

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3303.—The Craving for Sin

You speak in an article of "days of agony to some" in overcoming sinful habits. Are we worshiping a powerless Christ? Do you think it incredible that He can remove the craving for sin? C.

No, we do not think it incredible at all; we know that He can do it, but we do know that He does not do it always. We do think that it would be a general, perhaps universal thing which would be done if the soul could rightly relate himself to God, could see the sin in all its awful sinfulness, could be more willing to die than to continue in sin, and then by faith grasp the fulness of Christ's power. Sometimes there is not simply the momentary cleansing, but there is the character to be formed which God has in mind, and in that character which He is forming He wants help for other characters that are forming; consequently He permits His children to fight hard battles in order that they may know how to help others who are fighting hard battles. It has been well said by one of experience, "Never pray for victory unless you are willing to fight the battle." Another one has said that God expects of the soul who is overcoming, as much effort on his part as tho he had it all to do himself, tho he could do nothing; and yet trust in God as tho he expected that God must do all for him. Our blessed Lord took upon Himself the sins of humanity, just what the sinner himself must pass through. If we want to know something of what His feelings were, read the 22d Psalm, prophetic of Him in the flesh. Read Heb. 5:7-9, and the glimpse of His experiences as revealed in the Gospels. He poured out His soul with strong crying and tears even unto death, not that He expected that His agony, His prayers, His tears would help or purchase what He desired, but that His desires were so great that they led Him to do those very things; and as He was, so are we in this world. We are to be followers of the Master. If He gives us faith to grasp the complete victory instantaneously, let us praise God for it and be ready for the next. But let us not permit that victory once so easily gained to lift us up in self-righteousness in any way, or lead us to condemn our less fortunate brother seemingly who may be passing through a Gethsemane. In both cases God may give equal victory.

### 3304.—Ancient Customs of Dress

Is not 1 Cor. 11:6-15 binding on us now? It certainly does not mean that one's hair is a covering according to the first verse of the last clause.

It would be very difficult to understand what the apostle says here and in other places, unless we know what the custom was in the times in which he wrote. It certainly would not seem to us that even this should bind the Corinthian brethren, as indicated by verse 16, "But if any man seemeth to be contentious, we have no such custom, neither the churches of God." There were certain customs among the heathen concerning their prophetesses and teachers in the wearing of their hair and their general appearance. Unseemly things were done, things which were disgraceful and disorderly, and confusion came into their assemblies in consequence. What the apostle wishes is that these things should not come into the Christian church. The whole sum of it is that the gifts of the Spirit of God ought to teach order, system, proper decorum, and seemly behavior. The whole thing is summed up in verse 40 of chapter 14, "Let all things be done decently and in order." So the actions and appearances and dress of women ought to be in harmony with these general rules. There is one thing that is profitable which it seems that we ought to gather from this scripture. The general principles of every great truth of God are always binding. Inasmuch as the

apostle gives us no particulars, no definite instructions as to how hair ought to be worn, we certainly do not feel ourselves bound by his instructions to any particular mode; but we ought to receive in our hearts the principle of modesty and reverence which is here inculcated.

### 3305.—Resurrection of the Wicked and Their Destruction

Please publish proof from the Bible that there is one hundred years between the resurrection of the wicked and their destruction. J. P. H.

There is no positive proof of this. It may be, however, naturally inferred from Isa. 65:20, a text which has been frequently explained before. Taking the context of Isa. 65:20 and what is said in Revelation 20 there seems to be good reason to believe that the one hundred years refers to the time between the resurrection of the wicked and the time when they are destroyed forever.

### 3306.—Seventh-day Adventists and Universalists

Enclosed is an article published in *Sent of God* in which one calls Seventh-day Adventists "offshoots of Universalists." Please state if this is true. And is it also true that Seventh-day Adventists teach the remarriage of divorced parties without Biblical reason? J.

First, if the writer knew anything about Universalism or Seventh-day Adventism, he knew that what he said was absolute falsehood. If he did not know it he ought not to have said it. Seventh-day Adventists have always taught conditional immortality and life only through Christ. This view is abundantly sustained by the Scriptures, and is the only thing that will meet Universalism on the one hand or eternal torment on the other. Universalism sets aside in its ultimate the absolute justice of God, while eternal torment or eternal life in misery makes Him a horrible tyrant without mercy, compassion, or justice, while the Scriptural view is that which appeals to the reason of every true heart. If man does not want life enough so as to use it in the way of the Giver, he is deprived of the precious boon.

Second, regarding marriage, Seventh-day Adventists believe the words of our Saviour in Matt. 5:32, "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." The same thing is stated in Matt. 19:9: "Whoever shall put away his wife, except for fornication, and shall marry another, committeth adultery." It is nonsense to read the text as the above paper presumes: "But I say unto you that whosoever shall put away his wife which can not be except for fornication and marry another committeth adultery." It is a perversion of the scripture. The scripture reads just as clearly to leave out the supplied expression "it be," as in the A.R.V. Man and wife can separate and obtain legal separation for other causes, but divorce to a Christian should be based on the one cause given in the above scriptures.

### 3307.—Instruction to the Early Christians

From Acts 15:21 it does not seem that it was necessary to instruct the people concerning things strangled and blood on account of the Jews' reading Moses. In verse 24 it says that certain ones were subverting them by commanding them to keep the law. W. B.

"Things strangled" and blood were among the "necessary things" prohibited. They were considered degrading and unwholesome. Certain ones who were subverting the early converts, were com-

manding them to keep the law as a means of justification from sin. If man can, by his works, justify himself, then Christ died in vain. The epistles to the Romans and Galatians met this wrong teaching. There is no justification in the keeping of the law, and those who taught it subverted the Gospel. The Christian obeys God not to be justified, but because he is justified.

### 3308.—Christ the First-Fruits

Christ not having died and been raised from the dead, how could Elijah and Moses come before Him? As I understand, Christ was the first to go to heaven. N.

But it nowhere says that Christ was the first to go to heaven. It does say that He is "the first-fruits of them that slept," called that (1) Because He is the preeminent One among those raised from the dead, and (2) He is the One virtually by whose merit all others are brought from the dead. Ephraim was called the first-born, not because he was that, for Manasseh was the first-born, but Ephraim had the preeminence. Israel is called the first-born altho literally Esau was, but Israel had the preeminence. So Christ is the preeminent One, "the First-born of the dead," "the first-fruits," because He is the preeminent One through whom all come back from the dead, through whom all is life. The expression in John 3:13 refers not simply to ascending to heaven, but ascending to heaven and coming back to give the message of God. Christ is the only One who has descended out of heaven to give God's message.



#### Schedule for Week Ending December 24

Sunday	December 18	James 1-5
Monday	" 19	1 Peter 1-4
Tuesday	" 20	1 Peter 5; 2 Peter 1-3
Wednesday	" 21	1 John 1-4
Thursday	" 22	1 John 5; 2 John 1; 3 John 1; Jude 1
Friday	" 23	Psalms 120-131
Sabbath	" 24	Psalms 132-138

IN this week the general epistles of James, Peter, John, and Jude are covered. These are not written to any special class, but to the people of God who are scattered abroad. The author of the epistle of James is evidently the brother of our Lord, as James the brother of John was early slain by Herod, according to Acts 12.

THE epistles of Peter were written by the apostle, and those of John by John the evangelist, the beloved disciple, the brother of James. The epistle of Jude is written by one who calls himself the servant of the Lord Jesus Christ. The writer seems to have been a brother of James, the one who wrote the epistle of James. There is a striking parallelism between that and the second epistle of Peter. There are two things in it which belong to this epistle alone; one is the conversation between Michael the Archangel, and Satan; and the other, the quotation from Enoch.

THE first epistle of John is general to all the children of God, showing us just what the love of God is, and what our love ought to be toward Him, issuing in faithful obedience to His commandments; the second, to some Christian lady, supposed to typify the church; and the third, to a beloved friend and disciple Gaius. All of them abound with exhortations to love; and all of them show that love is not mere sentimentality, but faithful devotion and obedience to God. Psalms 120-138 conclude the week.

# Signs of the Times

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

For Terms, See Page 15  
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## The Burning of the Books on Magic

By Mrs. E. G. White

THE temple of the goddess Diana at Ephesus, noted for its size and splendor, was one of the wonders of the world, and was the pride of both the city and the nation. The idol itself was but an uncouth wooden image, on which were inscribed characters and symbols that were supposed to possess great power. When pronounced, these mystic words were said to accomplish wonders; when written, they were considered a potent charm to guard their possessor from robbers, from disease, and even from death.

In the days of the apostles, the city of Ephesus was famed for the worship of the goddess Diana and the practise of magic. There were many devotees of magic arts, and numerous and costly books had been written in explanation of these mysteries. Here, in this stronghold of superstition and sorcery, the apostle Paul labored for several years. And the power of God was mightily displayed through His servant in the healing of the sick and the casting out of evil spirits.

The miracles wrought by Paul in the name of Jesus created great excitement among the Ephesians. And certain Jewish exorcists, believing that

the sacred name acted as a charm, determined to cast out evil spirits by the same means that the apostle had employed. Seven brothers, the sons of Sceva, a chief priest of the Jews, were of this number. Finding a man who was possessed of an evil spirit, they addressed him, "We adjure you by Jesus whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know; but who are ye?" And the man who was possessed attacked them, and overcame them, "so that they fled out of that house naked and wounded." Their discomfiture was soon known to Jews

and Gentiles throughout Ephesus; and it furnished unmistakable proof of the sacredness of the name of Jesus, and of the peril incurred by those who would invoke it while they had no faith in His divine mission.

