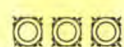
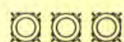


SIGNS OF THE TIMES

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3334.—Moses and Christ

Will you please give us some light on Ex. 21:24 as compared with Matt. 5:38, 39? Are the teachings of Moses contrary to Christ?
INQUIRER.

First, Moses was certainly a prophet of God; all recognize that to be the case. But the prophets of the Old Testament spoke through the Spirit of Christ. 1 Peter 1:10, 11. Again, our Lord gave the strongest possible endorsement to the writings of Moses in using them solely when He was tempted of the devil. Three times the devil came to Him with his temptations, and three times Jesus met these temptations by quoting directly from the books of Moses. See Matt. 4:4, 7, 10 compared with Deut. 8:3; 6:16; 6:13. (3) Our Lord puts it a great deal more emphatic than that by teaching that rejection of Moses means rejection of Himself. See John 5:46, 47; "For if ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

Then how are we to harmonize the two passages of Scripture above referred to? Ex. 21:24 reads, "Eye for eye, tooth for tooth, hand for hand, foot for foot," etc. Jesus says, in referring to that, "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil." All of which is very easily understood if we will but recognize this one fact,—that Moses lived under a theocracy, a direct government of God; that in that theocracy there were moral laws like the Decalogue, and those growing out of it, showing man's moral duty to God; there were laws regulating worship, sacrifices, offerings, etc.; there were laws regulating health and hygiene, sanitary laws; there were also laws which we would now call civil laws, enjoining justice between man and man, just as we find them of necessity in every nation on the earth. The expression above relates to one of those civil laws. If a man did a wilful injury to his fellow he must meet at the State the same thing. If he wilfully gouged out the eye of his fellow, he should lose the sight of his own eye. If he cut off the hand of his fellow man, justice demanded that his own hand should be cut off. Surely we can see nothing but justice in the administration of the State in doing those things.

But when Jesus came the theocracy had passed away, and Rome ruled. Jesus was calling out a people who would exist in all the various States of earth, but would not be a part of those States. Strangers and pilgrims in the earth would they be, heralds of a spiritual kingdom, whose sole mission for the Master would be to save souls for whom He died. Consequently civil law would have no part in their régime. They were not to avenge insult; and yet the apostle Paul tells us in the 13th chapter of Romans that in civil government the proper officers would be the avengers of wrath upon them that do evil. Verse 4. We can therefore see in this that there are no differences between our Lord and Moses. Moses' law was for the time being, and the law of our Saviour is for this dispensation. There were other laws, however, given at the time of Moses, which in the very nature of the case could not pass away, and of course Jesus just as emphatically spoke of this in Matt. 5:17-20.

3335.—The Modern Prayer-Wheel

I enclose a prayer which was sent to me. What do you think about it? Is it of God or of Satan?
AN INTERESTED READER.

There is absolutely no virtue in machine-made prayers. It certainly is proper for persons to pray for themselves or for their friends or for the church of God or for the heathen. At times doubtless every Christian feels thus to pray. The Spirit

of God impresses these things upon him, and requests from friends touch his heart. But when a prayer is sent out as this is, accompanied by certain curses if one does not repeat it and send it on to others, or promises of certain blessings if one does repeat it and copy it for others, we may surely make up our mind that God has nothing to do with it in any way. It is wholly a superstition, which ought to be crushed as far as good, stalwart Christian faith can crush it. We may always make up our mind to this: that any such curse pronounced and peddled by the human is what is termed in the Proverbs "the curse causeless," that "shall not come." Then think what it would mean if this were carried through ten series of persons; the first series would reach nine; the tenth series would mean the writing of nearly three and one half billion of letters, more than twice as many as there are people in the whole world; and at three cents a letter it would cost, to write and mail them, more than one hundred and four million of dollars.

3336.—The Wolf, Lamb, Lion, and Ox

Please explain Isa. 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain, saith Jehovah." Does the curse upon the serpent last through all eternity?
H. R. C.

If the passage has reference to eternity, and if an entire change in nature is a curse, then the curse upon the serpent will last through all eternity. Among all the prophets of the Bible, perhaps there is no one of them that deals in double prophecy more than does Isaiah — prophecy which to a greater or less extent has application in this earth, and yet is used as typical of the great eternal future. Now it is true that in Isaiah's time God would have restored Palestine and the Jews to a glory that was insurpassable and inconceivable to them. He promised it under Ezekiel in the sanctuary and division of the land described in chapters 40 to 48. Life would have been lengthened; the character of the people would have taken hold upon the very animals themselves; and in that glorious kingdom, with a true-hearted people, the manifest presence of God would have been constantly seen; and in that holy mountain where the presence of God dwelt there would be no injury, no hurt or destroying in all God's holy mountain. But Israel did not accept God's conditions, and consequently they were not fulfilled then. They will be fulfilled under far greater conditions, with more or less of the former detail eliminated. All that we could gather from this to remind us of the new earth state would be that there will be absolute joy and peace and harmony among all God's creatures.

3337.—Wearing Wedding-Rings

Is it proper for Christians to wear wedding-rings? They are not worn for adornment, but for a sign of the marriage vows, which gives it a sacred meaning.
J. B. H.

