Mrs. White has an excellent article on "Bible Temperance." "Christ's Coming to His Own" is the topic in the series by Mr. Taylor. Our Bible Reading is on the Sabbath and the Law.

**A Good Guess.**—In its issue of November 5 *Harper's Weekly*, an old-time Republican paper, made a guess in substance as follows: That John A. Dix, the Democratic nominee for governor, would carry New York State by 100,000; that Prof. Woodrow Wilson would be elected governor of New Jersey by 40,000; that Judge Baldwin would carry Connecticut by 5,000; that Judson Harmon would be elected in Ohio by 25,000; that Eugene Foss (Democrat) might carry Massachusetts; and Mr. Bass, New Hampshire; that Senator Beveridge, of Indiana, would be beaten; and that there would be a Democratic majority in Congress of 40. It was a remarkably good guess. Dix's plurality in New York is placed at this writing at 66,000; Wilson's, at 46,000; Baldwin's, at 3,500; Harmon's, at 60,000; Foss carries Massachusetts by 33,000; and Bass loses in New Hampshire. North Dakota and Oklahoma and Colorado and Oregon also are in the landslide. The Democratic majority in Congress seems to be 62 with a strong minority in the Senate.

**One Cause.**—One great contributing cause of the defeat is the constantly rising high prices, in which the high tariffs, for which the Republican party has stood, have been a factor, and many have felt that the great party did not keep its pre-election pledges; hence the Insurgent movement, hence the landslide to Democracy in so many states. California elected an Insurgent governor, Hiram W. Johnson, altho his opponent, Theodore A. Bell, stood for strongly progressive principles. Mr. Johnson's anti-Southern Pacific slogan caught the hearts of the people. In many cases the present tariff favors California. But in the East the trend was strongly Democratic.

**Another Cause.**—Mr. Roosevelt's "new nationalism" also seemed to have a tremendous influence in a direction not anticipated by its energetic sponsor. Good men in his party did not believe that the principles of the advocated régime were safe, nor was the man who stood for them; that in power he was a menace to the safety of the republic, and his aggressiveness, to use a mild term, was resented. This is shown in New York, his own state, in the convention and campaign of which he took personal direction; and Mr. Stimson, his

For home and friends, for sun and rain,  
For all of good, for all of gain,  
For harvests from responsive soil,  
For strength and power to plan and toil,  
For earth's reward;  
For light and blessing from above,  
For deepest, tenderest, truest love,  
For life right here, which, well begun,  
Shall last as lasts the shining sun,  
We thank Thee, Lord.

w.

candidate, went down to utter defeat. Mr. Hughes's plurality of 70,000 was turned to one on the other side at last report of 66,000. Many felt that Mr. Roosevelt's career was altogether too undignified, and smacked too strongly of the common stump politician. The results in New York were certainly a rebuke to his ambitions; and it is stated that in the very districts where he spoke in Ohio, Mr. Harmon received an increased vote. Mr. Beveridge's loss to the Senate of the United States will be sincerely regretted. Would his political chances have been better if he had not received Mr. Roosevelt's support? Many think so.

**What Do These Things Mean?**—We wish our readers to note that we are not in politics. These notes but chronicle results, and state conceded causes. We wish also to exhort our readers to be ready for disappointment. An unsettled condition may result in good. If in the people the great principles of equity, justice, liberty, probity, are dominant, if the people were thoughtfully intelligent regarding men and measures, such conditions as we now see might work out for stability in government, and justice and economy in its administration. But if it is expected that these political revolutions will bring the millennium, we shall be sadly disappointed. A mere change of name and men will not transform greed into generosity, bossism into wise leadership, corruption into cleanness, or policy into principle. Such changes may stay the evil harvest for a time; but the grace of God only can change hearts.

If men look to the change alone for favorable results they will be disappointed, and will change again. They will begin to look for a Moses to lead them out of the Egypt of graft and greed and dissatisfaction, while in the early desert wanderings they will be as willing to set him aside as they have set aside Mr. Roosevelt, and will choose a worse demagog, or political "boss." And the end?—The sure end of an unthinking, irresolute people, looking largely for loaves and fishes, is the loss of self-government, and a king. This is what J. Pease Norton, Professor of Economics in Yale University,

looks for in about 1950. We will quote next week what he says. But things move rapidly now, and 1950 may be 1920.

**The Lesson.**—There is one great all-important lesson, which ought, to thinking men, to be all-dominant, and that is to know the will of God and do it, to place one's "citizenship in heaven," where Christ reigns, who will sometime come thence to this world, when His reign of righteousness will forever be maintained undisturbed by political cabals, parties, conspiracies, revolutions. Submission to His will, righteousness in Him, makes for peace, quietness, godliness now, and assures eternal life and blessedness to come.

Some time ago we noticed a disturbance which broke out in Palestine, Texas, on July 30. The reports in the daily papers both South and North call it a race war brought about by a Negro's killing a white man who had gone to collect from him a debt which he owed. Later investigation, according to the Southern papers themselves, places the blame wholly upon some hot-headed white people. It is said that the sheriff himself, after full investigation, felt that the Negroes were not to blame for the troubles which occurred, and that those killed were innocent. The board of trade in Palestine, Texas, issued a statement that the whole affair was greatly exaggerated. Some white people had heard that the Negroes had laid a plot to raid the homes of the white people and kill the members,—rumors that were neither confirmed nor disproved,—and to prevent this some ten Negroes were killed. It was a community affair, beginning and ending as such, and was squelched as soon as the officers could take it in hand. The later presence of the state militia was for the sole purpose of keeping order. The blame seemed to have centered about eleven white men who were brought to town and locked up on the charge of murder. We designed to make this statement earlier, but among other matters it has been overlooked.

**New Cardinals.**—The *Western Watchman* is our authority for saying that the papal consistory will be opened in Rome November 22, at which time a number of new red hats will be distributed. The Anglo-Saxon Catholics in Germany, England, and America would like to see a little larger sprinkling of cardinals outside of the Latin countries. American Catholics expect a new cardinal or two. Will the coveted honor fall on Archbishop Ireland, or Archbishop Farley, or both, or some new men? The *Watchman's* correspondent says: "The coming consistory is to be 'one of surprises,' and 'the dark horse is going to win.' Never, perhaps, in the history of the Papacy have the secrets of the Vatican been so well kept." And Pius X, we may add, is afraid of the men who have had all their training in Protestant lands.

**Revolution in Portugal.**—A copy of *Illustrated Portugal*, of Lisbon, bearing date Oct. 17, 1910, is sent us by our correspondent. It is filled with pictures of the revolution and the taking of Lisbon by the republicans. It was a formidable affair. Portugal's one gunboat is not a terrible instrument of warfare, nor did it do great execution. Reference to page 14 of this issue shows some of the damages done, the most serious of which was the burning of a large building, set fire by shells. Their hastily erected barricade, shown in one of the pictures, is indeed laughable. One shot from a modern six-inch gun would utterly demolish it. Note how clean are the holes in the lamp-post. The extravagant government of Portugal did not spend much money on the navy.

**Los Angeles has a little more than doubled** its population in the last ten years. According to the United States official census report it is now 319,198.

**In the recent Delagua (Colo.) coal mine disaster** fifty-one are reported dead; eighteen have been rescued. It is hoped others will be found alive.