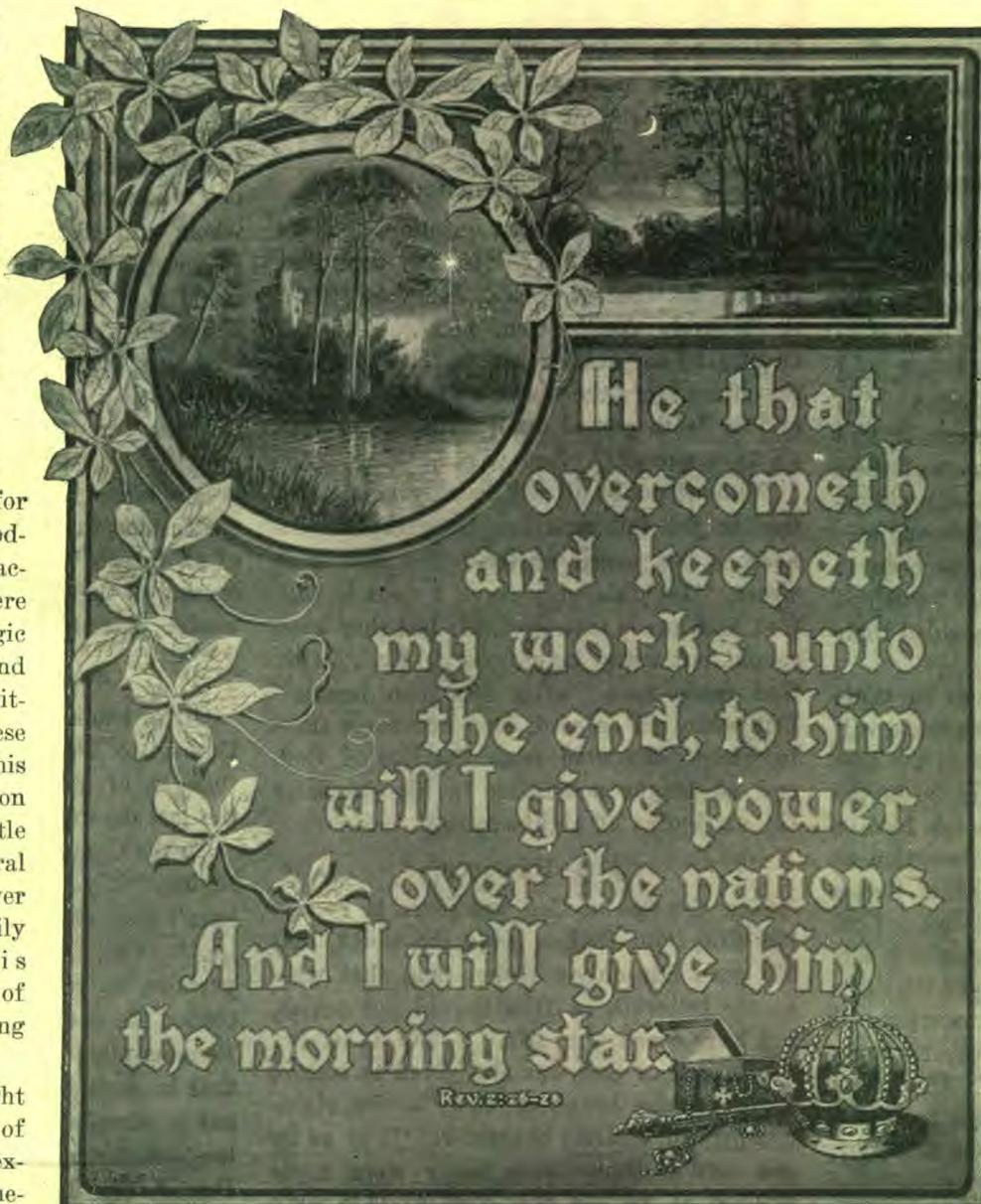
Many who had hitherto heaped reproach

These books contained rules and forms of communication with evil spirits. They were the regulations for the worship of Satan, directions for soliciting his help and obtaining information from him. The system of magic, or sorcery, then extant, was the same as that which in this Christian age and nation is known as Spiritualism. In Paul's day many were deceived by this satanic delusion, and many are deceived to-day by the same power. Satan finds access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures of truth declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But Satan — true to his early cunning, when in the form of a serpent he deceived the mother of our race — employs this device to gain control of the minds of men.

And "magical books" have not been confined to the apostolic age, or to nations that are called heathen. The freedom of the press has been taken advantage of to spread abroad the influence of this baleful literature. Could all the modern productions of this class — all the publications of Spiritualism — be treated as were these magical books of the Ephesians, one of Satan's most successful avenues by which to gain access to the souls of men would be cut off.

This incident was placed on record that it might serve as an important lesson for every age. When convinced that their magical books were false and pernicious, the Ephesians were unwilling to sell them, and thus place temptation in the way of others. The power of truth triumphed over their prejudices, their favorite pursuits, and their love of money; and tho it involved a great personal sacrifice, they promptly burned the records of divination.

The Ephesians directed their efforts against the very sin of which they were guilty. Do the people of God in this age take a similar course? There are many who



(FOR ARTICLE, SEE PAGE 6)

on the name of Jesus, now dared not breathe that name aloud. A large number, convinced that Jesus was all that Paul claimed Him to be, determined to receive the Gospel. These openly renounced the practise of sorcery, and acknowledged their secret arts to be satanic and deceptive. They brought together the costly books on enchantment, containing the mystic symbols of Diana and the secrets of their art, and burned them in the presence of the people. The value of the books thus sacrificed was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars.

# Signs of the Times

do not. They manifest supreme devotion to their money, their business, their houses and lands. The covetous man fosters his love of gain. The sensualist is wedded to his darling passion. The ambitious man worships fame as his idol. These love their cherished objects of pursuit more than they love God. They are idolaters. But those who thus venture to cherish the sin which they love best are tampering with Satan's bewitching sorcery. The enchanting power of temptation has paralyzed conscience and blinded reason, so that they do not perceive their danger. The magical books have not been destroyed.

When the truth is presented to the understanding, and exerts its sanctifying power upon the heart, the sins which once reigned in the heart will be put away, that Jesus may occupy the soul-temple. If covetousness has been indulged, it will be given up. If ambition or love of the world has captivated the senses, a higher attraction will break its power. Deceit, falsehood, impurity, will be cleansed from the heart. He who maintains his allegiance to Christ, can render no service to Christ's bitterest foe.

## A Radical Conversion

When the Ephesian converts burned their books on magic, they laid the ax to the root of the tree. They showed that they hated that which they had once loved, and loved that which they had once hated. The light of truth, shining into their minds, had convinced them of the unlawfulness of their arts, and had stirred their souls with abhorrence of their unholy deeds. However earnest and vigilant they might have been to correct other evils, had they spared this one sin they would eventually have yielded their faith.

Such a change as was wrought in these Ephesians by the preaching of the truth will ever attend true conversion, and is the best evidence of a genuine work of grace in the heart. The world and the church have a right to expect such proof of conversion as was given by the Ephesians,—proof that a new moral taste has been created. You, dear reader, may not have practised sorcery, you may not have tampered with Spiritualism; but remember that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If you indulge in any practise forbidden in God's Word, you have yielded obedience to Satan; you are his servant.

## A Decided Change

A person may not be able to tell the exact time or place of his conversion; yet this does not prove him to be unconverted. Said Christ to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Tho the work of grace is silent and almost imperceptible, it may be fully as effective as when its operations are more apparent. But if the heart has been renewed by the Holy Spirit, the life will bear witness to the fact. "By their fruits ye shall know them." Light and darkness are not more distinct than are the

states of the converted and the unconverted. A change will be seen in the character, the habits, and the pursuits. The contrast will be clear and decided between what they have been and what they are.

The infidel, when converted, will abhor the books that led him to doubt the Word of God. The dissolute man who has purified his soul by obedience to the truth, will not, from curiosity or habit, venture into the

haunts of dissipation; neither will he permit his mind to dwell on the familiar scenes of vice. He will be awake to his danger, shunning temptation himself, and warning others of its subtle and bewitching power. The converted man will not only resist evil, but he will, so far as possible, place himself beyond the power of Satan's devices. Followers of Christ, have you burned the magical books?

## The Master's Coming

By Charles L. Taylor

### VII. Its Relationship to the Everlasting Inheritance

 UST so surely as Jesus came to seek and to save that which was lost, so surely *all that was lost* by sin will, as foretold by prophets, be restored when He comes in glory at the end of the world. *What was lost?*

#### Life and Innocence

All will admit, without question, that by sin man lost his life. "In the day that thou eatest thereof," said Jehovah, "thou shalt surely die." Gen. 2:17. And the apostle, by inspiration, wrote, "By one man sin entered into the world, and *death by sin*; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Without doubt all will readily admit also that in the fall man lost his righteous innocence, his moral purity. The wise man wrote, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. God made man "after His own image." But when sin entered, man became a slave to wrong, alienated from the life of God, and no longer possessing in his character the attributes of righteousness.

#### The Restorer

Now the Son of God was given to restore lost life; "for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The Son of God was also given to restore to man "the image of God,"—the righteousness of Godlike character. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. 5:19.

The gift of Christ restores to man both righteousness and life; and when Jesus shall come again these blessings shall be finally and irrevocably fixed as a part of man's inheritance. This much is absolutely plain, and so simple that a child can understand. But even the child that has learned that Christ takes away sin and gives to man life, will ask, evén as he has asked, But *where* are people going to *live* when Jesus comes?

The story of Paradise involves not only the loss of man's life and righteousness, but the loss of his beautiful home, the loss of Paradise itself; and the story of *Paradise lost* suggests always that other story of *Par-*

*adise restored*. Who has not heard of Milton's poem that seeks to bring before the mind the complete story of redemption? And where will we find a real Bible student who knows not that the Eden dominion must be given back before the great Gospel plan shall have been perfectly fulfilled?

From the day that man was driven from the garden there have come to him through the revelations of prophets views of that day when the "Seed" should come, through whom and to whom earth itself should be restored. They have been made to understand that the coming of the Christ would bring them back into full possession of all that was given them at creation. In other words, they have been led to see that *re-creation* through the Lord Jesus meant not only to create man for the home, but to create home for the man. And they have understood fully that the grand "restitution of *all things*" shall take place at the second coming of the Son of Man and the end of the world. Acts 3:20, 21.

#### The Dominion Regained

God's promise to Adam, to Abraham, to David, to Paul, invariably included the thought of the restoration of the home,—the lost dominion.

To the Christian church the apostle wrote, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And the Abrahamic promise, as recorded in Gen. 13:14-17, included the entire world; for the letter to the Romans plainly declares, "For the promise, that he should be the *heir of the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13. Thus we see that all men finally saved through Christ are sharers in the promise to Abraham, the promise of an earth inheritance.

Bible writers are all a unit in showing that Paradise shall be restored at the end of all things earthly,—at the second advent. This is only natural, for so long as earthly kingdoms continue, so long as sin and sinners have a place, the everlasting kingdom can not be established. But when Christ shall come, then the kingdoms of *this world* become His. Rev. 11:15. By His voice they shall then be destroyed (Rev. 2:25-27), and become like chaff that flies before the wind (Dan. 2:34, 35), and then His kingdom shall fill the whole earth.

We have already seen, in other articles, that the second advent is the time of reward for all, for both sinner and saint. But what shall be the word of Jesus to His people when at His appearing He welcomes them into glory? Ah, almost His first word calls their mind to the lost Eden possession. The record is: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31, 34.

### King of Kings

This shall be indeed the "restitution of all things." Man is caused to live, man is made to be righteous, to man is given his home. And all is *fully* and *forever* granted at the coming of Jesus.

The second coming of Christ shall reveal Him as King of Kings. Rev. 19:16. It was to be King that He came into the world. John 18:37. The first Adam was made king, but failed; the second Adam shall be made King, and as the Son of Man, the Head of the human, He shall reign forever and ever. Rev. 11:15. Through Christ's sacrificial offering at His first advent, through His priestly ministration, through His kingly exaltation, God's great earth-plan is finally accomplished, and in company with His people He enters the eternal blessedness of a restored Paradise.

### The Capital City

The center of His great earthly reign shall be the New Jerusalem, which shall descend from the heavens. Rev. 21:2. In that glorious city of life shall be His throne. Rev. 22:3. There shall be the River and Tree of Life. Rev. 22:1, 2. And unto Him, in that city, shall be brought the glory and the honor of the nations of the saved. Rev. 21:26. But the eternally and incomprehensibly exalted, Jesus shall always continue to be a Son of Man; and like as Adam at the first, He shall reign under the higher and greater dominion of the Father Himself. 1 Cor. 15:28.

With the establishment of the kingdom of God upon earth there comes the final eradication and elimination of all sinners and of all sin. The day of the Lord is "the day of judgment and perdition of ungodly men." 2 Peter 3:7. For "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." 2 Peter 3:10. The purifying fires of Jehovah's presence shall sweep old earth from center to circumference, from pole to pole; and when that fire shall have completed its work of destruction, there shall remain nothing to remind the people of God of former days. Even Satan himself shall perish at the rebuke of God, and so the affliction of sin shall not rise up the second time. Nahum 1:9.

### A Clean Universe

There shall then be a clean universe. The "people also shall be all righteous." Isa. 60:21. Both men and angels shall be in absolute harmony with the King, and from every part of His great dominion there shall go up a blessed chorus of heartfelt praise. The prophet wrote, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Blessed day, hasten on! Come, Jesus, come quickly!