There are countries where it is absolutely necessary for women to wear a wedding-ring, and where it would not be considered proper for a married woman not to wear one. That however is not true in this country, and we opine that there are just as many faithful wives in this land who do not wear the wedding-ring. The wearing of it is not a question of faithfulness in any way. The matter of faithfulness to marriage is a matter of heart and principle and not in the wearing of a gold ring. From conversations which we have heard and from incidents which come under our own observation, we think that it is just as often used for adornment as for a symbol of marriage vows; and if used

for ornament certainly it comes under the condemnation of the scriptures found in 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

3338.—Will God Bring with Him

Please explain 1 Thess. 4:14, last clause. Does it mean that Jesus will bring the departed with Him from heaven when He comes?
J. B. H.

It does not so mean. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." The same thought is expressed in Heb. 13:20: "Now the God of peace, that brought again from the dead our Lord Jesus." Also 2 Cor. 4:14: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Also 1 Cor. 6:14: "And God hath both raised up the Lord, and will also raise up us by His own power." The text in question therefore means that as God has brought Jesus from the dead, so He will bring all those who sleep in Jesus from the dead to be with Christ.



Schedule for Week Ending February 11, 1911

Sunday	February 5	Exodus 24-26
Monday	" 6	" 27-29
Tuesday	" 7	" 30-32
Wednesday	" 8	" 33-35
Thursday	" 9	" 36-38
Friday	" 10	" 39, 40
Sabbath	" 11	Leviticus 1-4

Six more days in Exodus and one in Leviticus this week. Exodus 24 relates the story of God's call of Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel into the mount. Moses was called into still closer relationship with God for forty days, receiving at their close God's voice expressed in Ten Words on tables of stone. During this time instruction concerning the building of the sanctuary and the instruments of its service was given. Chapters 25 to 31.

WHEN Moses came down he found the people in shameless idolatry, turning the glory of God into the likeness of a four-footed beast. Moses' just indignation, expressed in the breaking of the tables, symbolical of Israel's transgression, his heart-breaking plea for the people, their punishment, Moses' return, and God's second writing of the commandments on stone, the glory of God reflected in Moses, and much more, are all told us in striking force in chapters 32 to 34.

THE building and inauguration of the sanctuary and its services are told in chapters 36 to 40; and God's glory manifested showed His acceptance of the people's repentance.

THE Hebrew name of the third book of Moses is *Vayyikra*, the first word in the Hebrew text, meaning "And He called." The word "Leviticus" is from the Septuagint, because so much of its instruction pertained to the priestly tribe, Levi. The types of Exodus pointed largely to redemption, those of Leviticus largely to worship. The first four chapters have to do wholly with offerings. It has been said that the Lord begins with the burnt offering and closes with the sin-offering; we in going to Him begin with the sin-offering and end with the burnt offering. Note the meaning of these sacrifices and offerings, the fine flour, the oil, the frankincense, and the clean beast without blemish.

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
Vol. 38, Number 5

Mountain View, California, January 31, 1911

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Israel and the Law

By Mrs. E. G. White

THE Lord gave the Israelites evidences of His presence with them, that they might know that He was leading them, and that they might fear His name and obey His voice. Great and radical changes were to be wrought in the lives of these demoralized people, upon whose characters, habits, and appetites, servitude and the idolatrous associations of Egypt had left their mark. God was lifting them to a higher moral level by giving them a knowledge of Himself through the manifestations of divine power seen in His dealings with them, and an acquaintance with His will as expressed in the laws given for their government.

Moses, who under the divine direction was leading the children of Israel through to the promised land, understood the character and value of the law of God. He assured the people that no other nation had such wise, righteous, and merciful rules as had been given to the Hebrews. "Behold," he says, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

God's Voice

Moses called their attention to the "day that thou stoodest before the Lord thy God in Horeb." "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments." And he challenged the Hebrew host: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

When Moses was about to relinquish the position that he had so long held as the visible leader of the hosts of Israel, he rehearsed in the hearing of the people the dealings of God with them and the rules and regulations He had given them. He endeavored to impress upon their minds the importance of obeying the law of God, and urged them to make its sacred precepts the rule of their daily life. As children of God, they should

be willing to suffer any inconvenience, rather than to break one of His commandments. Such a course would be more pleasing to Him than mere professions of loyalty or words of praise.

A Wise and Understanding People

Obedience to God would preserve harmony between man and man and between man and his Maker, and would cause Israel to be regarded as a wise and understanding people. And in the path of obedience alone



"Moses the Man of God" on Mt. Nebo, who led Israel through the wilderness from Egypt to Canaan, but who was not permitted to go farther

was there safety for them either as individuals or as a nation; for nothing but obedience would secure the divine favor, and insure to them happiness and prosperity in the land to which they were going. God had plainly stated this to them. If they did not keep His commandments, He would not—He could not—fulfil the rich promises which were given them on condition of obedience.

Israel was highly honored of God, and the surrounding nations looked upon them with wonder and admiration. Their laws and discipline, when compared with the laws of other nations, seemed, even to their enemies, in every way superior to their own. And Moses, as their visible leader and lawgiver, appears on the page of history as superior

in wisdom and integrity to all the sovereigns and statesmen of earth; yet Moses ever recognizes that he is the servant of God, speaking and acting according to divine direction. He claims no credit for himself, but points the people to God as the source of power and wisdom.

