

# Signs of the Times



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# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3299.— Create Evil

I would be glad to have you explain Isa. 45:7, especially that clause that says, "I make peace, and create evil: I the Lord do all these things." A. L. B.

The term is not used in the sense of sin, but in the sense of judgment, as in Amos 3:6: "Shall evil befall a city, and Jehovah hath not done it?" The text will be plainer if you will take into consideration the context. The Lord is talking concerning Cyrus the Persian. The Persian believes in a god of light and a god of darkness, two opposing deities. Sometimes one triumphs, sometimes another. The Lord would have Cyrus, whose name He had mentioned 150 years before he was born, understand that God formed the light and God created the darkness. God makes peace to those who yield to Him, and God brings evil or judgment upon those who are in rebellion against Him. This evil may come, and generally does come, as the consequence of the sin, but in all cases it is in harmony with God's great law. Even tho His righteousness is life, yet if that way is perverted, death and evil are bound to ensue in consequence.

## 3300.— Romans 14

Can you assist me in explaining Romans 14, regarding eating and drinking and the observing of days, etc.? W. H. C.

Please explain in the Question Corner regarding meats. Some use texts from Romans 14 that one may eat any kind of meat and not transgress the law of God. For instance, the 14th verse says that nothing is unclean of itself, but to him that esteemeth anything to be unclean to him it is unclean. And in the 17th verse also. They seem to think that it teaches the kingdom of God is not obedience through abstaining from meat of any kind. N. S. P.

We will have a much better understanding of Romans 14 if we will but grasp the great thought of the chapter and let everything else be subject to that. That thought is expressed in verses 4, 10, 12, 13, and 22. This is summed up in two thoughts, — that we should not judge our brother, that our faith is personal for ourselves. "Who art thou who judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand [in spite of anything that we can do]; for the Lord hath power to make him stand. . . . Let us not therefore judge one another any more: but judge ye this rather, that no brother put a stumbling-block in his brother's way, or an occasion of falling."

It will be noticed here that the epistle is addressed to brethren and their relations to brethren who believe in Christ. All have been accepted by Christ. The conditions of the past still seem to hold some, but not others. Some who had been Jews still held to the bitter herbs, to the Passover, and to the Jewish annual feasts, and to the ceremonial distinction regarding meats. Some seemed to have repudiated meats altogether, and yet all held to salvation through the Lord Jesus Christ alone and obedience to all His Word. This is indicated by the whole epistle to the Romans. The lesson of the apostle is that no man should judge his brother. Brother B might not do just as Brother A would, but Brother A should not condemn him because of that. At the same time if Brother A feels that Brother B is weak, Brother A should set no example that would cause Brother B to stumble. Let him keep the day of the Passover or the Atonement if he will; that is a matter which lies between him and God. If one who is strong should eat meat that is offered to idols, but which had been condemned by the tradition of the past, it was to the mind of others nothing which should be condemned. It may be believed that some of these Gentile converts ate flesh foods condemned by the

law, ate them of necessity because they did not have anything else to eat. For this they should not be condemned, because — and it can not be made too emphatic — "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Verse 17, A.R.V.

No carefulness of diet, no following of any dietary law, will bring one into the kingdom of God or keep him there. The kingdom of God is entered through Jesus Christ and Him only. But it may be asked: Should we not regulate our diet? Should we eat anything and everything? God has given us a law of diet which is as broad as one's life, found in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The man who carries that out will study to know what will please God, what will be for God's glory. He will not eat the flesh of swine; because he will learn, as he studies, that it is wholly unwholesome, filled with corruption. He will learn from God's Word in the past that it is unclean in its very nature, and so pronounced by God; and while the letter of that law may not be binding, the principle of it still holds. He will find, too, as he studies more and more, that flesh meats of any kind are not necessary, and are becoming more and more unwholesome, diseased, corrupted. He will find a most liberal diet in fruits, grains, nuts, vegetables, and by experiment and proper combination learn how to live upon these so as to glorify God in his body, keep a clear mind and intellect, and be able to yield, as no corrupt person can, his body to be the temple of the Holy Spirit. Faith is based on God's Word, not on our particular sentiments. "Hast thou faith? have it to thyself before God. . . . He that doubteth is condemned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

The whole of Romans 14 is too long to explain in our Question Corner. These are but hints and suggestions which may be of help to our inquirers.

## 3301.— The Wearing of Gold

Should Christians, in the light of 1 Tim. 2:9, 10, and 1 Peter 3:3, 4, wear gold watches? Is the wearing of gold watches against the Bible principles?

READER.

It may be and it may not be. It depends to some extent on the motive. What the apostle very greatly forbids is the *adorning* of one's self. "In like manner also, that women *adorn* themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." And in Peter, "Whose *adorning* let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Sometimes it is very difficult to get any other good watch save a gold or gold-filled or gold-plated watch. It is rare that good movements are found in silver cases at the present time in most jewelry stores. So sometimes it is less expensive to get a good watch in a gold-filled case which is warranted for from ten to thirty years, than it would be to get that same movement in a silver case. Sometimes gold watches are given to individuals, sometimes inherited. Where they are kept for use there is certainly no transgression of Bible principles any more than there would be in wearing gold-bowed glasses. But if one wears them for ornament, for adornment, it is certainly contrary to Bible principles, as would be the wearing of a silver or brass ring. The whole point of the prohibition in the Scriptures turns over the one word "*adorning*."

The dress of the Christian should be neat, becoming, and proper to his station. The adorning ought to be as stated in the Word, that of a meek and quiet spirit, that of good works, that which would commend him to the approval of all who loved right character.

## 3302.— Baptism

Please explain Acts 16:33. It seems that the jailer was baptized without leaving the prison. How can that be if immersion was baptism? N. M.

In the first place there is nothing in the record which would hold us to the view that he did not leave the prison. There may have been pools or reservoirs of water very near the prison, so far as we know, where he could be baptized.

Secondly, there were probably reservoirs or pools of water within the prison enclosure where they could be baptized. This would not be an uncommon thing at all. The record declares and intimates that all that were in the jailer's household listened to the Word of God, and after they were through listening they washed the stripes of the prisoners. They then went and were baptized, he and his family who believed. This was done outside of his house. After the baptism they were brought into the house, partook of a meal, and rejoiced. That is perfectly consistent with the meaning of the word "*baptize*." It is not an English word; it is a Greek word anglicized, simply transferred from the Greek to the English. It means, as every Greek translator will tell us, "*immersion*," "*whelming*;" that is, complete covering by the thing in which we are baptized or immersed.



For Week Ending December 17, 1910

Sunday	December 11	Psalms 107-110
Monday	" 12	" 111-117
Tuesday	" 13	" 118-119:72
Wednesday	" 14	" 119:73-176
Thursday	" 15	Hebrews 1-6
Friday	" 16	" 7-10
Sabbath	" 17	" 11-13

THE first part of the week we have Psalms 107 to the close of 119, filled with the most blessed instruction, splendid exhortations to devotion, wonderful teaching regarding the permanency of God's holy law, and prophecies of the second coming of our Lord Jesus Christ. It seems clearly evident that Psalm 119 was written by Daniel in Babylon. Everything connected with it indicates this to be the case. No one's experience is better fitted to it than is that of the prophet of God in Babylon.

THE last part of the week covers the book of Hebrews; generally ascribed to the apostle Paul, but by comparing Gal. 1:11, 12 with Heb. 2:3 this would seem not to be the case. The apostle Paul tells us in his known epistles that the Gospel which he preached was not after men in any way, but he had received it by revelation from the Lord. Yet the writer of the epistle to the Hebrews classes himself with those to whom was made known the Gospel by those who had been with Christ and had heard Him; that is, those who had received the truth from the apostles. By some it is thought to belong to Barnabas, while others have ascribed it to Apollos. It would seem very fittingly ascribed to either one, as both were Jews, and had received Jewish instruction concerning the priesthood and the past. The epistle is filled with wonderful truth concerning our Lord, His preexistence, His wonderful fitness to redeem, His sacrifice as the Antitype of the sacrifices in the past, and the preeminence of His Melchizedek priesthood; all are set forth clearly and graphically, with marvelous exhortations to faith, constancy, and perseverance to the last.

# 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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## Temperance Reform from a Bible Standpoint

By Mrs. E. G. White

### A Bible Example

**W**E can have no right understanding of the subject of temperance until we consider it from a Bible standpoint. And nowhere shall we find a more comprehensive and forcible illustration of true temperance and its attendant blessings than is afforded by the history of the prophet Daniel and his associates in the court of Babylon. When they were selected to be taught the "learning and the tongue of the Chaldeans," that they might "stand in the king's palace," "the king appointed them a daily provision of the king's meat, and of the wine which he drank." "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Not only did these young men decline to drink the king's wine, but they refrained from the luxuries of his table. The food apportioned to them "from the king's table" would include swine's flesh and other meats pronounced unclean by the law of Moses, and which the Jews were forbidden to eat. They requested the officer who had them in charge to grant them more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavorably, and bring himself into disfavor with the king. Daniel pleaded for a ten days' trial. This was granted; and

at the expiration of that time, these youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. Hence the simple "pulse and water" which they at first re-

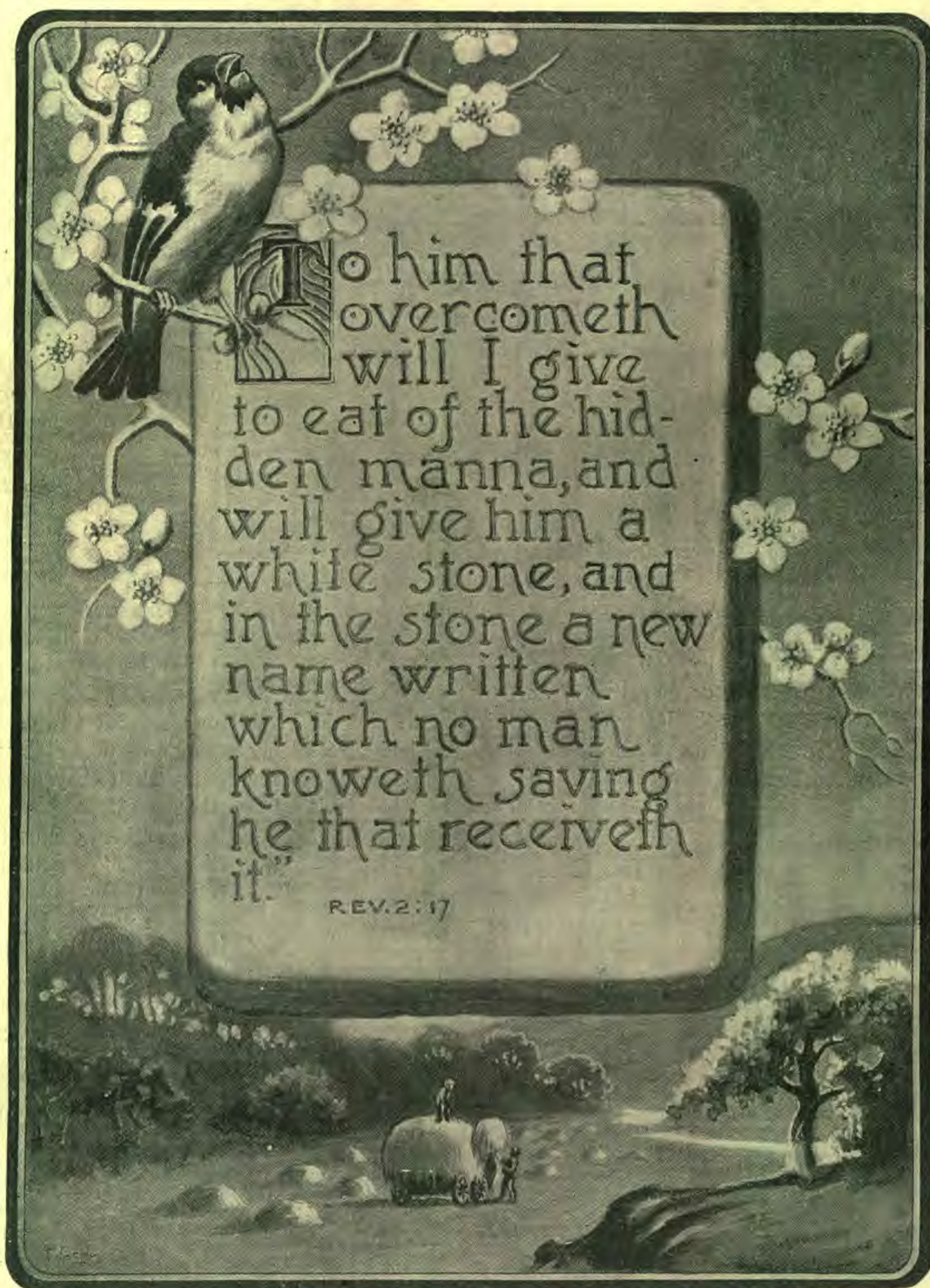
that had brought these young men into the king's court, into the companionship of those who neither knew nor feared the true God. They were captives in a strange land, and Infinite Wisdom had placed them where they were. They considered their position, with its difficulties and its dangers, and then, in the fear of God, made their decision. Even at the risk of the king's dis-

pleasure, they would be true to the religion of their fathers. They obeyed the divine law, both natural and moral; and the blessing of God gave them strength and comeliness, and intellectual power.