What can we do, dear reader, to bring about a speedy coming? In what way can we assist the Master to complete earth's preparation? First of all, we can make full surrender of our lives. We can lay aside every weight. We can confess every sin. We can ask for and receive the gift of the

### Soon Our King Will Come

By Mrs. Carrie K. Butcher

Do you see the signs fulfilling,  
Heralds of His soon appearing?  
Do you note the golden dawning in the east?  
Soon our blessed Lord will come,  
And take all His children home,  
There to serve us at the happy marriage feast.

O, my soul is filled with rapture  
As I see the moment nearing,  
And my heart so full of joy I can but sing,  
Ever some new anthem swelling,  
Ever longing to be telling  
Of the grand and glorious coming of our King.

O! I'll sing it and I'll shout it,  
And tell every one about it,  
Tho' the world moves on apace, and will not hear.  
When the trump of God is pealing,  
Every mortal will be kneeling,  
Some rejoicing, others trembling, wild with fear.

Sinner, come, while God is pleading!  
Come, His gentle Spirit heeding!  
Do not tarry till the plagues begin to fall.  
Now He waits with tender yearning,  
Longing for your soul's returning.  
Haste, O, haste to hear and heed His loving call.

Holy Spirit. We can in the power and demonstration of a Spirit-filled life and message give our influence and teaching to the warning of our fellow men. We can make every day a day of faith and prayer in behalf of God's great mission fields, knowing that when this Gospel of the coming kingdom shall have been preached in all the world as a witness unto all nations the end shall then come.

This is the time to place our entire life within the provisions of the blessed hope, and with unalterable purpose and fixed eye hasten forward to the day when the opening heavens shall reveal Him whom we love.

— ★ —

Good works do not bring forth faith, but they spring from faith, or, in other words, are the fruit of faith. Faith lays hold of God's promises and makes their inherent power our own, so that the power we possess by faith is not natural power, but supernatural, even the power of the Spirit of God. We cooperate with God by submitting our will to His, to wait, to do, to suffer; and God then works in us "to will and to do of His own pleasure."

### Will It Pay to Be a Christian?

By W. C. Mathewson



INSPIRATION instructs us to avoid "foolish questions;" but there are questions in no sense foolish, among which is, Will it pay to be a Christian?

In contemplating any worldly business enterprise, it is a wise question to ask, Will it pay? The question under consideration pertains also to life in this world. Instead of hastily answering, It does not pay, let us submit the question to others who have invested time and money, patiently waiting for results. Job replies, "Tho' He slay me, yet will I trust in Him" (chapter 13:15), virtually saying the Christian's advantages are more valuable than life itself.

The psalmist sings, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84:10. The advantages of being only in the door of the house of God, are greater than the luxury of owning a habitation.

Solomon, the wisest of the earthly wise, said of the wisdom of Christian service, "She is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Prov. 3:15.

Testimony might be multiplied should we question the pilgrims along the way. Let us propound the question to the greatest Teacher the world ever had, the One who is the Source of all knowledge and truth. He replies, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

Paul responds, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." Rom. 11:33. Peter also says, "That the trial of your faith, being much more precious than of gold that perisheth, . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. Eternal things are more than temporal. The great Teacher declares, "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

Observation and experience teach all who are willing to be taught that perfect health, physical strength, mental power, and peace of mind and soul, are indispensable factors of real enjoyment, without which a life spent in wealth, ease, and luxury can not be a success.

How few in this life are happy, using the term in its accommodated sense; and in its perfect sense none are truly happy. The happiness of those who live in sinless realms can bear but little resemblance to the inhabitants of a fallen world. O the vast eternity! No guilty conscience! Nothing to disturb our peace of mind or health of body. Joy unutterable immortalized! Can we appreciate these eternal realities? Can we fully comprehend the joyful fact that they are ours? — No; but we can know and feel, and confidently reply, It pays to be a Christian.

# THE REVELATION OF JESUS CHRIST



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

## VII. The Church in Thyatira

**H**E Thyatiran church is symbolical of the condition of God's people during the Dark Ages, when truth was trampled under foot, when false teaching tolerated in previous centuries was now bearing full fruitage. Church and state, that ever evil union, was consummated in a fuller degree than past ages had known, and many were yielding their faith and many dying for their faith.

The student will note that it is not the apostate church that God addresses in this symbolism, however holy her profession, however exalted her pretensions, however mighty and wide-spread her influence. Apostasy may call itself a "church" or "the church;" it may even call itself "the Catholic Church;" but God never so designates. She is a synagog, a gathering, is likened to a corrupt woman holding alliance with the kings of the world; while the true church is symbolized by a pure woman. The false is not called by inspiration a church, an *ekklesia*, a regularly, lawfully called-out body of believers. God's church in Thyatira, therefore, are a comparatively "little flock," persecuted, hunted, scattered, torn; many of them imbibing false teaching, but still His people, because the heart is to do His will; many of them backslidden, but not apostate.

### The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital 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 our Lord represent Himself to the church in Thyatira?

"And to the angel of the church in Thyatira write: These things saith the Son of God, who hath His eyes like a flame of fire, and His feet are like unto burnished brass."<sup>1</sup>

2. For what did He commend them?

"I know thy works, and thy love and faith and ministry and patience [steadfastness], and that thy last works are more than the first."<sup>2</sup>

3. For what did He reprove them?

"But I have this against thee, that thou sufferest the woman Jezebel,<sup>3</sup> who calleth herself a prophetess; and she teacheth and seduceth My servants to commit fornication, and to eat things sacrificed to idols."<sup>4</sup>

4. What had God done for her, and how did she respond?

"And I gave her time that she should re-

## Scripture Lesson

Rev. 2:18-29

Common Version

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass;

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already hold fast till I come.

26. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

pent; and she willeth not to repent of her fornication."<sup>5</sup>

5. What punishment will come in consequence?

"Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And I will kill her children with death."<sup>6</sup>

6. What would all these consequences teach?

"And all the churches shall know that I am He that searcheth the reins and hearts: and I will give unto each one of you according to your works."<sup>7</sup>

7. Of what did He assure the faithful?

"But to you I say, to the rest that are in Thyatira, as many as have not this teaching,

who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden."<sup>8</sup>

8. What earnest exhortation does He give?

"Nevertheless that which ye have, hold fast till I come."<sup>9</sup>

9. What is the appropriate promise to the overcomer in Thyatira?

"And he that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations: and He shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of My Father: and I will give him the morning star."<sup>10</sup>

10. What is still pressed home upon the heart of the individual?

"He that hath an ear, let HIM hear what the Spirit saith to the churches."<sup>11</sup>

### Note and Comment

1. "Thyatira" was an important town of Asia Minor, on the Lycus River, having a large Greek population, and noted for purple dyeing and weaving. Lydia, Paul's first convert at Philippi, was from Thyatira. Its name is from two Greek words meaning "to bruise," and "incense, or sacrificial rites," a fitting emblem of the true church during the Dark Ages. "The Son of God."—The Divine One. In chapter 1:13 we have the "Son of Man" glorified; here, the Son of God supervising and superintending His church. The eyes of Deity pierce to the inner secrets and motives of the heart; and His feet like burnished brass are to remind us that He has passed through the sevenfold heated furnace. No depth of iniquity can be hidden from Him; no pathway through suffering but what He has traveled.

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2. "Thy works."—How the fierce persecutions and manifold trials of the Dark Ages—about A.D. 500 to 1600—developed the approved graces of love and faith and ministry and patience, or patient endurance,—love for God, which held them despite the many voices calling; faith to walk for God in the darkest spiritual period of earth; ministry, loving service to those in like affliction; and endurance, patience, steadfastness, even unto death. Of that period we read elsewhere, "Here is the patience and the faith of the saints." Rev. 13:10. "They shall fall by the sword and by flame, by captivity and by spoil, many days." Dan. 11:33. That "many days" was the long period of the papal persecutions—538 to 1798—shortened at end and beginning in sharpness of persecution for the elect's sake. See Dan. 7:25; Matt. 24:21, 22, 29. In the latter part of this period came the Reformation, when the hopes, the zeal, the earnestness of God's true people were revived. The "last works" were more than "the first."

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3. "Jezebel."—The meaning is "unhusbanded," not lawfully married. She, like many of the symbols of the Revelation, is an Old Testament character. Balaam, Jezebel, Babylon, Jerusalem, the beast, the dragon, the candlesticks, the stars, the manna, the scroll, the plagues, the song of Moses,



## THE SEVEN CHURCHES OF REVELATION II AND III

	EPHEsus	100 SMYRNA	300 PERGAMOS	500 THYATIRA	1700 SARDIS	1800 PHILADELPHIA	1844 LAODICEA
BLENDING OF CONDITIONS							
THE SENDER OF THE LETTER	The Master of Assemblies	The Living One	The Warrior	The Judge The Tried One			
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error	Faithfulness in Poverty and Trial	Loyalty under Trial	Love Faith Patience Ministry			
REPROOF OF THE CHURCH	Departed from First Love	None	False Teaching Tolerated	False Teaching Received			
EXHORTATION	To Repentance and First Works	Fear Not Be Faithful	Repent	Hold Fast			
WARNING OF CONSEQUENCES	Removal of Candlestick	More Tribulation	Christ's Antagonism	Reward of Deeds			
CALL TO HEAR	All Concerned in Salvation	To An	To All Hearken	Victory over Nations Morning Star			
PROMISES TO THE VICTOR	Tree of Life	Life Forever	Hidden Manna New Name	* An Hearken			

the symbolic description of Christ's person, the Tree of Life, in fact the whole book is filled with Old Testament imagery and symbolism, familiarity with which will better enable us to understand the Revelation. Jezebel was the daughter of Ethbaal, the sun-worshiping king of Sidon. He was formerly a priest of Astarte, the Phenician Venus, and made his way to the throne by murdering his predecessor Pheles. Ahab, the king of Israel, departing from the command of God, married the corrupt, iron-willed princess Jezebel, herself a devoted sun-worshiper of Baal and Astarte, or Ashtoreth, and herself seemingly a priestess and devotee of the licentious rites. Four hundred priests of Astarte ate at her table, and at Baal's sanctuary there were 450 priests or prophets, with a temple large enough to contain thousands. Into this horrible, cruel, licentious idolatry Ahab and Israel were led. Under the symbols of Jeroboam's calves Israel in a way still worshiped Jehovah and acknowledged His law; but under the influence of Jezebel there was utter separation from Jehovah. Israel turned from their union with God to union with the sinful world. The fornication of their abominable worship was the fitting outward emblem of their deeper spiritual fornication in turning from God to Baal. It was the mightiest step in Israel's ruin. Ahab was not wholly bad, but he could not resist his far stronger paramour.

4. "Who calleth herself."—Jezebel fitly represents the apostasy under the Papacy. She exalts herself as the mouthpiece of God. Like Jezebel, she brooks no oppositions, tolerates no dissenting opinions, persecutes to the death those who lift faithful voices against her. By her teaching she leads astray. By honors she seduces. The word *planan*, rendered "seduce," as Vincent remarks, "never means mere error, as such, but *fundamental departure from the truth*." This the Papacy has taught by assuming to change the royal law of God, and by putting man in the place of Christ in the Gospel. But of this more later, when the prophecy is more explicit. All these teachings and seductions the true church should have resisted to the death; but they tolerated them, and were weakened thereby.

5. "Time . . . repent."—God is not willing that any should perish. Not a soul ever sinned in God's universe—angel or man—that God did not give space, time, and opportunity to repent. So He

did those in the great antichristian apostasy. There were centuries of exhortation and entreaty and protest before the Reformation, voices within and without the Roman fold, but they were unheeded.