The Law and the Sabbath

When the law was given to Israel, the Sabbath was made specially prominent. It had been instituted in Eden as a memorial of God's creative work. After He had wrought six days, God rested on the seventh; and He blessed and sanctified that day, setting it apart as a day of rest and worship for mankind. And at Sinai He commanded: "Remember the Sabbath day, to keep it holy." "In it thou shalt not do any work." Man was to rest from his labor; and as he should look upon the earth beneath, and the heavens above, his thoughts were to be directed toward Him who brought all these wonderful and beautiful things into existence; and his heart was to be filled with love and reverence to his Maker, as he should behold the tangible proofs of His infinite wisdom and goodness.

The Sabbath was placed in the Decalogue as the seal of the living God, pointing out the Lawgiver, and making known His right to rule. It was a sign between God and His people, a test of their loyalty to Him. Moses was commanded to say to them from the Lord: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

God is merciful. His requirements are reasonable, in accordance with the goodness and benevolence of His character. He claims the Sabbath as His own, and will not let His blessing rest upon those who disregard His holy day; yet the Sabbath institution was designed as a blessing to mankind. Man was not made to fit the Sabbath; the Sabbath was made after his creation, to meet the necessities of his nature. The Sabbath should stand before the people in its moral power, answering its original design—to keep in remembrance the living God, the Creator of the heavens and the earth. But the Sabbath has been treated with great disrespect. Men have dared to detract from its dignity; they have ventured to remove the sanctity placed upon it by the Creator Himself.

Temporal affairs must come under divine restrictions. The Sabbath is not to be molded to meet men's business arrangements, but business affairs are to be arranged to meet God's great standard of righteousness. But the god of this world has confused the minds of many on this

subject. They need to come into the divine presence, and listen to the voice of the great I AM.

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Friendship with Jesus

By Clara Edna Rosencrans

IN that memorable talk with His disciples, on the way from the upper room, where He had given them such a beautiful lesson in humility, to the garden, with its agony and bloody sweat, its betrayal and arrest, is made one of the most wonderful statements in the Bible. "Ye are My friends," He said. Marvelous condescension, that the Son of God should stoop to be the friend of man! We all know what friendship is. There is not a man or woman in the world who has not at one time or another known what it was to have a true, loyal friend, whose hand clasp meant perfect faith, whose sympathy and loving help were almost indispensable. And yet in all its depth and purity of purpose, the truest earthly friendship can not compare with the friendship of Jesus. In its utter self-abnegation, its self-effacement, it stands without a parallel.

This was not shown so much by His death as by His life. In the life that He lived on the earth, and the life that He now lives in and through us, is shown the highest, noblest friendship. Not a sorrow darkens our lives, not a throb of anguish thrills our hearts, but Jesus feels it too. This is the great atonement, that stooping down He condescends to suffer with us, lifting us at the same time into the heights of His own purity and peace.

But in taking so much of Jesus, let us remember that friendship that is worth the name is always reciprocal. If we accept such loyal, loving service from *Him*, we should be willing to give as much in return. Jesus never speaks unkindly of any one, and to His friends He was always gentle and courteous. We must be very careful, therefore, lest by word or action we lead the world to think that we do not regard Him very highly. Alas, how many of us, by cowardly silence or open rebuff, cause those who have never known its blessedness, to think that the friendship of Jesus is scarcely worth the having! Like Peter, we follow afar off, where there will be no danger of being classed with the inner circle of His friends.

Friendship includes also kindness and consideration. Few would wilfully turn their backs upon the merest acquaintance, while talking; and yet how often we let whole days pass, without allowing this our dearest Friend to speak to us through His Word! How often we neglect to seek Him out, and show Him that we love Him! While we seek the companionship of those who can only amuse, we wound and slight Jesus, in the house, too, of those who claim to be His friends.

There is another phase of this subject, which I wish to mention. When we have a friend visiting us, do we ever leave him at home alone, while we go to places of questionable resort—for a Christian—and spend whole days or evenings, fearing if he

should know our whereabouts it might lower us in his estimation? I certainly hope there are none of my readers who could be so rude; and yet—and yet—we treat our best Friend in this discourteous manner, going where His delicacy and native refinement would recoil at the merest contact.

Ah, friendship of Jesus, how deep, how true, that can endure such treatment, yet remain unswervingly loyal! We have all felt like Peter, in moments of deep religious feeling, that it would be easy to die for Jesus; but ah, how little we do to show that we are in fact living for Him!

Lessons in Liberty

By W. M. Healey

V. Christ Alone Our Master

BUT be not ye called Rabbi: for One is your Master, even Christ; all ye are brethren." Matt. 23: 8. In these words Christ taught the equality and liberty that should exist among His followers. No one should seek to dominate others. All are to look to the Lord for guidance. This does not imply that there is to be no organization for the work of the Lord, or that men are not to occupy special places for specific work. Christ said, "He that is greatest among you shall be your servant." In giving directions as to what the elders in the church should and should not do, Peter said, "Neither as overruling [margin] God's heritage, but being ensamples to the flock." 1 Peter 5: 3.