These youth had received a right education in early life; and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They had no time to squander in pleasure, vanity, or folly. They were not actuated by pride or unworthy ambition; but they sought to acquit themselves creditably, for the honor of their downtrodden people, and for His glory whose servants they were.

God always honors the right. The most promising youth of every land subdued by the great conqueror, had been gathered at Babylon; yet amid them all, the Hebrew captives were without a rival. The erect form, the

firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath,—all were so many certificates of good habits,—insignia of the nobility with which nature



(FOR ARTICLE SEE PAGE 6)

quested was thereafter the food of Daniel and his companions.

### True to Early Teaching

It was not their own pride or ambition

honors those who are obedient to her laws. And when their ability and acquirements were tested by the king at the close of the three years of training, none were found "like unto Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigor of their mental powers.

## Recorded for Others

The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those faithful Hebrews stand firm amid great temptation, and bear a noble testimony in favor of true temperance? The youth of to-day may bear a similar testimony, even under circumstances as unfavorable. Would that they would emulate the example of these Hebrew youth; for all who will, may, like them, enjoy the favor and blessing of God.

The lesson from the experience of these youth is one which we would all do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. But those who would preserve their powers unimpaired for the service of God, must observe strict temperance in the use of all His bounties, as well as total abstinence from every injurious or debasing indulgence.

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Heaven will not interfere to preserve men from the consequences of the violation of nature's laws. There is much of truth in the adage that every man is the architect of his own fortune. While parents are responsible for the stamp of character, as well as for the education and training which they give their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action.

## Sowing and Reaping

Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifter. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation. Think of this, fathers, when you indulge in the use of the soul-and-brain-benumbing narcotic, tobacco. Where will this practise leave you? Whom will it affect besides yourselves?

We are suffering for the wrong habits of our fathers; and yet how many take a course every way worse than theirs! Every year millions of gallons of intoxicating liquors are drunk, and millions of dollars are spent for tobacco. Opium, tea, coffee, tobacco, and intoxicating liquors are rapidly extinguishing the spark of vitality still left in the race. And the slaves of appetite, while constantly spending their earnings in

sensual indulgence, rob their children of food and clothing and the advantages of education.

The use of intoxicating liquor dethrones reason, and hardens the heart against every pure and holy influence. The inanimate rock will sooner listen to the appeals of truth and justice than will that man whose sensibilities are paralyzed by intemperance. The finer feelings of the heart are not blunted all at once. A gradual change is wrought. Those who venture to enter the forbidden path are gradually demoralized and corrupted. And tho in the cities liquor saloons abound, making indulgence easy, and tho youth are surrounded by allurements to tempt the appetite, the evil does not often

begin with the use of intoxicating liquors. Tea, coffee, and tobacco are artificial stimulants, and their use creates the demand for the stronger stimulus found in alcoholic beverages. And while Christians are asleep, this giant evil of intemperance is gaining strength and making fresh victims.

There is need now of men like Daniel,—men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and his influence are on the side of reform. Let ministers of the Gospel be faithful in instructing and warning the people. And let all remember that our happiness in two worlds depends upon the right improvement of one.

# The Master's Coming

By Charles L. Taylor

## VI. What His Coming Will Mean to His Own Children

**B**LESSED hope! Jesus will come again! The hope of a coming Redeemer has been the joy, and comfort, and strength, and blessing not of one age, nor of two, nor of three, but of all ages since man was placed upon earth.

Could we summon from the tomb the patriarchs, the prophets, the apostles; could we bring from slumber the fathers, the mothers, the children, of ancient days; were it possible to call forth the army of martyred ones; were all these united, as they by and by will be, in one innumerable company, and were they asked to express the great truth which through life enabled them to be joyful, faithful, victorious,—there would go up from the mighty host in thunder tones, the wonderful testimony uttered by Job so long ago: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." Job 19: 25-27.

## The Gateway to Immortality

Through God's revelation the gateway to the eternal world has always been known as the second coming of the Lord Jesus. Not one single Bible character ever expressed any other thought. Righteous men had no thought of entering upon their reward at death; but instead, their faith grasped the promise of a coming Life-giver, who should break the power of death, and bring them forth from the tomb.

This was the faith of Abraham. Of him it is written, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten Son, . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11: 17-19.

This was also the faith of Moses. Said Jesus, "Now that the dead are raised, even Moses showed at the bush, when he calleth

the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." Luke 20: 37. Moses understood the great plan of the resurrection; and seeing the day when all God's children should rise from their beds of dust, he saw them living unto God, and thus spoke of them.

And what a remarkably clear testimony was borne to King David by the wise woman of Tekoa. "We must needs die," she said, "and are as water spilt on the ground, which can not be gathered up again; neither doth God respect any person: yet doth He devise means, that His banished be not expelled from Him." 2 Sam. 14: 14. The "means" which God had devised was the resurrection of Jesus Christ, which opened the tomb for all who would believe.

## The Resurrection-Hope

The resurrection at the second advent was the blessed hope of the psalmist. Ps. 17: 15. Isaiah, "the Gospel prophet," believed likewise. His clear, ringing message is worthy our careful study. "Thy dead men shall live," he declared, "together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19. "He will swallow up death in victory; . . . and it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 8, 9. Yes, death should be swallowed up, and the dead made to live in that glory day of His coming, the day for which the church had waited.

Ezekiel looked to the resurrection (Eze. 37: 12-14), Daniel prophesied regarding it (Dan. 12: 1, 2), Hosea foresaw it (Hosea 13: 14), and Jeremiah, through prophetic message, ministered comfort to the mothers of Israel (Jer. 31: 15-17).

## A Great Future Event

That the children of God had an intelligent faith, that they understood the time of the resurrection to be identical with that of the Messiah's coming, is beautifully delineated in the words of Martha to Jesus

When the Saviour said, "Thy brother shall rise again," Martha replied, saying, "I know that he shall rise again in the resurrection at the last day." John 11:23, 24. And Martha was only one of that people who for ages had cherished the same hope.

The great truth of the resurrection and the second advent was most fully brought home to the hearts of men in apostolic days. It was the very crux of the teaching and preaching of God's chosen servants. See Acts 2:24, 33; 3:15; 4:2, 10; 10:40, etc. It was the personal hope of the apostle to the Gentiles (Acts 24:15); and when he would appeal to the king in behalf of his faith and hope, the uppermost thought of his anxious heart was, "Why should it be thought a thing incredible *with you*, that God should raise the dead?" Acts 26:6-8.

### How Did It Originate?

Dear reader, right here ask your own heart these questions: Whence came this belief to men? How did it originate? And why so long perpetuated? Only one answer to the questions can be found; namely, that God Himself, at the very first, planted it in man's heart, and by divine revelation has repeatedly brought it home to his soul to comfort and to encourage him, and to cause him to hope, to trust, to endure to the end. It is a path of life as old as the world, and one that God's peculiar people will travel until time is finished. Moreover, it is a blessed hope, that will know no disappointment either in life or in death.

It was no new truth, no new promise, that Jesus gave to His disciples when He was about to leave them. John 14:1-3. Glorious and full and clear tho it was, yet, after all, it was only an iteration of summed-up Scripture promises, and to the sorrowing believers should have been quickly comprehended and received. But certainly Jesus gave them to understand that His coming again was to them of the supremest importance. To be with Him, to enjoy the inestimable privilege of life in His unending kingdom, depended altogether upon His personal return to earth. "I will come again," He said, "that where I am, there ye may be also."

### What It Means

The coming of the Lord Jesus means, therefore, the final gathering of the saints of all ages. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise." 1 Thess. 4:16. The voice that sounds from out the vaulted dome of ether is the voice of roll-call. By the King Himself the name of every faithful child of God, from that of Abel to the last one who surrendered life, is read from that wonderful Book of Life; and as the name is called, the guardian angel that watched over and cared for the soul through its earthly pilgrimage, speeds like lightning flash from the Master's side to receive the resurrected one as he comes forth from his place of long sleep.

What a wonderful day that will be! In the glad company that respond to the call of the Author of life are all who have died

in the faith of the Son of God. There are Abel, Adam, Abraham, Isaac, Jacob, Joseph, Samuel, David, Peter, Paul; there are saints of all ages, all climes, all nations; there are young and old, black and white, free and bond; there are children and parents, brothers and sisters, lovers and friends; there are preachers, teachers, and learners; there are philosophers, schoolmen, and illiterates; there are men, women, and children from all states, all persuasions, all vocations. But now they all know the Christ, and in Him they all stand complete in holiness, happiness, harmlessness.

### A Mighty Contrast

By open graves they stand for an instant, as between two great worlds. Behind them lies the world that was,—the world of sin, of sorrow, of affliction, of sickness, of death. Before them lies the world to come,—the world of holiness, of joy, of blessing, of health, of eternal life. But the world that

talities to immortality "in the twinkling of an eye." 1 Cor. 15:51, 52. Like Enoch and Elijah, they are taken without seeing death. Filled with the buoyancy of Spirit life, they find themselves freed from the laws which bind matter to matter, and with angel body-guard they too ascend the skies and join the loved and the lost who have come forth from death's charnel-house.

"In My Father's house are many mansions," said Jesus. To those mansions the redeemed now find their glad way. With the glorified Son of Man at their head, the host of the saved come to their long lost home, the city of God. In tones of command, but rich with heavenly melody, the Saviour speaks, saying, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in" (Ps. 24:7), and when in answer to His word an angel hand throws back the pearly gates upon their glittering hinges, He enters with His ransomed into rest.

*Beautiful story! Blessed hope!*

Ah, there are untold worlds of light and blessing in the truth of the Master's coming. "Eye hath not seen, nor ear heard," its precious realities; but to the faithful ones God reveals them by His Spirit. 1 Cor. 2:9, 10. Like the apostle Paul, let us enter so fully into its blessedness, that even while in the very shade of death we may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4:7, 8.

May He indeed come quickly, and may it indeed be your happy lot, dear friend, to be ready to welcome Him when He appears.

—★—

### Biblical Paradoxes—No. 4

"I AM crucified with Christ: nevertheless I live." Gal. 2:20. We see that one of Paul's favorite ways of teaching and impressing truth upon the mind and heart, was by the use of paradoxes—statements apparently contradictory. The above is one example of many. The language following in the same text is explanatory and impressive: "Yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." It was sin that caused the death of Christ. He died *for* our sins according to the Scriptures, and we receive Christ by dying *to* sin. The old life or body of sin being thus crucified, we are made alive unto God, and henceforth the life we live is by the faith of the Son of God. We are new creatures in Christ Jesus. Blessed life, blessed relation, which becomes the stepping-stone to immortality.

H. A. ST. JOHN.

—★—

"Your attitude with men depends on your attitude with God."

—★—

"The power that comes down is the only one that will lift up."

### Nearer Thee

By Mrs. M. C. Sollars

NEARER, Saviour, nearer Thee—  
This my earnest prayer shall be;  
Come, abide Thou, heavenly Guest;  
Bless me, and I shall be blessed.