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6. "Great tribulation."—Nearly all the wars and strife and sufferings of the Dark Ages came because of the union between church and state. Plots, conspiracies, rebellions, cabals, cliques, wars, and all the horrible work of the Inquisition came because of the self-assumed authority of the anti-typical Jezebel. Century after century dragged on till relief to overburdened men and nations came in the revolutions from the sixteenth century on. Some of these were socialistic and infidel, some of them scholastic and infidel, some of them political, and some of them, thank God, truly spiritual, a return to first principles of salvation through Christ alone and to the Bible as the standard of faith—at least professedly so. The strife of centuries and the loss of millions of lives would have been prevented if the church had kept out of politics, and the civil governments had been left free from her domination, intrigue, and seduction. All that came was the result of the unlawful union of religion with the state, the fornication of the apostasy, who, espoused to God, left her rightful Lord, and united with the world. Yet there was time for "repentance out of her works" and into Christ's works within till the Reformation broke. The warning is as good to-day.

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7. "Shall know."—God's Word and fulfilled history make plain, and every true child of God ought to read, the lesson that is taught by the Dark Ages; namely, that no church is good enough to dominate the faith of a single soul. All the spiritual slavery and ignorance and debasement and decadence of the Latin nations have come in consequence of the spiritual fornication of that period. It is one of the saddest things that Roman Catholics are aspiring after, the very things which well-nigh wrecked the world, and that Protestants and civil governments are tolerating, being seduced by the same teaching.

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8. "Depths of Satan."—Error often speaks of the wonderful "depths," "mysteries," of its cult. It is common to-day. It has been common through all the ages. What they call "depths" of their

Note the division of each of these epistles in the column at the left, and the application of this analysis to Ephesus, Smyrna, Pergamum, and Thyatira. 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.

teachings, Christ calls "depths of Satan." The rest have not accepted these revamped mysteries of heathenism, originated by Satan; God will not place upon them heavier burden to bear; they will see no greater affliction. The days of tribulation were shortened for the elect's sake; the light of the Reformation eased the church's burden of the Dark Ages.

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9. "Hold fast" whatever may come. Some in the Thyatiran condition in some countries may exist to the end. "Hold fast till I come," is the Lord's blessed entreaty.

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10. "Authority over the nations."—How appropriate, how fitting the promise to the persecuted church of the centuries. The nations, misled and misguided, have had authority over God's children, have persecuted, tormented, slain them. In God's plan there will be a reversal. The Master was identified with them in the sacrifice, the suffering, the tribulation; when infinite justice demands that He shall come and destroy sin and oppression, and as sin will be reckoned all who are then identified with it, His saints will share with Him that eternal triumph. See Psalm 149.

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11. "Hear" what the Spirit says. The same principles which made Balaam and his followers, which made the Nicolaitans, which made Jezebel and those associated in her wickedness, are still operative, and will make similar characters now if men yield to them. Our safety is to let the eyes of the Son of God shine away the sin, and Himself live in us.

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### How God's Character Is Received

God's character is revealed to man in the person of Jesus Christ. To have Christ in us is to be one with God, as Jesus said, "I in them, and Thou in Me, that they may be made perfect in one." But any man who is in Christ Jesus is a new creature, or creation. 2 Cor. 5:17. In him is manifest creative power. In this new creation is revealed the name or character of God, for His works declare His name; and the sign or memorial of this name, the Sabbath (Ex. 20:8-10), ought to be seen upon this new creature. O, my dear reader, if God has made you a new creature in Christ Jesus you ought to carry to the world His Sabbath, which is the sign, or seal, of His creative power. Do not deny your Father's name by being ashamed of the sign and by failing to keep it. See Rev. 3:8-11.

When God finished the creation of the world in six days, He entered on the seventh day into His rest and was refreshed. Ex. 31:17. Not, however, by physical rest, for the Creator "fainteth not, neither is weary."

But He rested. He viewed His new creation, and saw that it was good, and He rejoiced and took delight in it. And this was His rest, while the morning stars sang together, and all the sons of God shouted for joy. So, my dear reader, if you have looked to Him, and find in Him for you a new creation, and are rejoicing in it, you have entered into God's rest, "for we which have believed do enter into rest." It is therefore your privilege to shout for joy, and to join in the song of the angels who are rejoicing in the presence of God over one sinner who has repented. Such "call the Sabbath a delight, the holy of the Lord, honorable." Such do not do their own ways, nor find their own pleasure, nor speak their own words (Isa. 58:13); but they delight in the law of the Lord, and in His law do they meditate day and night (Ps. 1:2).

R. S. OWEN.

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### Frontier Fighting

WITH most temptations, to get to close quarters is to seek disaster. A temptation is dangerous in direct ratio to its nearness to us. And there are many temptations that we do not need to let get near to us; we can see them coming, and can have them disposed of at a safe long range.

Bishop Oldham, of India and the Philippines, has given to young Christians the wise counsel, "Fight temptation on the frontier." It is when a temptation gets well within our heart, and is argued with or struggled with there, in our life citadel, that it has a terrible advantage.

There are outposts of our life—in our mind, and sight, and feelings—who usually recognize the approach of a temptation, and whose duty it is to notify instantly the forces at our disposal for the fighting and defeating of the temptation before it comes any closer. That is frontier fighting.

The only way this can really be done is to turn it over to Jesus Christ. When the message is flashed to us that the enemy is coming, when any temptation shows itself on the far horizon of our life, let us instantly cry, "Lord Jesus, defeat it for me, now, before it gets any closer." And He will. He loves to do this for us. We can move on, day by day, in habitual victory over besetting sins, when we let Christ rout them in this way on the frontier of our lives. It is so much easier than desperate struggling, and so much safer.—*Sunday School Times.*

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### The Crisis of Luther's Life

From Arthur C. McGiffert's "Martin Luther and His Work" in the December Century

LUTHER'S life was full of startling and unexpected crises, and the first and most startling of them all came in the summer of 1505, after he had been a law student for less than six months. He had just been home for a brief visit. His progress in his work had been all that could be desired, and his parents' pride and hope were higher than ever, when suddenly, to the consternation of everybody and to the wrath of his father, who was already thinking of an hon-

orable marriage for him which should still further improve his prospects, he threw it all up and went into a monastery. The immediate occasion of this extraordinary step was a terrific thunder-storm which overtook him just outside the town when he was re-

turning from his visit home. In mortal dread of death, he threw himself on the ground, crying to the patron saint of the miners, to whom he had often turned in seasons of distress: "Help, dear Saint Anna! I will become a monk."

## Our Bible Reading

### The Sabbath in Israel

1. *What charge did Pharaoh bring against Moses and Aaron after these men of God taught the Israelites?*

"And Pharaoh said, Behold, the people of the land now are many, and ye make them REST from their burdens." Ex. 5:5.

NOTE.—The word here rendered "rest" comes from the same root as "Sabbath," so that making them rest from their burdens was equivalent to saying that they were instructed to keep the Sabbath day and so did.

2. *Upon what did the Lord test the Israelites as He brought them out of Egypt?*

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may PROVE THEM, whether they will WALK IN MY LAW, or no."

"And it came to pass, that there went out some of the people on the SEVENTH DAY

**"BUT ISRAEL SHALL BE SAVED IN THE LORD WITH AN EVERLASTING SALVATION: YE SHALL NOT BE ASHAMED NOR CONFOUNDED WORLD WITHOUT END."** Isa. 45:17.

**FOR TO GATHER,** and they found none. And the Lord said unto Moses, How long refuse ye to KEEP MY COMMANDMENTS AND MY LAWS?" Ex. 16:4, 27, 28.

3. *By what great constant miracle did God point out the specific day to that people?*

By the manna's falling constantly six days in the week, by the double portion which fell on the sixth day, by the preserving power which would keep that over the seventh day, by the withholding of the manna on the seventh day, and this continuing for forty years. See Ex. 16:22-29, 35.

4. *In the idolatry of Israel what transgression is specially marked?*

"But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and MY SABBATHS THEY GREATLY POLLUTED: then I said, I would pour out My fury upon them in the wilderness, to consume them." Eze. 20:13.

5. *What did the Lord forewarn them that their departing from the Sabbath would bring?*

"But if ye will not harken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

6. *What did He declare that the keeping of the Sabbath would mean to their kingdom and city?*

"And it shall come to pass, if ye diligently harken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes

sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and THIS CITY SHALL REMAIN FOREVER." Jer. 17:24, 25.

7. *What reformation does He demand regarding His Sabbath?*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

8. *What encouraging promise does He give to the Gentiles who would take hold of His Sabbath?*

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil . . .

"Also the SONS OF THE STRANGER, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that KEEPETH THE SABBATH from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:2-7.

9. *What is the last reform recorded which was wrought in Israel before Christ came?*

"Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and PROFANE THE SABBATH DAY? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day." Neh. 13:17-19.

10. *What reform was taught by our Lord to lift the Sabbath from its burdensome traditions?*

"How much then is a man better than a sheep? Wherefore it is LAWFUL TO DO WELL ON THE SABBATH DAYS. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." Matt. 12:12, 13.

11. *How long does God design that His Sabbath shall remain among His true Israel?*

"It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from ONE SABBATH TO ANOTHER, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

NOTE.—Israel, God's true Israel, shall be saved with an everlasting salvation. That new earth shall be eternal. Isa. 45:17, 18. Even so long will God's children observe His Sabbath.

## Will the Heathen Hear of Christ?

By C. O. Cushman

**W**ILL the millions who have died without a knowledge of Christ or the Gospel, have an opportunity sometime of hearing the wonderful plan? Did Christ die for all? Wouldn't it be unjust to destroy those who could not hear, who had not a chance? Does not Christ desire that none shall perish, but that all should come to repentance?

These and other questions are often asked by those who do not study principles. They are important questions, and demand our careful consideration. They are important because God has revealed just how it is, and everything He has revealed it is our duty to search out.

Some who ask these questions, believe that God will give the heathen an opportunity of accepting Christ during the millennium, they say, while He reigns on the earth with His saints in their immortal state. But this would be compelling acceptance. Would it be just, under those circumstances, to compel the wicked to accept or reject Christ without faith? Such a step would be contrary to God's plan and man's free choice. Really, has God hidden the Gospel from any in this life, in order that He could bring them under more favorable conditions for knowing Him with the redeemed in their glorified state? Who would not accept Him then, that is, till the selfish heart demanded more?

We often hear men say, If I could see Him I would believe on Him. But many saw Him and did not believe. All the wicked will acknowledge Him in the day when He comes; but they will be lost, for there is no change to the Master's character. The facts of the case are these:

1. Christ and the saints will not reign on the earth during the one thousand years between the two resurrections. John 14:2, 3; 1 Thess. 4:16, 17; Rev. 20:4, 5, 12, 13; 21:1-5.

2. Christ will not appear to them after the resurrection for the purpose of giving them opportunity to accept Him; His coming then will be to render to all according to their works. Prov. 2:21, 22; 2 Peter 3:10, 12, 13; Rev. 22:11, 12. The righteous He will take to Himself. John 14:1-4; Heb. 9:28; 2 Tim. 4:6-8; 1 Thess. 4:16-18.

If, therefore, the heathen are saved, they, with the rest of the redeemed, will be caught up to meet the Lord when He comes; for nothing will take place on earth during the one thousand years in the way of salvation. At the expiration of that period the wicked who have long been dead, and those who perished in the brightness of Christ's coming, when He took His people to Himself (2 Thess. 2:1-8), shall be destroyed (Rev. 20:7-15). When Christ comes, those who are righteous will remain righteous, and those who are wicked will remain wicked. Rev. 22:11, 12. The righteous will be saved by their faith and works, and the wicked will be lost because they have rejected Christ the Light.