When the Lord created Adam and Eve, He gave them power to act independent of each other, holding them individually responsible for their course. When they sinned He pronounced sentence upon them separately. Abel worshiped God in the way the Lord had taught him, and did not interfere with Cain. God did not hold him responsible for the course his brother pursued. Abel set before Cain his views of God and worship, by the sacrifices which he offered, and then left him to choose and act for himself. Cain, having turned away from the Lord, sought to rule over Abel, and compel him to desist from his method of worship. This Abel did not do, but conscientiously served God. This we know because 1 John 3: 12 says that his works were righteous, and that was the reason that Cain slew him, his own works being evil.

Cain had not been appointed his brother's keeper, but he assumed that position. When he chose that responsibility, it was right that he should be responsible for the results. These he was not willing to answer for. When the Lord called him to answer for his work, and asked him, "Where is Abel thy brother?" evasively he replied, "Am I my brother's keeper?" When Cain was called to give account for that brother whom he had assumed to guide and control, he saw the failure he had made, and wished to be rid of the responsibility.

Thousands of men and women in the past have assumed that they were their brother's keeper, to whom in the great reckoning day God will say, "Where is thy brother?" and they will remember when they tried to make their brother turn from the Word of the Lord as it appealed to his conscience, and when he chose to "obey God rather than men," and they, like Cain, were "angry,"

and in that anger slew him. They may not have wielded the club that killed him; they may have made their appeal to the arm of the civil government to perform the bloody work. But they will call to mind how they worked and voted for a law to coerce the conscience of another, which resulted in his death.

An Evil Seed

When Constantine made his Sunday edict, he had little knowledge whereto it would grow; and when Bishop Sylvester endeavored to force the church to observe this heathen law and custom, and regard the "venerable day of the sun" instead of the "Sabbath of the Lord," thereby making himself his brother's keeper, he could not see the rivers of blood, nor hear the pitiful pleas for mercy and the dying groans of millions of men, women, and children who went to the martyr's death because others had assayed to be their keeper and director in matters of worship.

The men and women of to-day who are striving to obtain civil laws to give authority over the consciences of others in the matter of Sunday observance, are assuming to be their brother's keeper; and when God shall ask them in the judgment, "Where is thy brother?" and they shall look backward and see the conscientious ones who kept the Sabbath of the Lord instead of the one directed of men, and remember how, in anger, they brought upon them the power of the civil government, taking from them all that was possible for the law to take, even their life,—then, like Cain, they will wish to escape the responsibility of the results of attempting to be their brother's keeper.

This is no mere unfounded imagination; for not a few of the most prominent advocates of Sunday laws tell us that those who will not observe Sunday, but persist in keeping the seventh-day Sabbath, should be put to death.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation." James 3: 1. The more one tries to be master, and rule over his brother, the more failures he will have to answer for. The blackness of heathenism has fallen like a pall over the earth because men have been masters and guides of other men, and poor humanity has leaned upon the arm of flesh and not upon the arm of God.

Every one is in duty bound to aid his brother to the extent of his ability. He is to be his teacher so far as he has light and truth which he is able to impart. Jesus said, "Go ye therefore, and teach all nations."

Matt. 28:19. It is his duty to be a *helper* to his brother; to feed the hungry, clothe the naked, and care for the sick, to the extent of his ability, but *never to be his master or ruler in duties of worship toward God*. Those who have caused the church to follow them instead of God, will meet a record of sin and ignorance that God would have kept those souls from possessing if they had leaned on Him instead of on humanity.

No man can be safely trusted to *force*

upon others even the simplest truths of worship. He lacks in all things necessary to qualify him for such a place. God only has patience, love, and forbearance, sufficient for such work. Mankind of to-day, like Cain of old, soon become angry with the dull or dilatory brother, or the wilful and stubborn one, and like James and John, would bring fire down upon him. Luke 9:54.

But God continues to love and bless, to follow after, and plead in tenderness and pity.

the week, the Sabbath is not to be a day of idleness. The priests in olden times offered more sacrifices on the Sabbath than on any other day in the week. See Num. 28:3, 4, 9, 10; Eze. 46:4.

"Six days shall work [thy work] be done: but the seventh day is the Sabbath of rest, an *holy convocation*." Lev. 23:3. We are admonished to "call the Sabbath a *delight*, the holy of the Lord, honorable." Isa. 58:13. This day of richest blessings we are to celebrate in holy convocation, in renewed consecration to service, in *gifts and offerings, abundant*, showing our appreciation of the blessings of God for which the Sabbath stands as a memorial and sign. "Give unto the Lord the glory due unto His name: *bring an offering*, and *come into His courts*. O worship the Lord in the beauty of holiness: fear before Him, all the earth." Ps. 96:8, 9.

They brought their gifts to Jesus,
And laid them at His feet;
And love for this dear Saviour,
Made every offering sweet;
Good deeds and words of kindness,
Help for the poor of earth,
And not a gift among them
Was thought of little worth.

Apart from other givers
A poor wayfarer stood;
He saw the gifts they offered,
The poorest counted good,
And he was filled with longing
A gift, tho poor, to bring;
Alas! all empty-handed
He stood before the King.

"Dear Lord," he cried in sorrow,
"I know how kind Thou art;
Take all I have to give Thee,
My sinful, wayward heart."
Then Jesus answered softly,
"Count not the gift as small;
Tho all of them are precious,
Thine is the best of all."