Bless, that others may be blessed  
With Thine everlasting rest.  
Blessings for the sad and lone,  
Give; Thou canst not give a stone.

Brighter things than earth had given,  
Joys for which my soul had striven,  
Foretaste, here, of heavenly things,  
Such as earthland never brings.

O, thou messenger of light,  
Robed in garments pure and white,  
Bearing ever to and fro  
Messages for human woe,

Hast thou not for even me  
Joys to set my soul more free,  
In His heavenly wisdom planned,  
Only waiting my demand?

May I claim the promised prize?  
Lingering, with longing eyes,  
My unworthiness I plead,  
And my great and longing need.

Ballard, Washington.

was, is a thing of an absolute past, and is now forgotten as the redeemed stand face to face with the mighty and blessed realities of the new kingdom. They now see the King in His beauty. Isa. 33:17. They are like Him. 1 John 3:2. They are clothed with incorruptibility (1 Cor. 15:52), and fashioned after His own glorious image. Phil. 3:20, 21. Sickness is forever gone. Isa. 33:24. And bidding farewell to the narrow prisons which for days, or years, or perhaps centuries have held them, they join their angel escorts to meet their Lord in the skies, and as they ascend they sing the glad song of victory over death and the grave. 1 Cor. 15:55.

Then comes another triumph in the work of man's redemption. Said the apostle, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17. The coming of the Lord was *resurrection to the dead*; now it is *translation to the living*. They are changed from mor-



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Milton C. Wilcox.

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

## VL Smyrna and Pergamum

**W**E study two of the typical churches in this number, Smyrna and Pergamum. It might be well to consider briefly the types, the actual churches and towns of Asia Minor. Ephesus, of our last lesson, is no more. The magnificent ruins of the great temple of Diana and the famous theater of the mighty throbbing, pleasure-loving city are about all that there is of her former power and grandeur. Both city and church are no more.

Smyrna was a celebrated commercial city of ancient times. It was less than fifty miles north of Ephesus, on the Smyrnian Gulf, an arm of the Ægean Sea, at the mouth of the little river Meles. Its origin runs far back into antiquity. It was finally destroyed by the Lydians, after which it lay waste for four centuries to the time of Alexander the Great, who began its rebuilding a little distance from the old site. This work was continued under Antigonos, and it soon grew to a flourishing city. The city was destroyed by an earthquake in A.D. 177, but was rebuilt with more than its former splendor by the Emperor Aurelius. While it declined from its former glory, it is today no inconsiderable city with a population of 130,000, and a great central trade emporium. The Turks call it Imzir, even Infidel Imzir, because of its large population of non-Moslems. Most of the Christians are the formal members of the Greek and Armenian churches. The early church, used as a type, has not its antitype in Smyrna.

Pergamos, or better, Pergamum, lies about sixty miles north of Smyrna, in a wonderfully fertile valley in the province of Mysia, of which it was the capital. Through it ran the River Ciacus. Two centuries before the Christian era it was a noted seat of literature and the fine arts, and the residence of the celebrated Attalian kings. Under King Eumenes the library was increased to 200,000 volumes. The art of preparing skins for manuscripts reached here its perfection, and from the place came the term *parchment*. Mark Antony transported the library to Egypt as a present to Cleopatra. Under Rome its preeminence was maintained. Remains of noted buildings are still in evidence. In this city Æsculapius was worshiped in the form of a living serpent, the god of Pergamos. As the serpent is a type of Satan, so it could be said that Satan had a seat or throne in Pergamos, a type of later manifestations. The town now is poor and mean; there are a few Christians, and remains of a church of a few centuries ago. The early Christians did not

## Scripture Lesson

Rev. 2:8-17

Common Version

8. And unto the angel of the church in Smyrna write; These things saith the First and the Last, which was dead, and is alive;

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagog of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12. And to the angel of the church in Pergamos write; These things saith He which hath the sharp sword with two edges;

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

have the trials in Pergamos which they had in Smyrna.

## 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. How does the Master address Himself to Smyrna?

"And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and lived again."

2. What had He recognized in Smyrna?

"I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagog of Satan."

3. What exhortation does the Master offer in view of suffering to come?

"Fear not the things which thou art about

to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."

4. What assurance is given the faithful?

"Be thou faithful unto death, and I will give thee the crown of life."

5. What earnest call is made to every anxious soul?

"He that hath an ear, let HIM hear what the Spirit saith to the churches."

6. What is the promise to the overcomer?

"He that overcometh shall not be hurt of the second death."

## The Letter to Pergamum

7. How does our Lord represent Himself to Pergamum?

"These things saith He that hath the sharp two-edged sword."

8. What did He recognize?

"I know where thou dwellest, even where Satan's throne is."

9. For what did He commend them?

"And thou holdest fast My name, and didst not deny My faith, even in the days of Antipas My witness, My faithful one, who was killed among you, where Satan dwelleth."

10. What reproof does the Master give?

"But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner."

11. What charge and warning are given?

"Repent therefore; or else I will come to thee quickly, and I will make war against them with the sword of My mouth."

12. What earnest admonition is repeated to all?

"He that hath an ear, let HIM HEAR what the SPIRIT saith to the churches."

13. What is the promise to the overcomer?

"To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

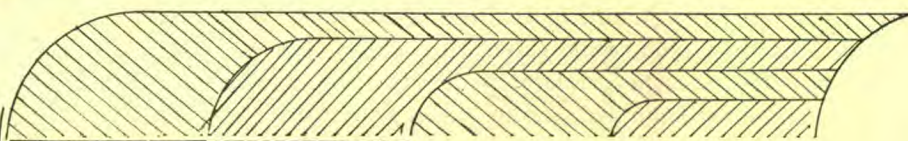
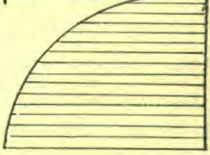


## Notes of Explanation

1. "Smyrna."—From myrrh, more odorous by being crushed, typical of that condition of the church during the pagan persecutions about 100 to 300. "The First and the Last."—The One who creates, who places the feet of the cleansed sinner in the heavenly way, the One able to save to the uttermost, to carry to eternal victory all who trust Him. Again is emphasized the awful fact of chapter 1:18, He "was dead,"—Christ the Son of God. But He lives again, and because He lives we shall live also. How fitting that He should reveal Himself as death's Victor to that church of Smyrna which should pass through such fierce persecution even unto death.

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2. "I know."—The Master knows it all, knows the tribulation, the thrashing, the pressing, the crushing, knows the grinding poverty caused by

THE SEVEN CHURCHES OF REVELATION II AND III

	EPHESUS <sup>1</sup> 00	SMYRNA <sup>3</sup> 00	PERGAMOS <sup>5</sup> 58	THYATIRA <sup>17</sup> 00	SARDIS <sup>18</sup> 50	PHILADELPHIA <sup>18</sup> 44	LAODICEA
BLENDING OF CONDITIONS							
THE SENDER OF THE LETTER	The Master of Assemblies	The Living One	The Warrior				
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error	Faithfulness in Poverty and Trial	Loyalty under Trial	<p>Note the division of each of these epistles in the column at the left, and the application of this analysis to Ephesus, Smyrna, and Pergamum. Other diagrams will be added till the great prophecy of the church is complete, when we shall be able to look through the whole at once.</p> 			
REPROOF OF THE CHURCH	Departed from First Love	None	False Teaching Tolerated				
EXHORTATION	To Repentance and First Works	Fear Not Be Faithful	Repent				
WARNING OF CONSEQUENCES	Removal of Candlestick	More Tribulation	Christ's Antagonism				
CALL TO HEAR	All Concerned in Salvation	To All	To All Harken				
PROMISES TO THE VICTOR	Tree of Life	Life Forever	Hidden Manna New Name				

persecution, banishment, confiscation of goods; but more precious than earthly treasure are the riches of faith. "Harken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him?" James 2:5. "Blessed are ye poor: for yours is the kingdom of God." Luke 6:20. What are all the baubles of earth compared with one hour of God's eternal riches! "Jews."—Jews who were not Jews. They had the human blood, and bore the name, but were not Jews in God's measure of the meaning. "They are not all Israel, that are of Israel." Rom. 9:6. "He is not a Jew who is one outwardly; . . . but he is a Jew who is one inwardly." Rom. 2:28, 29. "Jew" is from "Judah," the center of which tribe is Shiloh, the Saviour, who declares that "salvation is of the Jews." Gen. 49:10; John 4:22. "Synagog."—A meeting-place. "Church" is never used of those apostate. "Satan" means adversary. All those who oppose Christ or His cause belong to the company of the adversary, the synagog of Satan.

3. "About to suffer."—The Revelation was written about A.D. 95 or 96. Pagan persecution had already begun. John was on Patmos for his faith. That persecution would become more wide-spread. God's people would suffer more than in apostolic times. That time was upon them, they were entering upon it; let them. The devil was planning their destruction. If he could not beguile them away, he would force them, coerce them, put them to death. All the persecution of all ages has had for its instigator the devil. It came the worst to this early church under the "ten days," symbolical of ten years' persecution under the Emperor Diocletian, 302 to 312, when thousands upon thousands were put to death, often with cruelties indescribable.

4. "Crown of life."—The crown implies victory now; not the kingly crown, or diadem, but the victor's garland, the *stephanos*, placed upon the brow of him who strives lawfully. 2 Tim. 2:5. It is the "crown of righteousness," imparted in the faith of Christ (2 Tim. 4:8); it is "the crown of life," life everlasting, which the approved of God will receive (James 1:12), the unfading, incorruptible "crown of glory" (1 Peter 5:4). Let the devil and death do their worst, He who has

tunneled the grave in victory holds for the resurrection morning the crown of life for every overcomer. Those who sought to purchase ease by yielding to the devil, will, tho they rise from the dead, go down to eternal death; but the overcomer in Christ shall not be hurt of the second death. Rev. 20:14.

5. Pergamum.—The name is said to mean height, elevation, which well fitted that splendid city, and also the symbolized condition of the church from the council of Nice to near the middle of the sixth century. The "sharp two-edged sword," the Word of God, not simply the Word in general, but the Word in judgment, that cuts out sin or the sinner who identifies himself with the sin. In the age of the Pergamum condition the church of God was departing from the Word of God to human doctrines, human philosophy, human tradition. Christ would emphasize as the one standard the Word.

6. "Satan's throne."—As the local church in Pergamum dwelt in a city where the worship of a living serpent, the emblem of the devil (Rev. 12:9) was in vogue, so the church living in that period of time when Rome, the seat of world empire and corruption, became the head of the rapidly apostatizing church. It was during this period that the foundation of the Papacy was laid in the growing assumption of the Roman bishop, mightily helped by the civil power under such rulers as Constantine, Clovis, and Justinian. However sincere those were who were working to that end, the devil was at the bottom of all the perversions.

7. "Antipas" was perhaps an unknown martyr, or represented a class opposed to the growing assumptions of the Papacy,—“anti” against, “pas” father or pope.

8. "Against thee."—It was "one thing" against the Ephesus condition; it is a "few things" against the Pergamum. The doctrines of the Nicolaitans which were hated by Ephesus were tolerated by Pergamum, as were also those who taught as did Balaam, fornication, union with the world, union with the state, consummated in this period, an eternal curse to both church and state. Yet the best of God's children now tolerate it.


9. "Repent," turn, or the Master has become the adversary, as He of old withstood Balaam. One's case is indeed hopeless when he makes Infinite Power his enemy.

10. "Hidden Manna."—The manna, "corn of heaven," given by miraculous power, typified Christ Jesus, the Bread of Life. John 6:33, 48-51. Not hidden in the sense of purpose to put from the grasp of men, but hidden to unbelief. The mystery of God is disclosed to the child of faith. 1 Tim. 3:16; Col. 1:26, 27. "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." The hidden mystery is the hidden manna, the Bread of Life, Christ Jesus. The overcomer shall partake of Him to the full. A white stone represents God's choice for us. It is the pebble used in voting, black if against, white if favorable. Christ casts His vote for us by the white stone or pebble upon which is engraved a new name, representative of character. A man of old gained the victory, and his name was changed from Jacob the supplanter to Israel the prevailer. Gen. 32:28. Our new name will be the sum of all our experience, the name we are spelling out day by day, by the hardest of labor at times, under severest trial, often making great blunders, yet under the Master making progress. We do not know it now, but God sees it. Like the tapestry weavers, we see the wrong side, it seems rough and ugly; God sees the finished name. He knows it, of course, for He bestows it, and has spelled it all out with us; but no one else knows it, because no one else can have our experience. It is an eternally open secret (but partially read by others) to all eternity, between each soul and its Lord. Pergamum represents an age of charms, amulets, hoodoos, mascots, relics, superstitions of things and relics once touched by some good soul; how fitting it was to present the true in the same form of mystery, yet eternally effective. God grant that the reader may eat of the hidden manna, and spell out by His grace the perfect and eternal new name.