3. To all God gives opportunity. All good gifts come from the Father of Lights.

James 1:17. To every one comes the Light "that lighteth every man that cometh into the world." John 1:9. It may be faint or dim, but it is always sufficient for the soul to choose. For that measure of light and opportunity we are responsible, whether we believe it or not, and for it will we be held accountable. "If our Gospel be hid, it is hid to them that are lost." 2 Cor. 4:3. The man who received the one talent, did not improve it, thus hiding it, and was cast out. We hide the Gospel by not yielding to its power. We turn from the true Light, and are left in darkness. We cherish the sins we know, and are lost. Many a heathen has followed the one ray of light till he has reached the Sun of Righteousness. Altho he knew nothing of the person of Jesus, he followed the best he saw of the plan of Christ. Observing the things visible, tho he can not know the invisible,

he will be "without excuse" in the day of the Lord's reckoning. Rom. 1:18-22. All will be held responsible for the amount of light they have. "For unto whomsoever much is given, of him shall be much required." Luke 12:48. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Rom. 2:14. No paraphrase could make the text clearer than the next verse does: "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

We need not trouble ourselves about the prospects of the heathen. He will receive absolute justice with the rest of mankind. We are held responsible for the way we use the light which shines upon our pathway.

## Christmas: Its Origin and Character neither Biblical nor Christian

By Arthur L. Manous

### 1. What is said of Christmas Day?

"Christmas Day, a festival of the church, universally observed in commemoration of the nativity of our Saviour."—*The World's Progress, a Dictionary of Dates.*

### 2. Of whom was Christ born?

"Behold," said the prophet, "a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14. "And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." See Luke 2:1-12; Matt. 1:18-25.

### 3. Where and when was Christ born?

"But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." In fulfilment of this, "Jesus was born in Bethlehem of Judea in the days of Herod the king." See Micah 5:2; Matt. 2:1-11.

### 4. Where were the shepherds on the night of Christ's birth?

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." Luke 2:8. Or, as others render the verse: "In that same countryside were shepherds out in the open fields, watching their flocks that night."—*Twentieth Century New Testament.*

### 5. From this fact what may we regard as almost certain?

"That the nativity did not take place in winter."—*Matthew Henry.*

### 6. What is said of the exact date of Christ's birth?

"The exact date of Christ's birth appears not to have been known to the early church, and can not now be determined."—*Johnson's New Universal Cyclopaedia.*

"The precise date of the nativity can certainly be no matter of vital importance, else it would have been revealed to us."—*J. P. Lange's notes on Luke 2:8.*

### 7. What is said of the twenty-fifth of December as the date of the nativity?

"There is, however, a difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in

the fields of Bethlehem."—*Encyclopædia Britannica.*

### 8. When do most learned men think Christ was born?

"Scaliger, Calvisius, and most learned men since their time" maintain "that our Lord was born in September. . . . To this agrees the circumstance of the shepherds lying out in the fields the night of the nativity. So likewise the taxation at Christ's birth, which might be executed more conveniently in autumn, than in the depth of winter, especially as the people were obliged to repair to the cities of their ancestors, which were often at a great distance from the places of their abode."—*James Macknight on Luke 2:8-11.*

### 9. Was Christmas derived from apostolic usage?

"As Augustine represents Christmas as neither derived from apostolic usage nor sanctioned by any general council, . . . there can be no reasonable doubt, that it had its rise after the council of Nice" (325 A.D.).—*Mosheim's Ecclesiastical History, book 2, century 4, part 2, chapter 4, paragraph 5, note 12.*

### 10. To whom is Christmas observance ascribed?

"The observance of the twenty-fifth of December is ascribed to Julius, bishop of Rome, A.D. 337-352."—*Johnson's New Universal Cyclopaedia.*

### 11. By whom and on what date was Christmas ordered to be forever observed?

"In the fifth century the Western church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol, tho no certain knowledge of the day of Christ's birth existed."—*The Americana, article "Christmas."*

### 12. Where did the Christmas festival originate?

"It originated in Rome, and was probably a Christian transformation or regeneration of a series of kindred heathen festivals, the Saturnalia, Sigillaria, Juvenalia, and Brumalia, which were celebrated in the month of December in commemoration of the golden age of universal freedom and equality, and in honor of the unconquered sun, and which were great holidays, especially for slaves and children."—*J. P. Lange's Notes on Luke 2:8.*

### 13. What is said to be the character of Christmas observance?

"From the first institution of this festival, the Western nations seem to have transferred to it many of the follies and censorable practises which

(Continued on page 14)

# THE OUTLOOK

"Watchman what of the night?"

## The World's Christian Citizenship Conference

From Our Own Correspondent

 HIS conference, the first of its kind ever held, has just closed in Philadelphia. Two thousand delegates were enrolled, as supporters of its object. The daily attendance, however, averaged about four hundred, with one exception. This was a rally held in the Academy of Music, when more than two thousand were present. This seems quite remarkable, when admittance was by delegate or visiting tickets, which cost the holders one dollar each.

The delegation was a representative one. Looking over the audience, one could not fail to notice that the majority there seated were mature and strong-minded men. The speakers were all past middle life, and men of culture and thoughtful mien. Their speech indicated that they felt they were laden with divine responsibility, and were determined to discharge this at all hazards.

### The Object and Its Meaning

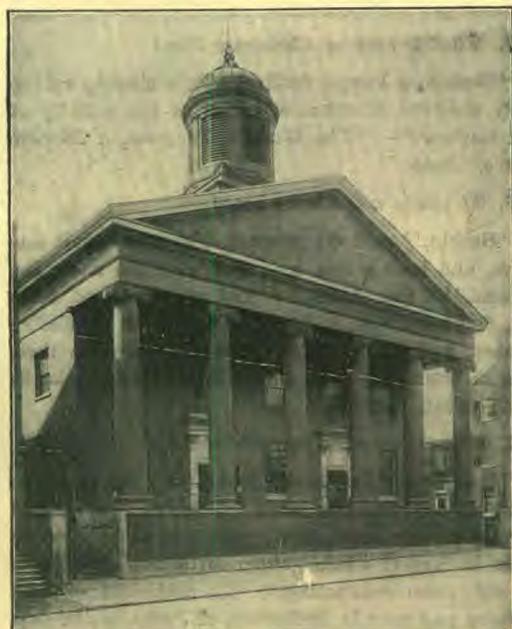
One object alone seemed in sight. Whatever the subject assigned to any speaker, he invariably shaped his speech to point out that one object. Whether missionary work, family training, divorce, Sunday observance, or purity of public officials, was the theme, desirable attainments in any of these lines were to be sought in but one way, and that was to enthronize the name of God in the Federal Constitution, and that "Christianity be recognized as the source and standard of all authority."

This was clearly set forth in a resolution unanimously adopted by the conference, concerning a proposed Christian amendment to the United States Constitution, now pending before the judiciary committee of Congress, which reads in part: "We, the people of the United States, acknowledging Almighty God as the source of power and authority in civil government, and the Lord Jesus Christ as the ruler of nations, and His revealed will as of supreme authority, do ordain," etc. The resolution requested the National Reform Association to press this matter upon the attention of Congress.

Let such an amendment be made in the

Federal Constitution, and the dullest mind can readily comprehend that the interpretation and enforcement of law would be given over to a set of religiously biased minds, which would bode no good to any who differed from them in religious sentiment.

Rev. John F. Carson, of Brooklyn, New York, epitomized the result of such a measure, when he said: "The Bible should have a place in our state and national legislative halls. Give us an enthroned Bible in our legislative halls, and Mormonism would be banished from Utah and this country; we would have no infamous divorce laws; the Sabbath would be respected; we would have no laws which would make possible the enrichment of the few at the expense of the millions; pirates of politics would be swept from position and power; the saloon, that great monster of iniquity, that menace to civil authority, would be banished forever."



First Presbyterian Church, Philadelphia, where some of the meetings were held

### Not the Bible, but the Bible Interpreted

This sentiment was applauded to the echo, which showed how ready men are becoming to enforce precepts by the arm of civil law, regardless of conscientious scruples. No well-disposed person would question for a moment the utility of good morals in every community. But when we stop to think that this movement contemplates making Bible interpretation the standard by which to enforce laws, and consider that these interpretations would be according to the creedal teachings and consequent religious bias of those who would administer the law, one can not but stop to ask whether men's worst mobocratic passions would not be inflamed by such a form of government.

Then again, it seems clear that to place thus the enforcement of Bible sentiment, in the form of civil law, in the hands of ultra-religious people, instead of Gospel teaching of free will and Gospel mercy for offenders, would be to confront the country by a gospel of relentless force, like that administered by Russia against Count Tolstoy, who, because he could not endorse all the doctrines of the Greek Church, was excommunicated by the civil church, out of which he recently died, and was denied the rites of a Christian burial.



Rev. J. S. McGraw, Field Secretary National Reform Association

The turbulent unrest in Russia under such a régime, could not fail to be reproduced in America's fair land, should the adopted program of this World's Christian Citizenship Conference be carried out.

### Principles Adopted

But that these people fully intend to carry out the principles here enunciated, is evident from a declaration of principles and plan of action adopted by the conference. Lack of space forbids giving these entire, but they may be thus summed up:

The declaration of principles assumes that **NATIONS ARE MORAL BEINGS**, capable of doing right or wrong, and are, therefore, subject to God's moral government, to be administered through His moral law. Then as the Word of God is the revelation of His will, as relates to national life, that Word must have definite application to nations and governments.

In view of these assumed "principles," the universal plan of action adopted covers these points: It is the duty of all Christian citizens everywhere, assiduously, and in harmony, to propagate the adopted principles, and to sustain civil government in applying them in its administration, and so to "use the powers of government, wherever possible, for the correction and suppression of moral evils." It is to be seen that families "conform to the moral laws of the Christian religion." The state is to be instructed to educate its prospective citizens in "Christian morals, upon Christian sanctions, derived from the Word of God in its proper use in the public schools." Public utilities are to be made to conform to Sunday rest; and in order to gain this object, none but men who have regard for the moral law, thus showing themselves fit to deal with the moral and religious interests of the people, are to be elected to public office. Besides the points here mentioned, the "plan" includes safeguarding the judicial oath, the temperance question is mentioned, and last of all, in order to win the adherence of organized labor, shorter hours, advanced wages, and Sunday rest for toilers, are to be advocated.

### A Movement Prophetic

Many of these ideas may seem Utopian to some, because they have not taken time to study this now almost world-wide movement. But those who have studied the prophetic Word to a purpose have looked for just such

(Continued on page 12)

## American Federation of Catholic Societies

### The Ninth Annual Convention in the United States

 ID we not know the history and age-long principles of the Roman Catholic Church, the recent great meeting, held the second week in November, in New Orleans, could be passed with little notice, simply as a great meeting of a great



Bishop James A. McFaul of Trenton, New Jersey

religious body. It means more, however, than the Methodist Episcopal convention or the Presbyterian convention. It is a religio-political convention, rather than religious, for the Roman Catholic Church is seeking the conquest of the world; not only the conquest of the world spiritually, but the conquest of the world politically.

The meeting in the old Southern city was indeed a great one. No building in New Orleans could accommodate the throngs that poured into that city, and great overflow meetings were held in various parts.

The meeting was opened in the ancient St. Louis Cathedral on Sunday, November 13, with pontifical high mass. The celebration was held in the old Cabildo, in colonial days the place of official business of the government. There was present Mgr. Falconio, apostolic delegate to the United States, and direct representative of Pope Pius X. The whole program was carried out with all the magnificence and ornate display of the Middle Ages, and certainly must have had a tremendous effect upon the minds of those who are impressed by such spectacles.