Reader, is the Sabbath day one of delight and soul refreshing, instead of dolorous grief, to you? Is it a day of intellectual and spiritual feasting of good things? Do the members of your family, including the children, look forward to the approach of the Sabbath as they do to the coming of a friend most welcome? Or is its observance one of stern duty and fear? If so, at its close the children and perhaps other members of the family feel a sense of relief when the sun disappears in the west. If the latter is the experience of your family, there is something decidedly wrong in the way the Sabbath is kept in your home. Let the Sabbath be welcomed by songs and prayers of thanksgiving. On the "preparation" day wholesome fruit and nourishing food should be made ready to "celebrate" the approaching day. Let the children and all expect that on the day of *greatest* "delight" and *blessing* they will receive temporal and spiritual blessings in keeping with the "blessed" rest day of Jesus Christ our Redeemer.

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"Would you grow Christlike, let your associates, and the books you read, be companions that present the pure, beautiful life of Christ. By such association you will be brought into the place where you will constantly behold the Saviour, and by beholding become 'changed into the same image from glory to glory, even as by the Spirit of the Lord.'"

Studies on the Sabbath

By R. A. Underwood

IV. As Kept by Christ a Blessing and Not a Burden

And the ruler of the synagog answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? Luke 13:14-16.

T the time of Christ's first advent the Sabbath had been perverted and bound about by restrictions and traditions, so that the day designed by God to be a great blessing had become a burden, if not a curse. Christ's mission was to remove false conceptions of God's law, and to "undo the heavy burdens, and to let the oppressed go free." Christ *lived the law*. His life was a perfect example to men of the law's requirements in all the relations of life.

It is true Christ aroused the indignation of the rulers, as He tore away the false conceptions of what constituted righteousness. He showed that a man's life was worth more than a beast's, and that all their outward show of hypocrisy was of no avail. His life was an example of His words in Isa. 58:6, 7:

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

It has ever been the plan and purpose of the rebel leader against the government of God to make it appear that the terms of God's law were oppressive and unreasonable. Especially has this been so with reference to the observance of the Sabbath. Satan succeeded in leading the Jewish nation to add numerous ceremonies and restrictions which made the Sabbath a burden rather than a blessing. It was regarded as a sin to walk on the grass on the Sabbath, lest some seed might be thrashed out by this means. Physical rest and fasting were the outward signs of great piety. To correct

this false view Christ led the disciples through the corn fields and began to pluck the corn to eat.

But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, That in this place is One greater than the temple. **BUT IF YE HAD KNOWN WHAT THIS MEANETH, I WILL HAVE MERCY, and NOT SACRIFICE, YE WOULD NOT HAVE CONDEMNED THE GUILTLESS.** For the Son of Man is Lord even of the Sabbath day. . . . And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? 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. 12:2-8; 11-13.

All these acts of Christ were regarded as Sabbath desecration and worthy of death by the Pharisees. The Lord of the Sabbath, who was its Maker and Author, is now in their midst revealing what real Sabbath-keeping consists in. It was to be a day of blessing rather than a curse, a day of joy and gladness instead of a day of mourning and fasting, a day of worship and refreshing to man. "From even unto even, *shall ye celebrate your sabbath*." Lev. 23:32.

A Day of Rejoicing

We do not celebrate days by fasting and afflicting ourselves. We remember the days of greatest blessings to celebrate, such as our birthdays, our wedding anniversaries. Americans celebrate Thanksgiving and Independence days. O, what a different view the Sabbath presents when viewed from the divine standpoint! If there is one day in all the week that the children as well as each member of the family should look forward to with pleasure, as it returns to bring its added blessings to the week, it is the Sabbath of the Lord our God. While we are not to pursue the ordinary labor of



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

XIII. God's Agencies



WE would ask the student to read with Revelation 4 the marvelous visions of Isaiah in chapter 6 and of Ezekiel in chapters 1 and 10. God would not have presented these wonderful and, to mere human vision, grotesque symbols, if they did not have for His people profound meaning. Each of these visions was given in a time, looking at it from the mortal view-point, of great discouragement, when it would seem that God's cause in the earth was to be utterly swept away before the mighty onrushing hosts of wickedness.

Isaiah had been called to the prophetic office in the closing days of Uzziah, a king whose reign generally had been great and good, but who finished his days as a leper on account of his presumptuous sin. The prophet knew that God's judgments would follow transgression; and he also knew that Assyria, cruel as mighty, was dominating or swallowing up all the kingdoms not under the special protection of God. To the human view of the prophet, Judah would follow the ten-tribe kingdom, and all would be lost. God gave the devoted prophet the vision of the seraphim and the throne to assure him that the Most High ruled.

Ezekiel's lot fell in times darker, in surroundings more discouraging, in dangers more appalling. The Chaldeans had unloosed the dogs of war. Tribe and kingdom and nation had been overthrown, and their rulers had become Babylonian vassals or had perished before the victorious king from the North. Ezekiel had already been carried from Jerusalem, and was among the captives by the river Chebar in the land of the Chaldeans. Jerusalem was waiting destruction; and saddest of all, the prophet's own people were deceived by false prophets, disobedient, idolatrous, rebellious.

To encourage the heart of the prophet the vision of chapter 1 was given, in which by marvelous and complicated symbol—of living creatures, lion and ox and eagle and man, and whirling wheels—God's care for His people, His overruling power among the nations, is set forth. The next year the prophet was carried in visions of God to Jerusalem, and the wonderful symbols were again revealed to the prophet.