Taste and See that the Lord Is Good

By T. E. Bowen

"The Lord is righteous in all His ways, and holy in all His works. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: he also will hear their cry, and will save them. The Lord preserveth all them that love Him: but all the wicked will He destroy." Ps. 145:17-20.

 HIS is a precious portion of Scripture. God works. He actually does great things; yet all His ways are righteous, all His works holy. Whether or not we understand this, depends upon whether or not our hearts are right in His sight. Whether we are righteous or wicked, changes not the fact that God is righteous and holy in all His ways and works.

The next sentence holds out to every man, every child of His, great or small, rich or poor, high or low, the opportunity to prove the Lord to his own satisfaction. The promise is made that His presence shall be made known, made manifest, to "all them that

call upon Him," provided they call upon Him in truth. But this proviso means much. Let not that one who, in the innermost temple of the soul, knows that he is trampling upon some revealed truth, suppose that God is bound by this promise to come nigh unto him. Christ reads every motive of the heart. No one can deceive Him. Has the Spirit of truth convicted you of some duty? Has some unpopular truth been brought home to your heart as being the truth of God's Word somewhere in your experience? Have you stifled that voice that urged you to obey the Word of God, pointing some duty, as baptism, keeping the Sabbath of the Bible,—the seventh day,—or some other unfulfilled duty? Until these things are adjusted with your God, He must wait until you yield to His requirements. He can come to such a one as a reprover only. God can not lie. He deals faithfully with every soul. He can not come nigh to such a soul with His blessing as He otherwise would be glad to do.

But to those who do yield, the promise comes a little nearer. God says to such, whose hearts are perfect toward Him, to walk in all His commandments, that "He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." This can be counted upon as literal. God will actually do this. In a thousand ways the promise may take new shape and form; but just as truly as God lives, and is a God of truth, just so truly will He hear the varied cries of those who actually call upon Him in truth. He will save them. He will deliver them now from the awful crushing fear and anxiety that are forced down upon the child of God by the enemy; He will save them in the hour of special danger; He will answer their cry in sickness, restoring to health when this can glorify His name; He will come near with answers of peace in times of affliction and sorrow; He will save in the hour of death, writing the name of His dying saint in the Lamb's Book of Life as a candidate for the first resurrection; all this and "much more" will He do for you when the heart is perfect in doing His will.

All this comes to "all them that love Him." But one more stroke of the divine pen shatters the hopes of the wicked; for the sentence is, "All the wicked will He destroy." It is the same God of love and righteousness and holiness that destroys the sinner, who delivers the righteous,—those who fear and love Him. Have not all had the same opportunity? Has not God proved Himself willing to save every one who should call upon Him in truth? How possibly can He be at fault, when all were invited, all were sought after, to all was given opportunity to accept of some ray of truth, that, if followed, would have led to Christ Jesus the Lord? God is not so unrighteous as to save unto eternal life that individual who in his heart has despised God's Word, His law, and His righteousness. He could not maintain His holiness and do that. But He does for him all that a loving and just God can, by bringing his

life of sin, after just punishment, to an everlasting end.

Reader, why not give to God your heart now, fully, freely, making no reserve, proving Him to your own satisfaction that He is all that He has promised,—a God of love, of truth, of holiness, One "able to save"? You will experience this mighty power sooner or later, either in the power to save from sin, or to destroy the sin with the sinner. See Luke 12:4, 5. Why wait for the latter, and be lost, eternally lost, when you might experience His power of redeeming love now during the day of salvation, and enjoy eternal life with all His saints throughout all eternity in His kingdom?

## Some One Hears

*By Leola Bailey*

Ev'ry tiny word that's spoken,  
Just a thought from out the heart,  
It may prove a ray of sunshine,  
Or may be a poisoned dart,  
Grieving sore the heart of Jesus,  
Bringing forth sad, solemn tears.  
But the least, least little whisper  
Some One hears.

Have you wronged been by a brother?  
Are you longing for the just?  
Have you wandered into trouble?  
Then in Jesus put your trust.  
You are, O, so sorely stricken!  
You have many doubts and fears!  
You are tempted,—but be careful,  
Some One hears.

Do not tarry to forgive him.  
You have been forgiven too.  
If you feel that you are tempted,  
Jesus still is watching you.  
Fill your heart with love and kindness,  
Do not grieve thy Lord to tears.  
For the least, least little whisper,  
Some One hears.

## A Contrast in Temporal Affairs

*By James D. Montgomery*

"As for me, my feet were almost gone, my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." Ps. 73:2, 3.



HE prosperity of the wicked was and is and will ever be a great temptation, or rather stumbling-block, to the Christian. The world has so long attributed the possession of wealth to the direct blessing of God that when we see the worldly man prospering and the godly man suffering more or less from adversity, we are prone to overlook the fact that the one is merely an unfaithful steward of God's means while the other one may be his victim.

Again, it may be that the man in adverse circumstances is merely undergoing his fiery trials that are to try all who dwell upon the earth. Money may be his besetting sin. The possession thereof might be his eternal ruin, even as it has dwarfed the soul of his prosperous fellow. So in love and tender compassion God has removed from him this snare—the "deceitfulness of riches."

The man under trial, however, may like David permit his steps well-nigh to slip and his feet almost to go astray when he sees the prosperity of the worldling and allows himself to become envious at the foolishness of the wicked. For, says he, "They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence

covereth them as a garment." Verses 5, 6.

He can not understand their immunity from sickness, their freedom from all trouble. He sees that "they are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth." He is amazed when he sees their Heaven-defying pride, and hears them say, "How doth God know? and is there knowledge in the Most High?" So in his discouragement he says: "Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." For a time he forgets that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6.

Thus are we tempted and tried, thus we murmur and fret until we consider the end of those who misuse their means in this life. As the psalmist puts it: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end. Surely Thou didst set them in slippery places: Thou castedst them down to destruction." And in conclusion he exclaims: "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before Thee. Nevertheless . . . Thou shalt guide me with Thy counsel, and afterward receive me to glory."

So let us not for one moment envy the prosperous man his prosperity, nor the care-free their fancied security; for with it all they are liable at any time to be "brought into desolation as in a moment," and to be "utterly consumed with terrors." Amid all their gaiety there creeps in the dread knowledge of this suspended sentence: "Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?"

All such people have is what they get from this short life. They sell their prospects of a future existence for the uncertain and deceitful riches of this life. There can be no call for the heirs of the kingdom to envy them their poor possessions. In fact God has chosen the "poor of this world" to be rich in faith and heirs of His eternal kingdom; and we must not forget that He who has given to us the Lord Jesus, will with Him give us freely also of all things. See Rom. 8:32. And tho we may meet some hardships here, and be "plagued every morning," yet "I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." "For which cause we faint not; but tho our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things that are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:16-18.

Newark, Ohio.

## The Day OF Rest and the Man AT Rest

By G. W. Reyecrof

**T**HE seventh day is the Sabbath of the Lord thy God," specifies Jehovah.

"He that hath ears to hear, let him hear," says Jesus.

"Anoint thine eyes with eyesalve, that thou mayest see."

Do not be afraid to ask, "How many are mine iniquities and sins? Make me to know my transgression and my sin."

"Hear, O earth, the words of My mouth," says the everlasting Father.

"The seventh day is the Sabbath of the Lord thy God."

"How forcible are right words!"

But there is more to this vital truth than the correct time.

Let us not be a wrong man in a right day.

Staying in a barn does not make a man a horse. Nor does stopping in an apothecary shop make one a druggist. Neither does sliding my scale of observance twenty-four hours to the left or right, make a SABBATH-KEEPER of me.

When I COME to BEING right, I can GO to DOING right; not before.

"Come unto Me," says Jesus, "and I will give you rest."

"The wicked are like the troubled sea, when it can not rest." Isa. 57:20.

"Learn of Me," again says Jesus, "and ye shall find rest unto your souls."

"He that is entered into HIS rest, he also hath ceased from his own works." Heb. 4:10. "Let us LABOR therefore to enter into THAT REST." Verse 11.

July 4 is set apart, commemorative of the signing of the Declaration of Independence. But to repudiate the righteous principles for which that day and that signed document stand, and merely to waste time and money in celebration on the correct day, is but hollow mockery, and dire folly.

"The seventh day is the Sabbath of the Lord thy God."

It is no effort to determine the correct day. All Bibles say the seventh day is the Sabbath.

All calendars, encyclopedias, dictionaries, and standard books of authority, determine that from sunset Friday to sunset Saturday is the seventh day.

But the correct proportionate portion of time is one thing; and the acceptable observation of it, another.

The day is divinely set apart as a monument to eternal power and vital principle.

To neglect to assimilate into one's daily breath and character, the blessed tranquility crowning the beautiful fellowship of a perfect relation with God and man, and yet seek to please God, or benefit men, by formal attitudes and lifeless ceremonies on a specified day, is shallow theft, and compassless worship.

There is a "blessed quietness" to one's soul in godly labor, even on the rest-day.

"My Father worketh hitherto, and I work," said Jesus.

"It is lawful to do well," says He, even "on the Sabbath days."

There is royal rest in reactive righteousness, at all times; but no man can rest right, in any moment, while working wrong.

Keep things working right, through the days; and you can rest all — and doubly in ONE — of them: but work wrong — by your ways — and you can not rest at all, in any of them.

What one of us, — composite of desires, purposes, and plans, to defraud, smirch, betray, or damage our fellow men, — can, by changing locality, building, or outward attitudes — without alteration of character-consistency — find peace and rest in himself or herself? No one, surely!

Again, let me emphasize the words of Christ, "My Father WORKETH hitherto, and I WORK." John 5:17. Study of the context will reveal that this utterance was in reference to His usage of the Sabbath day, too. I would not be misunderstood; so I quickly determine that His work was not manual effort, prompted by selfishly ambitious grasp after temporal gain. But Himself was as strenuously exercised in dutiful, blessed, helpful effort to heal, comfort, and aid others, as any man could be in energy expended otherwise.

The observation of the Sabbath, therefore, does not consist in not working; but in not doing "thy work" (Ex. 20:9); "for he that is entered into his rest, he also hath ceased from HIS OWN WORKS."

Yet, "this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8.

And "the Sabbath was made for man;" wherefore it is lawful to do well on the Sabbath days."

That being who on the Sabbath, works most according to God's law, rests most.

And such a one as seeks to rest from working righteousness, rests least.

For only the soul AT rest, truly observes the day OF rest.

"And this will we do, if God permit." Heb. 6:3.

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## The Power of Love

LOVE is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move with the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, tho the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less made to feel it, yet how little is actually applied to social ends! True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand-mills, — as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, — so the power of love has been but meanly and sparingly applied, as yet. — Henry D. Thoreau.

## Our Bible Reading

### The Sabbath and the Law

1. Where is the law of God found as spoken from heaven?

In Ex. 20:1-17.

2. How many precepts has it?

Ten precepts, called in the literal original Hebrew, ten words; commonly known as the Ten Commandments, or the Decalogue.

3. What is the fourth precept of that law?

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

4. Where in the law is that precept placed?

Right in the very heart of it. God anticipated a time that men would say the Sabbath was no part of His moral law, consequently He hedged it in so that disobedient mortals must pass over three immutable commandments on the one side before they can touch the commandment guarding the Sabbath, and six commandments on the other side. These nine immutable precepts like invulnerable walls enclose it about in order that men may

forever know that the Sabbath is a part of that irrefragable, immutable, eternal law.

5. To what great event does that Sabbath law refer?

To the creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is."