#### Items of Interest

The national secretary of the American Federation of Catholic Societies presented in his report the following items which will be of interest to our readers (our authority is the Roman Catholic daily, the "Morning Star"):

- That the federation has now been practically introduced into every state in the Union, Hawaii, Porto Rico, and Alaska.

- That more thorough organizations—state, diocesan, and county federations and leagues—have been established in the following states and territories: Arkansas, California, Colorado, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Texas, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, Vermont, Wisconsin, South Carolina, Connecticut, Porto Rico, Hawaii, and Alaska.

- That twenty different colleges and institutions are affiliated with the federation.

- That sixteen national organizations, such as the Catholic Order of Foresters, Knights of America, Ancient Order of Hibernians, Young Men's Institute, are affiliated with the federation. The Knights of Columbus still hold out.

- That twenty archdioceses and dioceses with an aggregate population of over 7,000,000 were reported at the last convention by special delegates appointed by the respective bishops. This shows us some of its tremendous issues.

#### Some of Its Objects

Some of the objects for which it has been working and in which progress is reported are the following:

- The strong propaganda against Socialism, especially in keeping Catholic men from joining the Socialist party. He pleads that "our societies everywhere keep up the fight against Socialism, which was born in the brain of atheistic agitators, and which, if permitted to gain a foothold, will bring on a state of revolution and bloodshed." The agitation of the federation, however, has not seemed to affect the standing of the Socialist party during the last two years.

- A propaganda in favor of divorce laws along the line of the religious views of the body. The secretary tells us that a divorce bill introduced by Sir Walter George Smith of Philadelphia, a member of the executive board of the American Federation of Catho-



Anthony Matre, National Secretary American Federation of Catholic Societies

lic Societies, has been adopted in Delaware, Wisconsin, and New Jersey, and is practically a law in Illinois. The "Sir" is a society title.

- The federation is working against the white slave traffic. There are other organizations working just as strongly.

- The secretary further reports that "several of our branch federations have taken decided stands against the desecration of the Lord's day." Notably among these are federations in the states of Pennsylvania, Massachusetts, Louisiana, and Wisconsin. Doubtless the federation would stand with the Protestant Church Federation in a demand for Sunday laws. A part of its work for Sunday laws, however, has been done in a perfectly legitimate way, and that is by requesting employees of labor to discontinue voluntarily Sunday labor.

- The federation has been carrying on a crusade against immorality, indecent theatricals, post-cards, etc. The crusade against im-

morality, etc., seems to have been inspired by certain books antagonistic to Rome. Several of these books are mentioned, books, however, which can not be forbidden the mails under present laws, and are not evidently immoral in the ordinary sense of the term, but are antagonistic to Catholic views.

- A crusade against monks, priests, and hierarchy. This effort has been carried on by direct communication with editors of papers and publishers whose papers have offended the officers of the federation.

#### Watching Periodicals

- The secretary reviewed the Ferrer case and "McClure's Magazine," in which exception was taken by Roman Catholics against an article by Mr. Percival Gibbons, and an apology demanded. As a result of this the federation was asked to set forth the true Catholic view, the result of which was the article entitled "An American Catholic's View of the Ferrer Case," by Mr. Andrew Shipman, a Catholic attorney of New York, which appeared in the October issue. The secretary remarks, "After all, McClure has learned that it does not pay to insult Catholics, and the publication of Mr. Shipman's article may be considered somewhat of an amende to the insult heaped upon the Catholic Church in the article of Mr. Gibbons." This article is followed in "McClure's" by other articles by Mr. Archer, and the secretary tells us that the organization is investigating these.

The St. Louis federation caused, through its protest, the immediate suppression of an advertisement which appeared in a St. Louis daily paper advertising an anti-Catholic story; that exercises of public schools in Protestant churches in some places have been discontinued.

The organization is doing very strong work through its associated press department, in which the press of the United States is carefully watched, and prestige is brought to bear if anything antagonistic to Roman Catholicism appears.

#### A Hearty Welcome

The federation was welcomed to Louisiana by its governor, Jared Y. Sanders, in very warm words, and to New Orleans by Martin B. Behrman, mayor of the city. The proceedings were opened by Judge Cailouet. The address of the apostolic delegate was upon the subject of Capital and Labor, in which he declared that the only "sovereign remedy was found in the Holy Catholic and Apostolic Church;" but in his solution the one fundamental principle which he had to present was the Golden Rule, which certainly belongs to the



Archbishop S. G. Messmer of Milwaukee, Wisconsin

# Signs of the Times

individual and to any religious organization as truly as it does to the Catholic Church. He pleaded with both classes to accept society as it exists, composed of "superiors and subjects, masters and servants, rich and poor, learned and unlettered, nobles and plebeians. The real question after all is, If all men should accept the Golden Rule, would many of these orders and classes now exist?

## Its Long Heritage

Archbishop Blenk preached a stirring sermon on the review of the wonderful heritage of the Roman Catholic Church through all the centuries of Christendom, and then presented a picture of Pope Pius X, upon whom were hurled the insults and abuses of Mayor Nathan of Rome, and appealed to the Catholics of America "to tell him [Mayor Nathan] that as long as Catholics have any force in their arms, as long as there is any strength in their wills, as long as their hearts are filled with love (and please God these things will never be wanting to them), America will never suffer the greatest representative, the spiritual representative of eternal power, to be insulted, to be abused, to be mocked as if he were the veriest criminal. We will not tolerate this." And then Archbishop Blenk moved a protest against the action of the mayor of Rome, which was seconded and carried amid tremendous applause, and cheer after cheer was given for the pope, and also three groans for Mayor Nathan of Rome.

It may be well for our Catholic friends to remember that He whom they claim to represent suffered far greater indignities than Pope Pius X ever could, that He was treated and branded as a criminal, and that He died as such; and that when he whose successor the pope claims to be, assumed to lift his strong right hand in defense of the Master, he was rebuked, told to put up his sword, and warned against its future use. A little later, when that same ardent Peter received the Spirit of God, he could say of the Master whom he unwisely sought to defend by earthly power: "Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously."

He who has faith in God, and believes his cause to be of God, can certainly commit it all into God's hands, and know that it will be well. He certainly will not arouse and inflame the minds of millions against a human enemy, real or imaginary; rather he will pray with the Master, "Father, forgive them; for they know not what they do," echoed by the words of the protomartyr, "Lord, lay not this sin to their charge."

Bishop John D. Morris of Little Rock, Arkansas, reviewed the subject of progress from the very beginning of the church's history, and showed how these organizations had strengthened the church and revivified it in times of weakness. Among the societies which he especially extolled was that of the followers of Ignatius Loyola, the Jesuits, and he concludes that if these strong organizations had been known in Germany and England in the time of the Reformation as in America today, these great countries would never have become Protestant.

## Loyalty to God's Law

One of the great addresses of the occasion was that of Bishop James A. McFaul, of Trenton, New Jersey, on the laying of the cornerstone of Marquette University. Taking as his text the question as to the great commandment in the law, the bishop remarked: "You may ask why I should emphasize the Ten Commandments, the moral law, on an occasion of this kind. I answer, Because it is the obligation and duty of a Catholic university to inculcate not only secular knowledge, but to be a great factor in dissemination of religious doctrines, and to form a bulwark for truth and a barrier against irreligion and error."

That is a splendid utterance without question, and if the Roman Catholic Church stood for that, it would indeed be a mighty bulwark against the unrighteousness of the world at this time; but while professing to stand for the great fundamental moral code of God, it has put forth unholy hands and changed the fourth commandment of that code. The God says, "Remember the Sabbath day, to keep it holy;" "the seventh day is the Sabbath of the Lord thy God," the Roman Catholic Church says, "Remember the Sunday;" and it has by that very act assumed to place itself above the Lawgiver, and declared to all the children of men that no law of God is so sacred but that man might change it. If their great prelates and scholars could but drink deep of these simple principles, they would not wonder that anarchy had followed the church's teaching for centuries. The study of these simple principles would also show them that it mattered not what prestige of centuries was their heritage or how long the papal prelate occupied the papal chair; this heritage is nothing, in the sight of God, tho it be upheld by all the hoary traditions of the past. God is able of insensate stones to raise up children unto Abraham, and that is worth all the traditions of the ages.

The president, Mr. Edward Feeney, gave an address which followed along the same line as that of the secretary's review of the work of the federation during the last year. He declared that the federation would still work for the purpose of inducing the state to pay for the secular education provided for children in Catholic free schools. Mr. Feeney declared: "We want to continue the work of the federation in amity with all our neighbors, and we welcome the cooperation of our separated brethren in our labors for the moral and social uplift of all the people." That of course would include the union of Catholics with Protestants who are working for Sunday laws; in other words, an opening wedge for church and state union in America. The Catholic federation, even as the Protestant federation, has for one of its purposes the effecting of a political object.

Americans need to take home the warning written by an American of Americans, Mr. R. M. Johnson: "Extensive religious combinations to effect a political purpose are always dangerous." Would to God that the great professed Christian church, under whatever name, might turn to the Lord Jesus Christ for His truth and His power, and leave politics and the world forever. Much mightier would be their progress and much less the worship and extolling of the human.

## World's Christian Citizenship Conference

(Continued from page 10)

a movement to arise, which would minimize the work of grace in individual hearts, and stand for civil enforcement of national religious rites. The beginning has been made in the lines marked out by the sure word of prophecy. More than twenty years ago the writer attended a meeting of the leaders of the present movement in Pittsburg. Then its adherents could almost be counted on the fingers of one's two hands. But the present status of the movement is far from feeble. Let it secure the machinery it so assiduously reaches after, and its momentum will be tremendous. And it is bound to gather strength; for already men high in political stations have seen the trend of affairs, and are lending their influence to its propagation.

The conference adjourned to meet in Los Angeles, California, two years hence. In the meantime it will pay all to watch the development of affairs in this line, and so be able to decide what its final object is to be, both as to its adherents, and dissenters from its work. Next week we hope to have some things relative to the final outcome of the whole matter.

J. O. CORLISS.

After a lively fight with the London police, 116 of the 1,000 militant suffragettes who marched on the Parliament building recently were arrested. The women made a determined effort to force the police cordon about the House of Commons, and, reaching Premier Asquith, to insist upon the introduction of a woman's suffrage bill. The women presented a sorry spectacle when the fight was over. Since that violent personal attacks have been made upon Mr. Asquith and Winston Churchill. If any evidence were wanting to show that these women do not deserve suffrage, it is their own conduct.

Will the aeroplane prove of worth to commerce? It is said that one carried 1,000 yards of silk from Dayton to Columbus, Ohio, the other day, 62 miles in 57 minutes; and another carried a bag of mail from an outgoing steamer back to New York. But these are not considered within the regular plans of operation. The *Scientific American* is suggesting and hoping for an aeroplane special mail delivery and parcel-post system. Then we shall have strikes of aviators; and will there be picketing, boycotting, etc.?

Since the crusade against the "white slave" traffic, inaugurated in the spring of 1909, it is estimated that 1,000 panders have been driven out of Chicago. Of the 348 cases investigated, 91 have resulted in prosecution, of which 51 were convicted. Hundreds of dive keepers have left through fear of prosecution. But who will deny that these vice promoters will set up their institutions of infamy elsewhere? May God bless every legitimate effort to destroy this awful traffic.

Frank Abail Flower, special emissary of the United States to Africa, succumbed to the plague in a little Negro village, and lies in an unmarked grave in the heart of Africa. The news of his death reached his family in Spokane, Washington, after three months. He was a newspaper editor, encyclopedia writer, political historian, famous Wisconsin senator, and an appointee of two state governments.