Later on, in the beginning of the centuries of the Christian era, God calls another man to the prophetic office. The purity and devotion of the early church were waning; she had lost her

Scripture Lesson

Rev. 4: 6-11

Common Version

6. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9. And when those beasts give glory and honor and thanks to Him that sat on the throne, who liveth forever and ever,

10. The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.

first love. Upon the throne of the mistress of the world, was a cruel tyrant. Our Lord's own prophecy of continued war and rumors of war, Daniel's prophecies of great antagonistic powers to the Gospel of Christ and the consequent persecutions of God's children, and his own vision of the seven churches, must have weighed heavily upon the mind of the exile on lonely Patmos. To encourage his heart and the hearts of the faithful in all subsequent centuries, the apocalyptic vision from the throne of God, with the four living creatures, was given him to show that the Most High ruled over the kingdoms of men, and overruled all the wrath of man to His praise.

A Brief Comparison

A few observations regarding the living creatures of the various visions may help us before we come directly to the lesson study:

1. The living creatures which Ezekiel saw are called "cherubim." Eze. 10:1; compare with 1:22, 26. The forms which Isaiah saw are called "seraphim," perhaps from their burning brightness. What John saw are called "beasts," an utterly erroneous translation of *zoa*, literally "living ones."

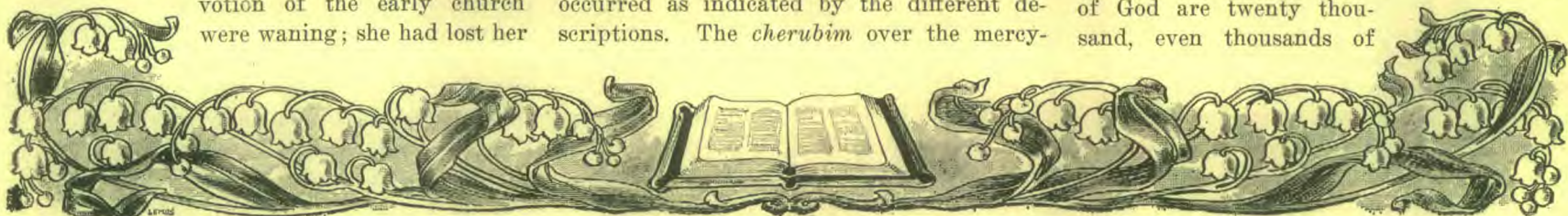
2. That they were not living, individual beings is evident from changes which had occurred as indicated by the different descriptions. The *cherubim* over the mercy-

seat had each two wings; the *cherubim* of Ezekiel had each four wings: the *seraphim* of Isaiah had each six wings, and the *living creatures* of the Apocalypse had each six wings. The *seraphim* of Isaiah had each one face, so also the *living creatures* of the Apocalypse and the *cherubim* of the ark; but the *living creatures* of Ezekiel had each four faces. Then, too, the *eyes* in Ezekiel's vision are represented as being *in the wheels*, beside the living creatures, while in John's vision the *living creatures* were *full of eyes*. The *seraphim* of Isaiah and the *living creatures* of John both cry, "Holy, holy, holy" in their majestic hymn of praise to Him who sits upon the throne.

3. The living creatures of Ezekiel were upon the earth, tho at times lifted up from its surface. Eze. 1:19, 21. Above them was the mighty expanse of the firmament, and above the firmament was the throne of God. Yet were these cherubim guided by His Spirit, and in all that they did was the divine hand of "power underneath their wings. There is no reason to suppose that those which John saw, tho vitally connected with the throne of God, were not also upon the earth, mighty agencies of God for the carrying forward of His purpose.

These differences and similarities, and other features which we have not space to consider, lead us to the conclusion that these symbols were not so many individual creatures, but great companies of God's angels arranged in various forms, moving and acting as one individual. We have listened to a chorus of a thousand voices singing as one person, the words clear, distinct, as one great voice. Horses with riders are trained to perform various and intricate evolutions. In the superior realm of God, with His sinless, perfect, heavenly intelligences, how much more should we look for such arrangements of His mighty agencies!

We do not know what form the cherubim (plural, two or more bodies of angels) assumed who guarded the Eden of God. Gen. 3:24. We may learn somewhat of one form of organized body for special service by the cherubim over the ark. Ex. 25:18-22. In Ezekiel's day we find them in the form suggested in chapters 1 and 10; in John's day, in Revelation 4. Elijah was carried to heaven by a body of angels in the form of a chariot and horses. 2 Kings 2:11, 12. And it is embodied in divine song: "The chariots of God are twenty thousand, even thousands of



angels." Ps. 68:17. God's mighty armies, His effective agencies, have different forms, even as His Spirit has different manifestations. 1 Cor. 12:4-7. These symbolisms exist in perverted forms in the colossal figures in Babylonia and Assyria of the man-headed lion, the eagle-headed ox, etc. We will note other particulars in our note and comment.

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. *What did John further see round about the throne?*

And in the midst of the throne, and round about the throne, four living creatures¹ full of eyes² before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle.³

2. *What song do they sing?*

And the four living creatures, having each one of them six wings, are full of eyes round about and within; and they have no rest day and night, saying,

Holy, holy, holy, is the Lord God, the Almighty,⁴

Who was and who is and who is to come.