6. What day does it definitely point out?

His blessed rest-day. "Remember the SABBATH day." On the SEVENTH day He rested. "Wherefore the Lord blessed the SABBATH day, and hallowed it."

7. How are His people to keep that day?

"Remember the Sabbath day, to keep it holy."

NOTE.—It will be observed that the commandment uses the definite article "the" and points out a specific day. The manner of keeping the day is equally specific. It does not say that we are to make the day holy; it does not even imply, as some declare, that we can keep holy any day. The Lord demands that we shall keep a certain day holy. He has already hallowed it before. Man can only keep holy what God has made holy, and holy men only can keep holy what God has made holy. Every effort therefore on the part of civil government or combinations of any kind to seek to compel men to keep the Sabbath, is contrary to the simple truth of Scripture, because no day can be kept holy by compulsion. It must be a full heart task to keep God's Sabbath as He Himself has given it; and He only can make men holy so that they can consistently observe a holy day.



# THE OUTLOOK

"Watchman  
what of  
the night?"

## Our London Letter

**T**HE public mind is in a state of suspense. Many difficult problems are awaiting solution, and many more are coming into view.

### The Remarkable Year

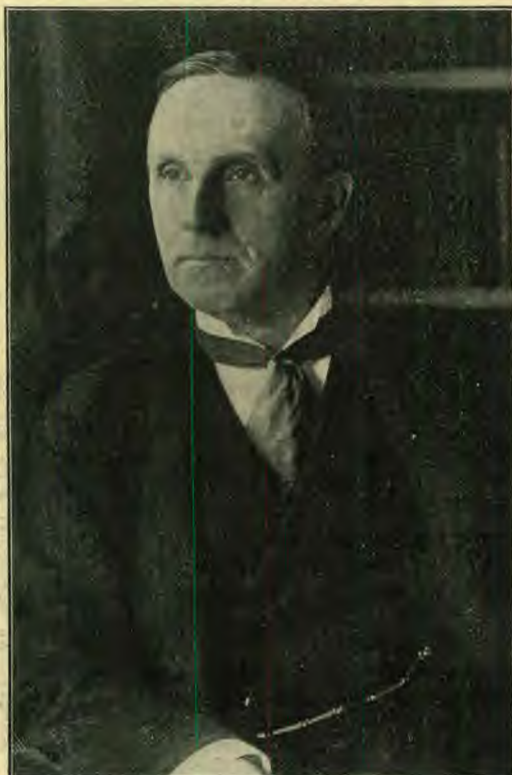
The supreme interest still gathers around the secret conference which it is in progress between Mr. Asquith on the one side, with three associates, and Mr. Balfour on the other, with a similar number of supporters. There is an intense desire to know what is to be the outcome of the conference. Its prolongation through so many months is accepted as proof that it will not be altogether futile; but the few in whose breasts the secret is locked, only open their mouths to exhort to patience and confidence. Meanwhile the rival political parties are standing still, waiting till their respective leaders in the conference shall reach some definite conclusion. The king's coronation is all the time drawing rapidly nearer, and it will never do to have the country engaged in a desperate conflict when that happy event takes place.

In a recent speech, Mr. Asquith said that the year which is closing may in all sobriety be described as an "*annus mirabilis*" in modern British politics. To begin with, there was the rejection, for the first time in living memory, of the whole of the Budget by the House of Lords. This brought about the dissolution of Parliament while yet the Liberal party had an overwhelming majority in the House of Commons. Then came the general election, and the return of an almost equally divided house, the Irish party holding the balance of power. Next the sudden death of the king interrupted the constitutional struggle, and this opened the way for what Mr. Asquith called "an unprecedented experiment" in the shape of the conference between the leaders of the Liberal and Conservative parties, with a view to seeing if some scheme could not be devised for dealing with the House of Lords which would command general support, and avoid the necessity of involving the new king.

### Government Finance

The financial projects of the government are going vigorously forward. The work of valu-

ing all landed property for purposes of taxation is eliciting a good deal of grumbling from those affected, but sympathy for these unfortunate victims is confined to a comparatively narrow circle. Mr. Lloyd-George, the chancellor of the exchequer, has been saying some striking things about the contrast between the affluence of a comparative few and the miserable condition of the many, and has made it plain that all his interest and sympathy are for the poor. He holds up to scorn the wealthy man whose agents, working early and late, can not in thirty days succeed in getting together all the particulars of his landed property, and who yet objects to paying a tax that will ameliorate the condition of people living in dirt and squalor. The chancellor says: "I tell you frankly that altho for the best part of my life I have lived among the people, I never realized, until I came to administer the Old Age Pensions Act, the appalling mass of respectable, industrious, independent, proud poverty that lives among us. This poverty is not confined to this country, but it causes more misery here than else-



Lord Morley, one of the greatest living Englishmen

where, for ours is a hard climate for poverty." Such utterances as these are making Mr. Lloyd-George intensely popular among the poor, and they look with confidence to him for further energetic action in their behalf. He has already promised to introduce a bill providing insurance against unemployment.

### Discontent, Labor Strikes, Etc.

Such an attitude on the part of a responsible and highly placed officer of the government naturally encourages the demands of those who are discontented, and often justly so, with the conditions under which they labor. Of late we have been passing through a long succession of strikes, some of them of vast proportions. Most of these seem to come about through friction between employers and work-people rather than because of any serious issues. One of the great railway systems in the North of England was paralyzed for many days by reason of a strike among its employees, who complained bitterly that altho there was a board of conciliation which was supposed to take cognizance of all complaints on either side, they were still treated in a high-



Dom Manuel, the late king of Portugal

handed fashion by the representatives of the railway company sitting on that board, and could get no real satisfaction. Another great industry, the boiler making, has also been disorganized, this time by a lockout on the part of the employers, on the ground that notwithstanding the agreements made between masters and trades-union, individual work-people would persist in taking matters into their own hands and going out on strike independently when they pleased. The masters have resolutely refused to resume work until the trades-union give solid guarantees that this independence shall cease. So far the trade-union leaders and the workmen have been unable to agree among themselves over checking this insubordination, and so the lockout continues.

In Manchester, the center of the cotton industry, a hundred and fifty thousand persons were involved in a strike due to the refusal of one man to do work which he did not think he should be called upon to do. The people, regarding this case as typical of the unjust attitude of the employers, were quite prepared to come out in vast numbers, notwithstanding the insignificance of the issue.

The real trouble in most of these strikes is the lack of confidence between the masters and the employees. Altho terms of peace are arranged, agreements entered into, and conciliation boards for settling questions in dispute are set up, the old spirit and attitude continue unchanged on both sides, and before long the trouble breaks out afresh. The same lack of confidence is now appearing in some of the unions themselves; the workers refuse to be bound by their leaders, because they do not trust their representatives to stand up faithfully for their interests.

### A Political Setback to Labor

One of the biggest problems now before the government is the demand of the Labor party for the reversal of what is called "the Osborne judgment." The trades-union make a small weekly levy on their members for political funds, and with these they help to maintain the Labor members who have entered Parliament. A dissenting member of a trade-union named Osborne, backed up by moneyed people, brought an action against his trade-union for



Field Marshal Viscount Kitchener, perhaps the greatest living active soldier

using its contributions in political expenditure, and the decision of the Court of Appeal was that such political expenditure was illegal. According to this judgment, no trade-union can support a representative in Parliament or engage in political campaigns. The Labor party are loudly demanding that this condition of things shall be changed by the passing of an act which will set them free to do what they please with their funds.

The Liberal Government, which depends partly for support on the Labor members, will be compelled to meet this demand; but it is exceedingly likely, when the matter comes to be dealt with, that the Labor party will seek to have it dealt with in such a way that their power to do as they please will never again be questioned, and this may mean that they will formulate demands that the more moderate section of the Liberal party will be unwilling to grant. Mr. Ramsay MacDonald, M.P., one of the leaders of the Labor party, says that when the confusion is cleared up "the unions ought not to be asked to accept any limitations to their action which will hamper them in their main statutory liberty to regulate the relations between employers and employed." "The trade-union," says Mr. MacDonald, "is not a friendly society; it is an industrial protective organization built up with fighting efficiency in view." Nothing in the way of a reversal of the Osborne judgment will be satisfactory therefore, to the Labor party that does not secure the "fighting efficiency" of the trades-union. But this fighting efficiency is the very thing that the

partnership with Russia in the dismemberment of Persia; rather there is a feeling of disgust that it should have been possible for a meeting of Turks in Constantinople to appeal to Germany for the protection of Islamic interests against England and Russia. It is acknowledged with regret that England's influence in the East is diminishing, while that of Germany is in the ascendent.

## Naval Rivalry

The naval rivalry between England and Germany still occupies a good deal of public attention. One day the report is circulated that Germany has fallen behind her ship-building program, the next we hear that she is accelerating it. It seems difficult to get at the exact facts. The last naval development on this side is the manufacture of 13.5-inch guns, which are to be mounted on all the latest ships. The 12-inch gun, the biggest yet mounted on the German vessels, will throw a shell weighing 850 pounds; but the 13.5-inch weapon casts a shell of 1,250 pounds, capable of penetrating twenty-two inches of Krupp's armor-plate at a distance of five thousand yards. Germany's answer to this move is announced in the form of a 14-inch gun. In future, weapons of this enormous power will constitute the primary armament of first-class fighting vessels.

A new 21-inch torpedo has also been introduced to take the place of the 18-inch. The new torpedo has a range of about seven thousand yards, and carries an explosive charge of over 250 pounds of guncotton at a speed ex-

ceeding forty knots an hour. To provide for such developments as this, a naval loan of £100,000,000 is discussed.

ceeding forty knots an hour. To provide for such developments as this, a naval loan of £100,000,000 is discussed.

It is noticeable that the feeling in favor of a conscript army is growing rapidly in strength. A few years ago it was only here and there that some isolated alarmist urged such a measure; now it seems as tho it is the opponents of conscription that occupy the isolated position. It would not take very much at the present time to induce this country to adopt some system of compulsory military service.

## Persons of Note

The retirement of Lord Morley from his office of secretary of state for India marks the practical withdrawal from public affairs of another of the famous men of the last generation. Lord Morley has attained high distinction in both literary and political life. A quarter of a century ago, when he became secretary for Ireland under Mr. Gladstone, the doubt was freely expressed whether he was justified in forsaking the front rank in literature for what must necessarily be a third or fourth rank in politics. "Honest John" has not only vindicated the step he took, but, by his biography of William Gladstone, has established his position more firmly than ever in the literary world. His work as secretary for India has been severely criticized, but he has introduced important reforms in the di-

rection of bestowing larger representation upon the people of India in the government of their great country.

Lord Kitchener has been a source of some perplexity to the government. Different positions have been offered him, but he has declined them. One section of the press demands that he be entrusted with the task of overhauling the war office and putting it on a basis of practical efficiency, a position that, according to the critics, it by no means occupies at the present time.

Thinking men are recognizing that society and the nations are rushing on to some tremendous crisis. The other day one writer said: "At the Edinburgh Missionary Conference we were told that the next few years would decide the destiny of China. Perhaps that word is just as true of Europe."

W. T. BARTLETT.

— ★ —

For a Sunday Law in Oregon.—The *Oregonian* of November 5 tells us that Dr. G. L. Tufts is in Portland "to organize a movement for a Sunday rest law. He is the author of a similar law in Idaho." The *Oregonian* further says:

"The Sunday rest law, passed by the Oregon legislature, was declared unconstitutional by the Supreme Court. Mr. Tufts is confident that the people of this state are favorable to the enactment of an amended law."

Mr. Tufts endeavored to secure a Sunday law for California in the last legislature, but failed. Dr. W. F. Crafts, the head of the "Reform" Bureau at Washington, turned Mr. Tufts down be-



A row of prominent governors-elect, around whom great interests centered in the recent election. Beginning with the left they are in order as follows: Eugene N. Foss, of Massachusetts; Simeon E. Baldwin, of Connecticut; Woodrow Wilson, of New Jersey; John N. Dix, of New York; Judson Harmon, of Ohio; Hiram M. Johnson, of California. The first five are Democrats who were elected in strong Republican states, with large majorities. Mr. Harmon, of Ohio, is now serving as governor in that state.

capitalists and employers want to keep in check, and we may therefore expect a stern conflict over this question. When the matter is once opened for legislative settlement, the Labor party will seek to take the fullest advantage of the opportunity.