The highest altitude record made by an aeroplane is now 9,970 feet, a height reached by J. Armstrong Drexel in a Blériot monoplane at Philadelphia. Drexel was greatly disappointed when his barograph failed to register an even 10,000, but he said the air at that height was so light it was impossible to make his machine ascend another foot.

The last census shows an awful condition of the birth-rate in Kansas. It seems that a vast number of the American women have abandoned the work of raising families to the foreign immigrant. A great many are outspoken in their resolution to devote their entire attention to female suffrage and prohibition.

There are said to be 1,000,000 lepers in the world. Of this number the United States is said to have 139, an estimate supposed to be far too low. A skin specialist in New York City reported sixteen cases in the last six months.

Abe Ruef, one of the leading San Francisco grafters, has been sentenced by the Appellate Court to a term of fourteen years. His appeal will be carried to the Supreme Court of the United States if necessary and possible.

At the border line near Niagara the Canadians have begun a preventive campaign restricting United States immigrants who would not have sufficient means to make the winter season tolerable for themselves and families.

When the Congregational National Council met in Boston the other day a Catholic mayor extended to them the greetings of the city. Boston, the old-time Puritan town, is more Catholic than New Orleans.

It is reported that twenty-four girls met their death and eighty-five were hurt in a recent fire in Newark, New Jersey.

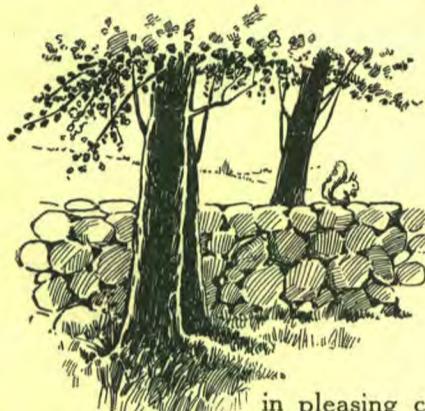
San Francisco has raised its world's fair funds to \$17,500,000.

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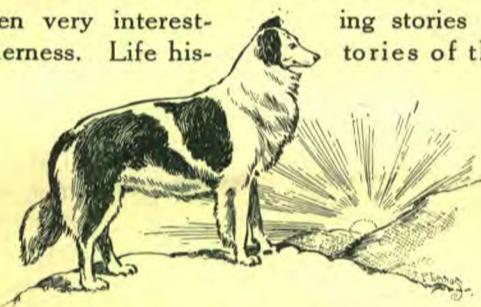
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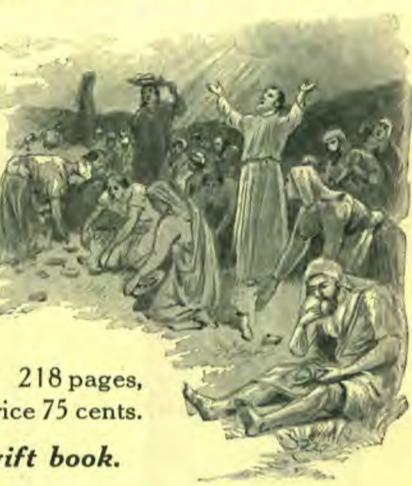
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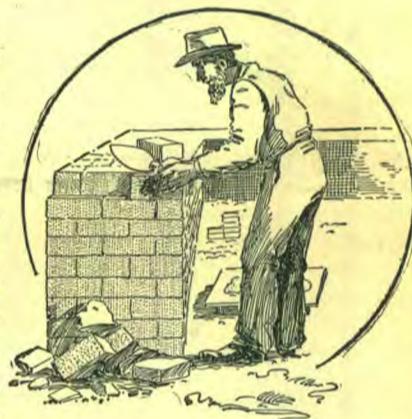
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# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XLIII.—Sold into Sin

**W**HEN Jazer, the scribe of the temple, entered the chamber of Annas the high priest that day, it was with a wonderful message, which he delivered with the earnestness born of deep contrition and conviction: “Jesus of Nazareth is the Christ of God.”

When he left the palace, it was not as a bearer of this message,—this message which even the angels of glory have felt it an honor to proclaim. He left the mansion of the high priest that day as the hired emissary of Annas and Caiaphas.

As he passed the outer court, and entered the streets of Jerusalem, he met a number of persons each hurrying to reach the palace of the high priest, with the astonishing news of the resurrection of the dead man of Bethany,—some to acknowledge their faith in the mighty Miracle-Worker, and to bear brave testimony to the truth; others to bring the report of spies, and to aid in forming plots for the overthrow of the Man.

Conspicuous among the latter were Jonathan, son of Annas, and Demas, his servant, a conscienceless hireling in whose heart the love of worldly good was ever dominant. To him the shining gold and silver eclipsed every other consideration. This man Demas, with many another who that day witnessed the mighty miracle at Bethany, had sold himself to do the hellish bidding of the high priests.

But among the former we are glad to recognize Issachar the priest, who was among the guests of Martha and Mary; and, beside him, walking not with the uncertain steps of the blind, but with firm tread and exultant face, is Abner, the lawyer. But the bandage is gone from his face now, which is radiant with new-born happiness, while his loud shouts of praise attract the attention of the passers-by.

Standing directly in the pathway of Jazer as he steps into the street of Jerusalem from the palace of the high priest, were these two men, Issachar the priest of Israel, and Abner the lawyer.

“Whither art thou bound, Issachar? and thou, Abner?” The speaker would fain have passed the two men without recognition; for his heart was in painful tumult. He had but just put a price upon his own soul, in the palace of Annas,—the price of a seat in the Sanhedrin. After having confessed his faith in the hated Nazarene, he had but just bound himself under a solemn oath to repudiate Him, and to do all in his power to secure His arrest and conviction. Jazer the scribe, he of the cool head and the steady nerve, was distracted and unstrung. At any other time, the prospect of a seat in the Sanhedrin would have elevated the scribe to the very pinnacle of self-complacency and delight. But the miracle which his own eyes beheld but a few hours before, the witnessing of which forced from his lips the tardy confession that Jesus of Nazareth was the Christ of God, still repeated itself before his startled eyes, and robbed his perjured soul of peace.

This feeling, common to any soul striving to free itself from the pursuing conviction of the Spirit of the Almighty, was but intensified by hearing the shouts of praise and thanksgiving from the lips of still another witness of the power of the Nazarene.

“Whither art thou bound, Abner?” again questioned the unhappy scribe, hoping at least to interrupt the song of praise.

“I am hastening to the palace of Annas, with Issachar the priest, that I may make known what hath been wrought in mine own body by this Miracle-Worker. Is not this the Christ?”

“And behold, He hath also given life to Lazarus of Bethany,” interrupted Issachar.

“Verily, I also have seen the miracle at Bethany—if miracle thou callest it,” replied Jazer, blusteringly, intent upon fulfilling his oath to Annas.

“But,” he continued, his dark face paling as he spoke the words, “but of a truth this Fellow is in league with Beelzebub, and doeth miracles in his name.”

“Hold, Jazer! Is not the time fulfilled for the coming of the Messiah? And if the time be ripe, surely this is He; for no man doeth the miracles that this Man doeth.”

“The Man is a sorcerer, as were Jannes and Jambres,” retorted Jazer, attempting to pass on his way. But Abner detained him.

“Behold, thou knowest me, O Jazer, how that both mine eyes have been blinded by Varro, the madman, as I was passing by the place of the tombs where he dwelt; and Matthias the son of Sylvanus hath told me to-day, that even this man hath been healed by this Jesus of Nazareth. Behold, I myself was unbelieving as thou art until to-day; but He hath touched mine eyes, and lo, I see.”

“Thou also art bewitched with the sorceries of this Pretender!” exclaimed the scribe boldly, as he passed on his way.

“Ah, Jazer! thou hast drunk deeply of the paralyzing and insidious draft of sin, and it hath benumbed thee!

Already the awakening conscience had been lulled to sleep, and the scribe was more hard of heart than ever before, and even wondered at the misgivings which he felt but an hour before. “Surely, O Jazer,” he muttered to himself, “thou shalt sit in the chambers of the Sanhedrin, in the hall of Gazzith, with the chosen men of Israel; of a truth this honor hath been cheaply bought.”

Thinking thoughts like these, the scribe entered the court of his own home. Scarcely had his feet touched the pavement of the court, when a beautiful woman, perhaps half a score of years younger than he, rushed to meet him. Her cheek was rosy with the unmistakable bloom of health, and her step was buoyant and graceful as that of a child.

It was Huldah, the invalid sister of Jazer the scribe. The reader will remember her. The broad, intellectual brow, and sweet, spiritual face, were much the same as when we first met her,—a guest at the wedding of Chuza in Cana of Galilee; the same, save that the telltale lines of weakness and pain were gone. We could scarcely believe, in spite of the resemblance, that this radiant creature had been a wretched sufferer for twelve long years. If the heart of Jazer ever knew love, it was for this beautiful woman—his younger sister.

“Who art thou, woman?” exclaimed the scribe in astonishment; “surely thou art not mine own sister Huldah!”

“Thine own sister, my brother, and I have but this hour come from my home in Capernaum,—and when I saw thee, behold, I ran to meet thee!”

“The God of Israel hath visited thee, of a truth, my beautiful one!” exclaimed the scribe, completely off his guard, and gazing at his sister in unfeigned admiration. “Surely the physicians of Capernaum have greater skill than have those of Jerusalem,—or peradventure thou hast been healed by the famous baths of Callirhoe.”

“Not so, my brother, not so; for behold, I had no more gold nor silver, with which to make the journey; for I have spent all the living that I had, on the physicians of Capernaum and Tiberias, and was nothing better, but rather the worse. But, verily, Jesus of Nazareth hath made me whole!”

For a moment the scribe did not reply. But in that moment his decision was made. A great miracle has been wrought upon the frail and suffering body of the sister whom he loves, and that by the hated Nazarene. But he must remember his oath,—he must not forget that a seat in the Sanhedrin awaits him. After all, are not his own interests of paramount importance? What matters it anyhow? Suddenly he remembered that he had always hated this strange Man,—that he had hated Him from very childhood. From the first the Man had

seemed a supplanter, antagonistic to the best interests of both scribes and priests. In that brief moment, in imagination Jazer sees himself looked up to and honored as a member of the Sanhedrin, and praised in the streets of Jerusalem for his great wisdom and superior judgment.

Ah, yes; his oath to the high priest must be kept.

“Jesus of Nazareth hath made me whole!” repeated the woman.

“What sayest thou, my Huldah? Say not so!” The face of the scribe was transfigured with sudden anger, as he pushed the woman from him almost rudely. “Say not so! let us give praise to Jehovah; as for this Fellow, we know that He is a sorcerer.”

“Surely, my brother, thou art not angry! I shall tell thee, that thou mayest know how the Nazarene hath healed me,—for indeed I did but touch the hem of His garment. One day as I walked feebly by the shores of Galilee, behold, Jesus of Nazareth passed that way going up to Capernaum. Ah, Jazer, my brother! thou knowest not the emotions which filled my heart when I at last saw the Man; for I had heard of His fame, and even since the wedding of our friends at Cana of Galilee, when first I heard that some thought the Man to be the Messiah, I have longed to cast myself at His feet, for I believed that He would heal me. Often had I thought to speak with Him as He passed through the streets of Capernaum, but mine infirmity prevented me; and even the same day of my healing, I could scarcely raise my feeble body; and as I crept toward the throng which surrounded Him, my heart indeed almost failed me, for I had not strength to make my way through the dense crowd.