3. *Who join them in praising God?*

And when the living creatures shall give glory and honor and thanks to Him that sitteth on the throne, to Him that liveth forever and ever, the four and twenty elders shall fall down before Him that sitteth on the throne, and shall worship Him that liveth forever and ever, and shall cast their crowns before the throne.⁵

4. *In their worship what do they say?*

Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power:

For Thou didst create all things,

And because of Thy will they were, and were created.⁶

Note and Comment

1. *In the midst of the throne and round about.*—"In the midst" is within the boundaries of God's covenant bow, the circle of which surrounds the throne; and their "round about" extends thence into all the plans and work of God. **Four living creatures.**—Four, the world number, God's living agencies in the four quarters of the earth, bending, molding, shaping all things to His glory and the good of His children. "Living creatures," or "living ones," is much more literal than "beasts," a most unfortunate rendering.

2. *Full of eyes.*—Denoting clearest intelligence. God's purposes are not blind. Before a vast audience of people the one thing which ever attracts is the intelligent eye, the vast number of eyes. So with God's angels thus arranged. In Ezekiel the eyes were in the rims or fellows of the wheels, God's angels in a different form, symbolical of the way God's work moves forward with intelligent power, confused to the prophet, but perfect order and system with God.

3. *Lion . . . calf . . . man . . . flying eagle.*—Symbolical of power and majesty; of strength, patience, sacrifice; of wisdom and intelligence; of swiftness and glory. The king of wild beasts; the strongest and most serviceable of domestic animals, the calf, or ox (Eze. 1:10); the king of birds in power and swiftness; and the noblest of God's earth creatures, the man. They

illustrate God's attributes in His irresistible working among the children of men. His heavenly intelligences in these forms symbolize one great feature of God's work among men, the molding of all things earthly to His will. He desired that His people should fall under the same great system; consequently the twelve tribes, pitched under the four great symbols of Ezekiel's and Daniel's visions. The tribes were ranged under four divisions, three tribes in each division,—the world number four, and the sacred number three, multiplied,—under the standards of Judah—the lion; Ephraim—the ox; Dan—the eagle; Reuben—the man. In the center were God's sanctuary and the abiding Presence in the pillar of cloud and fire.

4. *Wings.*—Symbolizing the outstretching divisions of God's forces as the wings of an army. **Full of eyes round about and within.**—They see on all sides. In Ezekiel's vision they faced in every direction. The intelligence of each unit in each cherub is the intelligence of all. In no blind way do they obey God. They are in intelligent and blessed submission to all His counsels. **No rest day nor night.**—There is no idleness in God's normal kingdom. There is ceaseless working, and ceaseless joy in the work. As God's plans develop under the work of these intelligent agencies, as good is brought out of evil, as the wrath of man is turned to God's glory, ceaseless praise arises from these living ones to the one only God. In Ezekiel it is said: "And the sound of the wings of the cherubim

Jesus Ever the Same

AND what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed Him
to bear,
Nor my knees press Gethsemane's garden of prayer!
Yet, Loved of the Father, Thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of Thy love is the same even now
As at Bethany's tomb or on Olivet's brow.
—Whittier, "Palestine."

was heard even to the outer court, as the voice of God Almighty when He speaketh." They are indeed God's voice in operation. Even so was John the Baptist in a more limited sphere. John 1:23. Blessed is he in these days of trial, change, revolution, and overturning of thrones and empires, who can stand in the outer court even and hear the voice of God in operation. Aye, it is the privilege of all; for He is no respecter of persons.

5. *The four and twenty elders.*—A grand pean of praise in which are joined God's heavenly agencies symbolized by the living creatures, and the redeemed of earth represented in the four and twenty elders.

6. *Thou didst create.*—The great mighty truth runs through all the Word from Genesis to the Revelation. The almighty ever-existing God is our Creator. He is Jehovah, the covenant-keeping God of His people. He can create and re-create. In this rests the hope of the poor sinner, in this the hope of the world. The long travail of ages shall issue by the creative power of God in a re-created, renewed earth, inhabited by a redeemed, a re-created race, knowing no sin nor sorrow nor death. And the surety of the promise is God's creative power and His omnipotent will. Blessed are those hearts in harmony with Him whose "glory goodness is."

Flight of Time

LET good fellows sit in a tavern from sun to sun, and they think the day very short, confessing (tho insensible of their loss) that time is a light-headed runner. Bind them to the church for two hours, and you put an ache into their bones—the seats be too hard. Now time is a creeper, and many a weary look is cast up to the glass. It is a man's mind that renders any work troublesome or pleasant. —Adams.

Get Acquainted with God

By G. W. White



ACQUAINT now thyself with God." Job 22:21, margin. Get acquainted with God. That is the thought. Know Him; know His power, His love, His way and will concerning you.

Why Get Acquainted with God?

Because to do so is the highest privilege extended to mortals in this life. It is the end of all *true living*; yea, it is *life itself*. Hear the words of Him who knows all about it: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

When Get Acquainted with God?