## Home Rule for Ireland

Another interesting feature of the political situation is the almost entire conversion of the Conservative or Unionist party to the idea of "Home Rule" for Ireland. It was suggested by the writer in the "Times" that the present constitutional conference should be merged into a larger one for the purpose of dealing with the Irish problem as well as with the House of Lords; and almost the whole of the Conservative press hailed the idea with welcome. It seems very evident that the opposition to the granting of Home Rule to Ireland is now dead. The Canadian model is regarded on all hands as one that may well serve for the case of Ireland.

## Portugal and Its Dethroned King

The revolution in Portugal has caused but little surprise in this country. Dom Manuel has found an asylum here, but nothing more. King George has paid him a visit, but one without any political significance.

The present situation of affairs in Persia is regarded with much dissatisfaction in this country. There is no desire to be found in

cause he did not pay his tithe of moneys collected to headquarters. It appears now that the matter has been fixed up. If Oregon is wise she will repudiate the Sunday law.

— ★ —

The Post-office Department has made some changes in rules governing the mails, which will go into effect December 1, 1910. After this date registered letters will not bring receipt from addressee unless it is voluntarily asked for. The postmaster need not ask the sender, but the sender may insure a receipt by requesting one. Holiday charity stamps may be affixed to letters in any of the United States mails, but the following countries refuse to admit to their mails articles bearing non-postage or other adhesive charity stamps or labels: Guatemala, Uruguay, Portugal (if they resemble regular postage-stamps). Some other countries will admit articles bearing such stamps, but only when affixed to the reverse side and not on the address side. Those who intend using holiday charity stamps on foreign mails may receive details from their postmaster and thus avoid the return of their letters for this cause.

— ★ —

Much has been said in favor of the Rugby game of football, but before the Thanksgiving games had been played this year twenty-two had been killed and five hundred injured. This is a worse record than the old game gave us. It looks as tho there was yet room for modification.

# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XLI.—In Bethany

OUR times had the sun risen above the mountains of Benjamin, and still the friends of the stricken family lingered in the lonely home on the slopes of Olivet.

Still, also, like greedy vultures waiting opportunity to swoop down upon their prey, Jonathan the priest and Jazer the scribe were at their posts, together with Demas, the aged servant of the high priest, and one named Malchus, besides half a dozen others who, attracted by the golden bribes of Annas and Joseph Caiaphas, were waiting to do their unholy bidding.

"Surely this Nazarene will come," whispered Jazer to Jonathan, "because He loveth the household of Lazarus, and because they have sent Him word by this man Matthias."

"He will come," echoed Jonathan, "and we shall be able to catch the Sorcerer in His words."

"Look!" whispered Demas, excitedly pointing toward the east. "Verily, the traveler who cometh yonder, is one of the followers of the Nazarene, for I have often seen him in company with Him."

A travel-stained messenger was hurrying up the slope of Olivet. Looking neither to the right hand nor to the left, he hastened along over the streets of Bethany. Something in his quick, impulsive manner marked him at once as Bar-jona the fisherman. Without pause or ceremony he hurried toward the house of mourning, and entered.

"Whither goest thou, Bar-jona?" questioned Demas, rudely snatching at the traveler's abba. "Comest thou from the Sea of Galilee? Verily thy garment is still wet with the salt waves!"

A deep flush stained the swarthy brow of the Galilean; but without deigning a reply he stooped and whispered in the ear of the woman Martha a single sentence. But it was enough to bring an expression of infinite relief and joy into the careworn face. Quickly drying her tears, she passed through the outer court into the street, and thence, with swiftly flying feet, she accompanied Bar-jona back to meet the Master on the Jericho road, for He was coming from Perea.

Let us take a closer look at the man Demas. The expression of the small, crafty eyes is much the same as at our first meeting, when young Bar-jona and Sylvanus discovered him acting the part of spy in the house of the aged prophet Simeon, at Jerusalem, so many years ago.

Having revived our memory of the man, let us listen to his words.

"Thou seest that this man Bar-jona seeketh no acquaintance with me!" he remarked sneeringly to Jazer.

"Verily he payeth thee small honor," replied the scribe. "Sawest thou his uneasy look and his abashed countenance when thou didst recognize him?"

"In truth. But knowest thou *why* this Galilean should fear *me*—who am but a servant? Surely he feareth the ridicule of my tongue!" And Demas laughed.

"A typical Galilean is this man Bar-jona," replied Jazer condescendingly, "for of a truth he feareth nothing unless it be the wagging of a man's tongue! But what knowest thou of him, Demas? for he is one of the foremost of the followers of the Man of Nazareth, and verily he knoweth how to handle a sword as well as a fish-net!"

All this conversation, of course, took place outside the chamber where still sat the grief-stricken sister.

"But verily," continued Demas, "I have seen him tremble like a kid before slaughter;" and the unseemly laughter of the speaker drew the attention of half a dozen others, scribes and Pharisees, who came nearer to listen to his words. Seeing which, the ugly face shone with gratified vanity as he proceeded at once with his story:

"One evening not long ago, my master, Annas

the high priest, was minded to send me up to Capernaum on important business relative to the weaving and making of the new veil for the holy temple; for as ye well know, it hath been my business for many years to see that the veil of beauty and of cunning workmanship which divideth the two sacred apartments should be renewed yearly." And Demas waved his hand, cumbered by heavy phylacteries, pompously toward Jerusalem.

"Seeing a small boat near Bethsaida about to push out bound for Capernaum, I, with some others, took passage. Now it so happened that, behold, I had embarked with the disciples of this Jesus of Nazareth, and among them was this fellow Bar-jona. But their Master, the Nazarene, was not on board.

"We had not gone far, when a mighty wind arose, and it was against us, for it was northward. At last, about the fourth watch of the night, when the gale had continually increased until it had become a great tempest, and the disciples of the Nazarene were bending to their oars, one of them, whom they called Thomas, espied afar out upon the sea a strange figure.

"Behold! an apparition!" he cried out. Now I am a Sadducee," declared Demas, the speaker, "even as is my master, the high priest; and I said: 'It is but the form of a man! Then wherefore fear ye at all?' for they were very fearful.

"But the man Bar-jona cried out lustily in his terror; and I said: 'What! hast thou not thy sword, Bar-jona? for surely thou knowest how to use thy sword as nimbly as the soldiers of Pontius Pilate.'

"Why dost thou mock me, thou servant of Annas? It may hap it is well that I *have* no sword. But who is he that dareth a battle with that which hath no life—even a phantom! But see! the apparition cometh nearer, and lo! it passeth us by,—and verily we be all dead men!" and the fellow shuddered and cried out again, and his voice shook with terror, as he dropped upon his knees and wept and prayed like one bereft of his senses. It provoketh a smile from me, even now, whenever I think upon it!" and Demas laughed again at his own exaggerated story.

"Verily, thy laughter is odious and unseemly, O Demas," exclaimed one who stood near, while an expression of deep annoyance curled his lip; "surely thou dost forget the house of mourning and the shadow of death!"

The speaker was Issachar, the priest, who not long ago, in the house of Caiaphas at Jerusalem, testified to the healing of Simon the leper.

Standing close beside this priest Issachar, with hand resting upon his arm, was a man about whose eyes a bandage of linen was tightly drawn. It was Abner, the lawyer.

With a shrug of the shoulders and a slight modulation of his voice, Demas proceeded with his narration.

"I had no thought of fear, myself," he continued boastfully, "altho the tempest was not to my liking, and I wondered at the sight of a man walking upon the sea as if it were solid ground. Finally, one of the men named John cried out saying that it was the Nazarene, their Master! At these words, this Bar-jona jumped into the sea like an impetuous child—because the Man bade him, and indeed, tho I myself fully expected the sea to swallow him up, at once, of a truth, the fellow did walk upon the waves a little distance to meet the Man, which, when I saw, verily the hairs of mine head stood upright as did those of Eliphaz the friend of Job. But as we who were in the ship watched, Bar-jona turned his head and regarded us boastfully; and in that very moment we heard him shriek wildly to the Nazarene, who at once stretched out His hand and caught him as the waters were closing over his head. So," and Demas smiled again, as if well satisfied with his story, "and so no man can blame me if I shot out the lip at him this day."

"Tell me, thou servant of Annas," demanded Issachar the priest, "sawest thou indeed so great a miracle? for behold, even since the days of our father Moses there hath not been the like. But tell me, Demas, did the storm cease?"

"As soon as the Nazarene stepped on board the boat, the wind ceased, and I beheld with amazement that we were even then in the harbor of Capernaum. Then some who were in the boat fell at the feet of the Man and worshiped Him."

"Didst not *thou* worship Him also?" testily questioned Abner, the blind lawyer.

"Verily I did not; for I remembered that I was of the household of the high priest, and that my daughter is also in the employ of Joseph Caiaphas—and of a truth the maid pleaseth him, and he filleth her pockets with silver."

"As the Lord liveth, if this Nazarene would but heal me of my blindness, I doubt not that I myself would be minded to worship Him also," declared Abner.

"Of a truth thou wouldest!" quickly replied Issachar.

"This man Issachar the priest seemeth to favor the cause of the Nazarene," whispered Jonathan to Jazer.

"So it seemeth; but he only prateth against his own good. There be many who are cast out of the synagog for less folly than we have heard from his prating tongue this day." And the scribe glanced scowlingly in the direction of Issachar.

Meanwhile the woman Martha had returned alone, and hurrying quietly and unnoticed into the house, whispered a blessed message into the ear of her weeping sister:

"Behold, my sister, the Master cometh and calleth for thee!"

## Chapter XLII.—Forth from the Dead

THE wrinkled face of Annas, the high priest, was distorted with passion, as he paced back and forth over the marble floor of his own private apartment in his palace at Jerusalem.

"What sayest thou, Demas? that this Nazarene Sorcerer hath come from Perea, beyond Jordan, and that thou sawest Him and His disciples on the Jericho road nigh unto Bethany, bound for the house of Lazarus,—the man who hath lain in his grave these four days? Then wherefore goeth He thither? Thou mayest depend that the head of this Necromancer is filled with mischief! Now why didst thou not take Him? for there were with thee others also,—men whom my gold hath hired that we might bring this Fellow to swift vengeance. Why didst thou not then apprehend Him?"

"Verily, O my master," stammered Demas, "thou forgettest that this Nazarene keepeth in His company men who would lay down their lives for His sake; and besides, they tell me that multitudes have been healed by His touch, and—and thou knowest that we fear the people."

"Thou art indeed the son of a craven father!" hissed Annas, "and thou art—"

"Hold, O Annas!" snarled the servant; "thou forgettest that thine *own* son, even Jonathan, was in my company this day!"

"O! that I had my youth again! that I might exchange the hoar locks of mine head for the brown hairs of Jonathan my son,—then would I teach this Nazarene Carpenter!—Bring hither Caiaphas, my son-in-law!" roared Annas, as if a new thought had suddenly possessed him.

Glad of an opportunity to escape the tongue of his irate master, Demas hurriedly left the chamber and hastened to the palace of Joseph Caiaphas; and the next half-hour found these two men, upon whose guilt-ridden shoulders lay the burden of the spiritual ministration of groaning Israel,—these two men, Annas and Caiaphas,—in close converse, seeking to

decide the all-important question, "How shall we apprehend and destroy this Jesus of Nazareth?"

The conference had continued, perhaps, half an hour, when a panting messenger, bearing tidings of vast import, was announced.

"Conduct the messenger into my presence!" commanded Annas, who rightly guessed that the "important tidings" had a marked bearing upon the great question at issue.

At once, a man, wild eyed and trembling, reeking with perspiration and splashed with the mud and dirt of the highway, rushed into the presence of the aged high priest and his pompous son-in-law. Without waiting for salutation, he began his strange recital.

"It is Jazer, the scribe of the holy temple!" exclaimed Caiaphas, conducting the trembling man to a seat.

"I have tidings for thee, O Annas! and for thee, O Caiaphas! and for thee, O Israel! for verily the Lord God of Hosts hath visited His people!"