“Finally, by bowing myself, I found that I could but just reach His garment. Then I said in my heart, ‘If I but touch the hem of His raiment, it shall avail.’ I reached mine hand and touched the border of His abba.

“O my brother! the touch thrilled my very being, and I felt that I was whole of my plague. Verily then, I thought to return at once to my home; for why should the people scorn me for my boldness? But the Man called me, and said unto me, ‘Daughter, thy faith hath made thee whole; go in peace.’ The majesty of the Man overpowered me; and the light in His eyes told of a love infinite, measureless.

“O my brother!” and the woman threw a caressing arm about the scribe, “O my brother! is not this the Shiloh of Israel—the Desire of the nations?”

“Let me go, Huldah!” shouted Jazer fiercely, rising and shaking himself free from the detaining arms, as he again passed the outer gateway into the streets of the city; “let me go, woman; why should I smite thee! for behold, this Fellow is in league with Beelzebub!”

The woman felt the sting of sudden tears, as she watched the scribe pass hurriedly down the streets of Jerusalem.

(To be continued)

## Christmas: Its Origin

(Continued from page 9)

prevailed in the pagan festivals of the same season, such as adorning the churches fantastically, minstrel puppet-shows and dramas with worship, universal feasting and merrymaking, Christmas presents and jocularity, and Christmas revelry and drunkenness.”—*Mosheim's Ecclesiastical History, book 2, century 4, part 2, chapter 4, paragraph 5, note 12.*

14. What does Paul say of those who observe pagan days?

“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” See Gal. 4: 8-10.

Spartanburg, South Carolina.

## Thanks to Our Contributors

Not long ago we forwarded to our Mission Board the amount of money for the Chinese Press then on hand—\$432.24—and later mention was made of this to the superintendent of our Asiatic division, Brother I. H. Evans. This money has been contributed gladly by our subscribers and readers. We print for their sakes a letter received by our treasurer; we are sure it will do them good:

"Box 943, U. S. Postal Agency,  
Shanghai, China, Oct. 10, 1910.

"H. G. Childs:

"Dear Brother,—The good news of the money raised and forwarded by the SIGNS office to the General Conference for this field, is gladly received. Never could money come more acceptably to any poor struggling plant than this money will come to the work here in China. The home board have been unable to send the money that was raised on the big fund; and we have had all our plans upset for so long a time, we feel glad to have a bit of money in sight.

"We have purchased a press for which we have to pay \$1,200 gold, and this money will be a big help in handling the situation. We greatly appreciate your kindness in this matter, and trust the Lord will greatly bless the SIGNS OF THE TIMES in the years to come.

"Wishing you every blessing from the Lord, I am yours in the work,  
I. H. EVANS."

Why should not our readers within the next few months raise the entire price of the press? We are sure it would be a blessing to both donors and receivers.

— ★ —

## The Emmanuel Children's Home

PERHAPS many of the readers of the SIGNS have never heard of the institution represented by the name at the beginning of this article. But down here among the foot-hills of the Ozarks, a work has grown up which bids fair, with the blessing of God, to bring many young hearts to a knowledge of the truth.

The Emmanuel Children's Home is located in a beautiful grove of native oaks, about two miles north of Mountain Grove, Missouri.

It was established in 1904 by Mrs. Jessie Ames; and her unceasing prayers and deep devotion to the cause which it represents, have made it what it is.

The work is now onward. It has been a hard struggle to free the home from debt, maintain an average family of twenty children, nearly all too small to care for themselves, employ help to do the work, and a teacher for our little home school.

But through all the trying circumstances that have surrounded the work, God has been an ever present help, and we are learning, more and more, to lean upon His mighty arm for strength.

When the work started, there was no visible means of support, nor has there ever been. Appeals sent out to the public from time to time, consecrated by prayer, and a faith that could not be daunted, have brought returns, and so we have been able to care for the homeless ones whom God has sent to our door.

Last winter means came to build a barn and schoolhouse, both of which were sadly needed.

Our family has now outgrown our present quarters. The house contains but twelve rooms, and we are planning to build at least two cottages, one on each side of the parent building, to be used as homes for our smaller boys and girls.

Each home is to have a "mother" who will teach the little ones to work, to love God and each other, striving with her whole heart to fill the place that the name implies. The children will thus be fitted to make good and useful citizens, and to be ready to meet the Lord when He comes.

We know these buildings are needed, and we have faith to believe that God will send us help to realize our plans. Should these lines meet the eye of any one who knows of orphan children in need of a Christian home, he will confer a favor by communicating with Mrs. Ames, as her hands and heart are ever ready to help.

We ask the prayers of all of God's people, that His blessing may attend us in our work, that so we may receive souls for our hire.

CLARA EDNA ROSENCRANS.

Mountain Grove, Missouri.

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## Southern Pacific



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# Signs of the Times



MOUNTAIN VIEW, CAL., DECEMBER 13, 1910

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

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No church was ever good enough to be entrusted with civil power; for by it she is soon corrupted.

Those who have donated to the Chinese Press Fund will be pleased to read the letter from Mr. Evans on page 15.

Our European correspondent furnishes an excellent review of conditions in Europe. It will appear in our next issue.

The business of the Christian and the Christian church is to represent Christ to the world. He stands on a different plane (or should) from the world. He is heart and life of a different kingdom.

President U. S. Grant said, "Keep the church and the state forever separate." That is good American doctrine; it is good original Protestant doctrine; it is decidedly and emphatically Christian doctrine; but it is neither National Reform nor Roman Catholic doctrine, and every Protestant who seeks to do otherwise puts himself upon Roman Catholic ground.

Our Bible Band.—To all present and future members: We have something for you this year of far more value than our book-mark of last year, for which we received so many words of praise, and which we had to reprint so many times. This is a little booklet filled full of just such Bible facts as you would like to know, gathered from the best authorities, in compact form. It is a neat little pamphlet of "Apples of Gold" size, which you can slip into an envelope easily, or into your Bible. It is ten cents, and contains the schedule for the year. Please send promptly.

Read "Christmas: Its Origin and Character," on page 9. It tells the truth, and it is the truth which the Christian desires to know.

Religion is a question wholly between man and his God. It is not, and in the nature of the case can not be, a matter of legislation. When crystallized into human statute law the dogmas and tenets of Christianity lose their spiritual life, and are but hypocritical, dead forms. Neither church nor state can endure them.

The series of articles on "The Master's Coming" closes with this issue. Next week we will begin a series of articles on the question of religious liberty. These articles are each complete in itself, and will be of great help to our Christian readers. They are written by Pastor W. M. Healey. In our succeeding issue, Jan. 3, 1911, there will appear the first of a series on the Sabbath question by Pastor R. A. Underwood.

We omit our Missions department almost wholly this week, but we present two important articles showing the trend of religious sentiment in the republic. When the various Roman Catholic organizations, which wield such tremendous influence, are united, and the great Protestant churches are thoroly federated and working together, and both are in politics to accomplish certain political aims, what shall become of the republic?

"Extensive Religious Combinations."—In 1829 Hon. R. M. Johnson said, and the Senate of the United States adopted the report in which he said it:

"Extensive religious combinations to effect a political object are . . . always dangerous. . . . If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country the civil power soon bends under it; and the catastrophe of other nations furnishes us an awful warning of the consequence."

These words ought to be burned into the heart of every liberty-loving American.

"Be Not Deceived."—A Catholic paper declares: "Outside her pale [that of the Roman Catholic Church] she is blank paganism, masquerading in modern intellectual garb. There is a moral deluge engulfing the earth, and she is the ark that safely rides the rising waters of infidelity." "Be not deceived." True Protestantism, true Christianity, still lives outside of the Roman communion. It holds to the Bible and the Bible alone. It is the only thing that will hold in the moral deluge upon us. It will not, can not, be followed by the infidel revolution in France, an outgrowth of the Medieval Ages, when Catholicism was triumphant. We appeal to our Catholic friends to study the legitimate fruit of that system in the conditions existing in Latin Europe and Latin America today. When man is put in the place of God, revolution is bound to come.

An Item in War Cost.—It is not extremely encouraging to the taxpayer to learn that it costs this Government about \$1,500,000 a year for naval target practise, or about \$50,000 a ship. At least that is what it was in 1903, according to that reliable journal the *Scientific American*. The ordinary twelve-inch rifle, a matter of no little cost, is limited in its life to only 150 shots. At each shot it fires a projectile weighing 1,000 pounds, and uses 360 pounds of smokeless powder. All this is necessary to make good marksmen; but should the marksmen be needed?

A Supreme Court of Science.—Mr. J. Pease Norton, Professor of Economics in Yale University, argues in the *Popular Science Monthly* for a "Supreme Court of Science" before which some of the

mooted questions of the world, questions over which there is legislation, could be presented and decided. As an illustration he mentions compulsory vaccination, to which there is powerful opposition. He says: "School children are being vaccinated on a wholesale scale as a precaution against a danger which is probably little greater than the danger of being struck by lightning." Now the question is, Are such laws necessary or advisable? Have they not been passed in most legislatures on the recommendation of a committee, the members of which know nothing of the scientific aspect of the question? Is there not grave danger in the vaccination itself? And after all it is not a sure preventive. A scientific court could not make it worse.

Jewish residents of the ghetto in St. Louis, Missouri, are strongly opposing the law under which the police are forcing grocers and meat dealers to close their places of business on Sunday. The religious convictions of the Jews in observing the "Sabbath according to the commandment" prevent their opening their places of business on the seventh day of the week; and when they are required by civil law to remain closed on Sunday, they claim that a food shortage results in that section. Most of the ghetto residents, it is declared, are too poor to buy enough Friday to last until Monday, and many of them lack facilities for keeping it, even if they are able to get it.

Soul and Body Destroyed.—More and more as we study the Bible and the teachings of our Lord while here upon earth we shall see that He constantly referred to the Old Testament Scriptures. He brought the Jews to their own standard. For instance, His words recorded in Matt. 10: 28, "destroy both soul and body in hell," were direct in their reference to Isa. 10: 16-18, where the prophet proclaims God's judgments upon wicked: "There shall be kindled a burning like the burning of fire. . . . And it will burn and devour . . . and . . . consume . . . both soul and body." To set aside the ancient Scriptures is to set aside the Christ Himself.

A Delusion.—A magazine which comes to our table says, "Know that thou art the redeemer of thyself. Thou art the god thou fashionest." What a pitiful redeemer he has who trusts in himself! What a pitiful god he fashions at his best. He who trusts in his own heart is a fool. The maker is wiser and stronger than the thing he makes. Never was greater delusion placed before man than the teaching that he can save himself. All the ages declare it a falsehood. It is born of the old satanic falsehood: "Ye shall not surely die: . . . ye shall be as God."

Dr. Karl Liebknecht, a member of the German Reichstag, lecturing in this country in the interests of Socialism, says: "The kaiser is as badly off as the working man. The trusts have him by the throat," and then states, "The chief battle the Socialist party has to win in Germany at the present time is to get rid of the man who will not work but who bribes and by corrupt legislature waxes fat on ill gained wealth."

Two American missions at Kwang Si, China, a hospital and a college, have been burned by natives in a revolt against foreign missionaries, according to the report of refugees arriving at Canton. The ignorant classes of Chinese blamed the missionaries for the food deficit, and were soon incited into riot by fanatics. The uprisings were finally quelled by government troops.

The three hundredth anniversary of the authorized King James's Version of the Bible will be celebrated in 1911 in London. There will be an exhibition of the English Bible, and it is desired that ministers everywhere shall take advantage of this to renew interest in the Book.