"What hast thou seen, man? Art thou mad?" And Caiaphas held out his arm as if to support the trembling messenger.

"What have I seen? Great God!" and the scribe smote upon his brow. "Seen?—I have seen a dead man stalk from his sepulcher!"

"Thou hast but witnessed some of the conjuring tricks of the Nazarene, thou fool! and thou art thyself bewitched with the arts of Beelzebub!" screamed Annas, the purple veins standing out upon his forehead like whip-cords.

The grizzly head of the panting messenger drooped upon his breast; his deep-set eyes closed; his jaws relaxed, and the hue of death gathered for the moment upon his face. But in a little time he had recovered himself, and rising to his feet with an effort, he again spoke:

"Hear me, O ye priests of Israel! This Jesus of Nazareth is the Christ, the Son of the living God! and wo is me; for I, even I, also, have condemned the Holy One of Israel!" And the conscience-stricken man again smote upon his breast with his clenched fist.

"And yet thou hast not told us," interrupted Caiaphas fawningly, for he was more tactful than Annas, and saw at once that a great change had taken place in the scribe. "Tell us the truth, man," he repeated; "it may hap thou hast seen a vision."

"I have seen no vision; but of a truth mine eyes have seen strange things to-day. The Nazarene and His disciples came up from Perea, and a certain one of them named Bar-jona ran to bring the word to Martha and Mary, sisters of the young man Lazarus, who we know hath lain in the grave four days! None knoweth this better than I know it, for I saw the man die, and of a truth mine own eyes witnessed his burial also; and when the sisters of the dead man led the Nazarene to the sepulcher of their brother, behold, I followed after them, as did also many others. As we approached the tomb, I saw that the Nazarene wept; and Maehbor of Jericho said unto me, 'Behold, how He loved him!'

"Yet was mine own heart filled with bitterness against the Man; and when He stood by the sepulcher and said, 'I am the resurrection and the life!' verily, I laughed Him to scorn."

"And well mightest thou laugh Him to scorn," sneered Annas. "The Nazarene is a sorcerer and a necromancer!"

"Say not so, O Annas," faltered the scribe, "until thou hast heard my words. Finally the Man commanded, 'Take ye away the stone!'

"I was mine own self determined that this should not be done; and I said unto Jonathan, 'The Man is mad!' Then the sister of the dead man said tremblingly: 'Lord, by this time he stinketh; for he hath been dead four days!'

"The Man should have been apprehended!" exclaimed Caiaphas, nervously fingering the straps of the phylactery upon his left hand. "He should have been brought before the council! Why didst thou not secure and take Him, O Jazer?"

But the scribe continued his narration, scarcely heeding the interruption:

"The Nazarene turned, at these words from the lips of the woman, and fixed His mournful gaze upon her. I have never seen the Man so sad. 'Said I not unto thee, that if thou wouldst

believe, thou shouldst see the glory of God?"

"As He said this, the great tears again gathered in His eyes. Still in my heart I hated Him; for I said, 'Is not this He who, even as a little child, stood in the holy temple and spake strange words, which even the priests and the rabbis could not understand?' But at once the disciple Bar-jona and one named Matthias, son of Sylvanus, and one or two others, laid hold of the great stone at the mouth of the sepulcher, and rolled it away. I watched to see what the Man would do—"

"Why didst thou not seize Him, O Jazer!" again demanded Caiaphas. "There were many with thee, and thou couldst have bound this Sorcerer, and we would—"

Again ignoring the interruption, Jazer continued: "As soon as the rock had been rolled away, the pestilent breath of the tomb smote upon my face until I cried out; and many others turned their faces away. Of a truth I wondered what the Nazarene would do; and I watched Him closely, for I said, 'If this Fellow speaketh blasphemy, it will be opportunity to hale Him before the high priests at Jerusalem, and verily no man shall gainsay that which we do.'

"By this time there was a large company in the place by the open sepulcher, and I sought to stand close by His side, that I might hear the words of the Man, and that I might be ready to give signal unto the scribes and the Pharisees who were of our company.

"While I thought on these things, behold, the Nazarene raised His eyes to heaven and prayed. There was that in the tone of His voice and in the words of His mouth which commanded silence. Yet was my heart filled with hatred against the Man, and I was about preparing to give signal to rush upon Him and take Him, when I—"

"I perceive, O Jazer," hissed Caiaphas, "that thou hast betrayed thy trust. For behold, thou hast allowed this pestilent Fellow to escape our hands! Now if thou—"

"Hear me, hear me, O Caiaphas!" again interrupted Jazer; "just at that moment, the Man cried with a loud voice:

"'Lazarus, come forth!'

"Instantly every eye was fixed upon the open door of the cave. One moment I held my breath, and, verily, I could hear the throbbing of mine own heart. Then there sounded a rustle of soft garments, while from the dim entrance of the damp cavern was wafted a perfume like unto that of the gardens of God. A soft footfall echoed for a moment in the depths of the dim corridor, and he that was dead came forth, bound about with the garments of the grave. At once there was a great commotion; but I remained until one Bar-jona, with Matthias, and John the son of Zebedee, had unbound the man, and his sisters had removed the napkin from his face. Then was taken away my last doubt, O Annas, for I saw that the face was the face of Lazarus! But when I essayed to run, behold, there was no strength left in my body. But I made my way to Jerusalem as quickly as I could, that I might bring thee word; for I saw, of a truth, that many in the multitude were convinced, even as I, that the Man, Jesus of Nazareth, is indeed the Shiloh of Jacob."

Having finished his recital, the scribe bowed respectfully to Annas and Caiaphas, and turned to leave the chamber, when the aged high priest intercepted him almost violently.

"Hold, O Jazer, thou scribe of the holy temple!" he cried, springing before him like a tiger, and waving his arms furiously; "hold! thou hast proved false to me! for thou knowest that I have given thee gold, and that thou wast hired to do my bidding! and now, behold, thou art gone after this Pretender. Verily, I have trusted thee, O Jazer,—but now thou art cut off from Israel!"

The appearance of the aged high priest was so terrible that the scribe trembled, and his already ashen cheek, in which a faint color had just begun to show itself, again turned livid, while his knees shook with terror.

Then it was that Caiaphas, subtle tongued as the fiends of darkness, sprang forward.

"Trouble not the man, my father; for as the Lord liveth, there be many a son of Israel who

looketh not lightly upon the gold of Annas and Caiaphas, and who also respecteth a position among the chief men of our nation, and who coveteth a seat even in the Sanhedrin!"

For many years it had been the supreme ambition of the scribe Jazer, to become a member of this learned and important body. Was it possible that the high priest indeed meant to offer him this honor, or to make this coveted position possible for his attainment?

The scribe paused and hesitated.

"What wouldst thou that I should do, O Caiaphas?" he faltered.

"Do? Thou needest do nothing out of reason," fawned Caiaphas smilingly. "Do as thou hast ever done,—forgetting this day's folly; swear thyself the friend of the high priest, and the enemy of this Sorcerer who hath bewitched thee, and watch for opportunity to apprehend the Man,—for, verily, thou art a scribe of the temple, and thou also hast influence among the people. Why shouldst thou refuse a seat with the rulers of Israel,—even in the hall Gazzith, where sitteth the great Sanhedrin?"

A moment longer the scribe hesitated,—a moment. Then the fiends of the pit gathered thickly about him, and entered the citadel of his soul.

(To be continued)

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## Flying Swiftly into All the World

### Facilities for a Quick Work

**I**N the light of Holy Scripture and the plans and purposes of God regarding the world, it is plainly evident that the wonderful development of swift modes of intercommunication has a direct relation to the divine scheme of world evangelization.

Here is one picture that Inspiration gave long ago of the closing of the Gospel work in the earth: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Sometime the generation was to come in which not only would the world and all its peoples be brought to the knowledge of Christendom by exploration and development, but facilities must come to that generation by which a quick work could be done. So swiftly was the evangel to be carried that the prophet could represent it only as by an angel flying through the midst of heaven.

Does it not seem strange to us now that just a few years before the opening of this present generation there had been scarcely a new idea as to swift travel and intercommunication since the days of Moses? Men were traveling up and down the world and over the seas just as they did in the days of Phenicia and Babylon.

But mark you: the last generation was at hand. In that generation a Gospel message was to be carried to every nation and people. And suddenly, as tho at one motion of the hand of Providence, there was set stirring a train of new ideas in transportation which have changed the whole six thousand years of human history.

In his "Short History of Our Own Times," Mr. Justin McCarthy, writing about 1880, nicely puts this sudden development as follows:

"The history of the past forty or fifty years is almost absolutely distinct from that of any preceding period. In all that part of our social life which is affected by industrial and mechanical appliances we see a complete revolution. A man of the present day suddenly thrust back fifty years in life would find himself as awkwardly unsuited to the ways of that time as if he were sent back to the age when the Romans occupied Britain. He would find himself harassed at every step he took. He could do hardly anything as he does it to-day. Sir Robert Peel traveled from Rome to London to assume office as prime minister, exactly as Constantine traveled from York to Rome to become emperor. Each traveler had all that sails and horses could do for him, and no more. A few years later Peel might have reached London from Rome in some forty-eight hours."

The heart is filled with awe as we contemplate the wonderful changes of our own generation, and realize that they have come about according to the purpose of God, that in our time the whole world shall be evangelized.

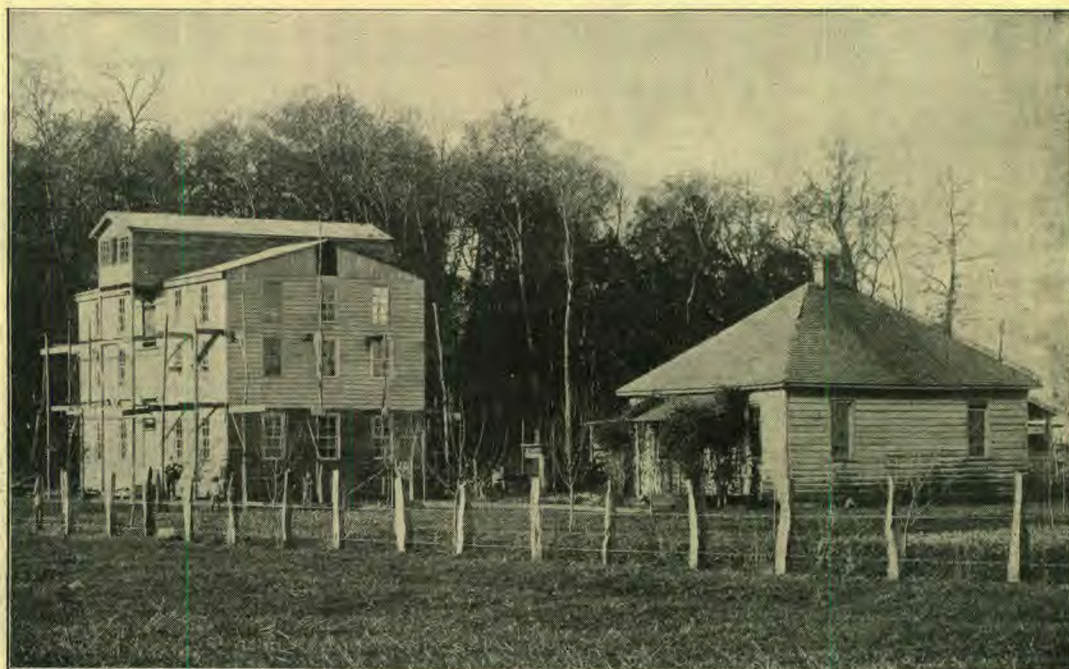
Here is the world's system of international postal communication. What a place

that has in the evangelical effort, in spreading the printed messengers of truth, and keeping the forces in the world-wide campaign in touch with one another! Every week in our Mission Board office we thank God for this facility which brings the communications so swiftly from across the seven seas. It is so much a very part of our life to-day that we scarcely give a thought to the fact that it is really a very modern thing; for Rowland Hill, the originator of the cheap system of postage, died only in the '70's. Miss Harriet Martineau tells the following story of the manner in which Mr. Hill was led to give attention to the improvement of the postal system:

"Coleridge, when a young man, was walking through the lake district, when he one day saw the postman deliver a letter to a woman at a cottage door. The woman turned it over and examined it,

mas mail on sledges from the old Hudson Bay frontier post of Edmonton to the regions of the Great Slave Lake and the MacKenzie River, by the Arctic Sea.

Those were beautiful sailing ships pictured in the early missionary literature as bearing the missionary to strange places over the sea. Even yet one of the prettiest sights in mid-ocean is a full-rigged ship under sail. But it was too slow and uncertain a method for the carrying within one generation of a message to every land. So while Mills and Judson and their associates were praying in 1806 at Williamstown, Massachusetts, for God to rouse the churches to the needs of the heathen — which led to the first American foreign missionary organization — Fulton, by the Hudson, was working away on his steamboat, the Clermont, which three years later was to revo-



*Rua School, Santiago, Chile*

and then returned it, saying she could not pay the postage, which was a shilling. Hearing that the letter was from her brother, Coleridge paid the postage in spite of the manifest unwillingness of the woman. As soon as the postman was out of sight she showed Coleridge how his money had been wasted, as far as she was concerned. The sheet was blank. There was an agreement between her brother and herself that as long as all went well with him he should send a blank sheet in this way once a quarter; and she thus had tidings of him without expense of postage. Most persons would have remembered this incident as a curious story to tell; but there was one mind which awakened up at once to a sense of the significance of the fact. It struck Mr. Rowland Hill that there must be something wrong in a system which drove a brother and sister to cheating in order to gratify their desire to hear of one another's welfare."

In 1839 the British government took up Mr. Hill's scheme of postal reform; and from that day to this, improvements have been bringing widely separated parts of the world into closer and swifter and cheaper communication. Hardly a place is off the postal circuit summer or winter. Not long since a Canadian paper gave a picturesque description of the departure of the Christ-

lutionize ocean travel. As Julia Ward Howe wrote for the recent Fulton centenary,—

"And not alone for Hudson's stream  
Avails the magic power of steam.  
Blessings of unimagined worth  
Its speed shall carry 'round the earth;  
Knowledge shall on its pinions fly,  
Nor land nor race in darkness lie;  
Commerce her hcards shall freely bring  
To many an urgent summoning,  
And Want and Wealth, in sundered lands,  
Shall closely clasp redeeming hands."

By the means placed in our hands, the whole world is reduced to practical compass for such a movement as is called for in the closing years of this generation. Across Asia by rail is realized, and already it is meaning much in the development of the work of our Seventh-day Adventist Mission Board in Siberia and Turkestan. Railways pierce Africa at various points, and the great trunk system of the Cape-to-Cairo route makes swift progress in the far interior.

Thank God, the time has come when as

the church of Christ rouses to its solemn obligations, the truths of His Holy Word and the message of the coming of the Lord may be carried swiftly to every nation, kindred, tongue, and people, even as by an angel flying in the midst of heaven. That is the heavenly vision to which we must never be disobedient. To our generation these wonderful facilities for a quick work have been given. In our time, then, must be fulfilled the promise and prophecy of the Saviour: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

W. A. SPICER.

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Meeting of the Medical Missionary Conference

THE third annual meeting of the Medical Missionary Conference will be held at the sanitarium at Battle Creek, Michigan, January 5 to 8, 1911. The conference will open at noon of the 5th, with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries, both medical and evangelical, will be present, including men and women of prominence. A cordial invitation is extended to all missionaries, on furlough or retired, to attend this gathering. The conference is interdenominational. All Christian bodies meet on the same footing. Information will be cheerfully given by the secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Michigan.

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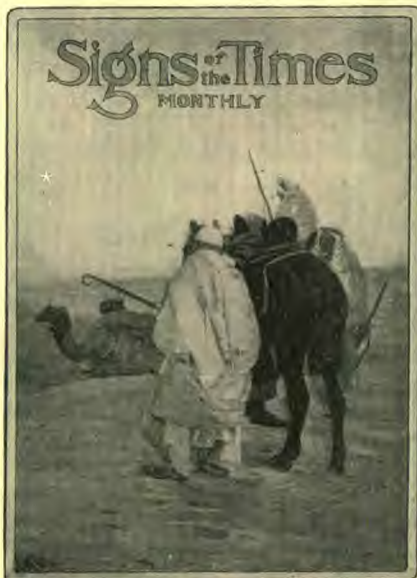
Having read the "Time of the Crucifixion and Resurrection of Christ," we testify that to our minds it contains a clear and interesting statement of the facts in the case, fortified with good evidence for the positions taken. J. N. Loughborough, J. O. Corliss, E. J. Hibbard.

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December cover, in three colors

them for 10c a copy. If you order 50 or more you get them for 4c a copy and thus earn 6c a copy for yourself. At this rate, you see, it wouldn't take long to earn a dollar or two. And think what a lot of good these excellent magazines may do!

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MOUNTAIN VIEW, CAL., DECEMBER 6, 1910

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

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Please note our Bible Band announcement on this page. The little booklet will be of value.

Much good matter has been crowded out of our Outlook and editorial departments this week. Some of it will appear next week.

Next week closes our excellent series on the Master's coming. We are sure that they have cheered and enlightened many souls.

The world speaks of revolution and strife; the Gospel of Jesus Christ always brings peace and rest to him who receives it. There is greater rest in bearing Christ's burdens than sitting at ease in the world or lying on couches in Zion.

**Safe Arrival.**—We are glad to note from the *Eastern Tidings* the safe arrival of Professor Shaw in India, to take charge of the great India mission. He and his good wife will make their headquarters at Lucknow. May God graciously grant them both the health and wisdom for their great work.

**Price of Peace.**—Germany's "price of peace," as it has been called, rather her preparation for Armageddon, amounts to nearly one half of her total Budget for 1911, which aggregates \$73,000,000. Her army expenditure is set down at \$200,000,000, and her navy at \$110,000,000. Lloyd-George of Great Britain has computed the cost of national rivalry at \$2,250,000,000 annually; of this Germany pays one seventh. And this in time of peace! Think of it! What an awful burden war would be.

Those interested in aviation were shocked to learn of the death of Ralph Johnstone, the one who held the record for high flying, at Denver the other day. His machine broke while in the air, and he was precipitated 300 feet to the earth and crushed in his fall. His death was instantaneous. Men are not yet birds.

One gentleman, who has been receiving the SIGNS through a friend, writes us: "I feel I owe you a note of thanks as well [as the friend who sends it]. It is the best newspaper I have ever had the pleasure of reading. The news part is nicely condensed. I can know in a few minutes what is going on all over the world, without wandering over a half acre of print. Then I can bank on its being true." Thanks. We can not always be assured that our news is true, but we shall put forth the greatest effort to be accurate.

## Our Bible Band

WE have heard from a goodly number of our Bible Band, tho we would have been glad to hear from more. The replies, we presume, are typical of all. The results are not what we wished, but we shall abide with the majority of our Band, as we said we would. The following is the result of our inquiry:

For one year, 47 per cent.  
For two years, 40 per cent.  
Undecided, 13 per cent.  
One-year course in chronological order, 31 per cent.  
One-year course in Biblical order, 1.6 per cent.  
One-year course Old Testament in morning and New in the evening, 13 per cent.  
Two-year course, chronological order, 25 per cent.  
Two-year course, Biblical order, 15 per cent.  
As a decided plurality preferred the one-year course to the two, and a decided majority the chronological order to any other, we shall follow the course of last year.

Our remembrance this year is not a book-mark, but we think something better. It is a pamphlet giving facts about the Book we are reading, just what every one wants to know about the Bible, in condensed and reliable form. It contains in part the following:

Where we got our Bible; the language of the original; ancient manuscripts and versions of the Hebrew, Greek, Latin, and Syriac; noted English translations; interesting facts about the Bible; how the manuscripts were first written, punctuation, etc., and other important facts not generally found. It will also contain the schedule of the year. This will be sent on receipt of ten cents, to any who desire to join our Band for 1911. Please act quickly.

**The Justice of the White Man.**—The Rev. W. L. Ferguson, in a report to the World's Christian Citizenship Conference, at this writing in session in Philadelphia, declares that previous to the organization of the Congo Free State the land was held by the tribes, with boundaries clearly understood, tho not all was cultivated. The uncultivated land, that is, that outside the native villages and uncultivated, was taken by the state regardless of tribal claims, and the natives were forbidden to settle on any part of this land of which as tribes they held original possession. "The state, and commercial companies holding concessions from the state, thus obtained control, the monopoly, of nearly all the lands and produce of the Congo Free State. Rubber and ivory could not be gathered, or disposed of to private parties. The seller was regarded as a thief and the buyer as an accomplice, and prosecuted as such. The only hope of the native, outside the small garden patches under cultivation, lay in working for the state or for the commercial companies. This labor was ill paid in barter goods or in brass rods, of doubtful value." For years the native was taxed, payable in enforced labor, *ad libitum*, resulting in many cases in practical slavery. The native population is estimated to have shrunk during the last thirty-five years from 30,000,000 to 10,000,000. And this is what greed has ever done through natural man when it was given full sway.

**Cancer, Its Prevalence.**—Cancer, notwithstanding its many "sure cures," is increasing in the civilized world. Once it was rare; now common. Under the heading of "The Monster Malady," Dr. Kellogg tells us in the *Good Health* for October that it is largely confined to flesh-eating countries and peoples. It occurs most frequently among domestic dogs and cats, which subsist largely on a meat diet. Cancer is most frequent in Europe, then in the United States. It is rarest of all in Africa, almost unknown outside of Cape Colony. Man eats too much protein in meat. The death-rate from cancer in Switzerland and Denmark is 1,320 to the million. In Oulchy Normandy the death-rate rises to 4,000 to the million. While cancer is scarcely known among the Indians of Canada, it is extremely so among the whites. Of 3,275 autopsies in Montreal hospitals one in twelve showed cancer. In Guy's Hospital, London, it was one in eight. What will the end be?

**Postmaster-General Hitchcock** has opened war upon sundry and various promoters who have been using the mails to swindle the American people. It is alleged that during the last five years the public has been swindled out of \$100,000,000. One special center of attack is the Continental Wireless Telephone and Telegraph Company. Another is that of the firm of Burr Brothers, bankers, who have alone, it is said, sold more than \$40,000,000 of worthless stock. This firm has dealt in stocks in oil, timber, copper, lead, zinc, and gold. We sincerely hope that the prosecutions may be effective. We wish to say to our readers again: Do not listen to the smooth story of promoters of any scheme unless you KNOW the man and the thing.

How serious the revolution in Mexico is, it is difficult to tell. The government has seized all telegraph and telephone wires, and supervises all news. The United States will do its part to prevent revolutionary parties crossing from the United States into Mexico. There is evidently much feeling against the strong repressive government of Diaz. This may be a test of its strength. Some towns are reported in the hands of the rebels, but in most cases the government troops are suppressing the local uprisings. The serious troubles are reported from seven states, and a plot to assassinate all the members of the government except Diaz has been discovered.

Since our British correspondent mailed his article, despatches tell us that the conference held between the two great political parties had proved of little worth. The existence of the House of Lords with its present power, or its existence at all, will probably depend upon a new Parliament, soon to be elected. If about one fourth of the present members of the House of Peers could be made an elective body for life, it would seem to be better than the present anachronism. But England is conservative; she moves slowly, and it is better for the world many times that she does.

**Count Leo Tolstoy**, the noted Russian writer, has paid the debt of nature, by dying in his eighty-third year. He attracted notoriety by his religious views, and by adopting the garb and fare of humble peasants, noble and wealthy tho he was. His philosophy was a mixture of asceticism, Christianity, and New Thought. In his last days he fled from home to die in obscurity, but on his flight was taken ill at a railway station, where he died. We never could see in his writings either the profound philosophy or pure religious teaching which have been ascribed to him.

**"The Window Glass Trust"** (the Imperial Glass Company), at the beginning of its trial in Pittsburg, November 11, pleaded guilty as an illegal combination, for violation of the Sherman Act, and declared the combination of seventy-three glass factories had been dissolved, and would hereafter each do an independent business. The company was fined \$2,500, and the president and fourteen other defendants, composed of directors and officers, \$500. If the prosecution had been carried on, the maximum fines would have aggregated \$30,000,000.