"Acquaint now thyself with God." The other day I saw hanging over a business man's desk this motto: "*Do it now.*" Yes, do it now. *Now* is ours; to-morrow belongs to God, and we know not what a day may bring forth. To-morrow may be too late. O, the Gospel ring there is in that word "*now*!" Satan says, "Not now—some other time—some more convenient season—*to-morrow.*" But God says *now*—*to-day*—*this very hour*—*now.* "*To-day* if ye will hear His voice, harden not your hearts." Heb. 4:7. "Behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Cor. 6:2.

How May I Get Acquainted with God?

There is a systematic way. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." Isa. 55:7. Forsake *your* way. For your ways are not My ways, saith the Lord. Jesus said, "I am the Way." John 14:6. "Put away iniquity far from thy tabernacles," and "return to the Almighty" (Job 22:22, 23), and by faith take *Christ*, God's Way, and He will introduce you to the Father.

Another thought: "Behold, the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear: but your iniquities have separated between you and your God, and your sins have made Him hide His face from you, that He will not hear." Isa. 59:1, 2. Your iniquities have formed a barrier between Him and you that has kept you a stranger to Him. Put those sins away. A difficult task, you say. A most painful task. Yes; but put them away if it costs your life. "If thy right eye do cause thee to offend, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand do cause thee to offend, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5:29, 30.

Do Thoro Work

Make thoro work of it, brother, sister. We are on the verge of eternity, and have no time for careless, slipshod work. An acquaintance with God will teach you that

your temptations are such as are "common to man: but God is faithful, who will not suffer you to be tempted above that ye are able." 1 Cor. 10:13. Nothing but the most thoro work will avail, and bring us into that close, intimate relationship with God that our hearts long for.

When once you know Him, you will care to glory in nothing else than that knowledge. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, *that he understandeth and knoweth Me*, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth." Jer. 9:23, 24.

Note Some Results of This Acquaintance and Some Inducements Given Us

1. Peace.

"Acquaint now thyself with God, and be at peace." Job 22:21. And Peter in his salutation says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:2.

2. Delight in the Lord.

"For then shalt thou have thy delight in the Almighty." Job 22:26. Ah, there is such a thing as a really joyous, delightful, happy life in the service of God. "Then shalt thou *delight* thyself in the Lord." Isa. 58:14.

3. Face lifted up.

"For then shalt thou have thy delight in the Almighty, and shalt *lift up thy face unto God*." Job 22:26.

In our sins we can not look God in the face. Daniel said, "O Lord, righteousness belongeth unto Thee, but unto us *confusion of faces*." Dan. 9:7. "*Confusion of faces!*" Have you ever noticed a child overtaken in a conscious sin, how confused it was, how the face flushed, and every act was covered with confusion? Well, "unto us belongeth confusion of faces," because He who never slumbers nor sleeps sees every sin.

But once acquainted with Him, with the sins all forgiven—*then* shalt thou "lift up thy face unto God," and when Jesus comes in the clouds of heaven with power and great glory, when those who know not God are calling for the mountains and rocks to fall upon them to hide them from His face, you will be among those who will lift up their faces to God and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

4. Thou shalt prosper.

"If thou return to the Almighty, *thou shalt be built up*." Job 22:23. Ah, you thought if you gave your heart and life to the service of God, everything would be a failure, didn't you? People sometimes say, I would like to be a Christian—to serve God and keep all His commandments; but if I did, and especially if I undertook to keep the Sabbath according to the commandment, I would lose my position, my home, my friends, and—well, everything would

go to pieces. No, no, my friend; God promises, "Thou shalt be built up." You will lose nothing but that which will prove to be gain for you; and all things needful will be added.

5. Your prayers will be answered.

"Thou shalt make thy prayer unto Him, and He shall hear thee." O, how much that means—to be able to whisper our petitions into the ear of our Father, assured that He hears us. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37:4.

6. "Light shall shine upon thy ways." Job 22:28.

Yes, your path will grow brighter every day. "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18), the eternal day of righteousness, whose sun shall never set.

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. Matt. 25:31.

Eastern Hospitality

"It is considered dishonorable to sell bread to travelers passing through a Syrian village," says George McMackie, D.D., of Beirut, in the *Sunday School Times*. "At the base of the Oriental guest law is the fact that the stranger on a journey entrusts himself to God's care, and he who receives him is helping God to keep that which has been committed to Him. In the time of sickness, friends with the best of intentions crowd the sick room to keep the patient from feeling anxious or alarmed about himself. In the Oriental prison the prisoner is apt to be forgotten and the examination of his

case to be indefinitely postponed unless friends come and show an interest in him." This throws light on Matt. 25:35, 36. What a blessing it would be if there were more even of the old-time hospitality which this country used to know.

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The Insult of Trying to Trust

TRYING to have faith in God is pretty poor business for any Christian to be engaged in. Yet it seems to be a sadly common experience. An earnest Christian woman whose whole life of fruitful service bespeaks her faith, and who is weighed down just now by a heavy burden, writes to a friend about it, "I am sure it will work for good—and so I strive to have faith in God, and wait." She does not put the friend to whom she writes on any such low plane as that. She *has* faith in her friend; she *knows* that her friend will help her in every way possible; but of God she can not be so sure; He is not to be depended upon as her earthly friend is; yet she will try to trust God, and do her best to give Him as much trust as she finds He may deserve. How long would most human acquaintances stand such treatment? If we asked an acquaintance to do something for us, and he promised that he would, and we should then answer, "Well, I'm going to try to believe that you mean what you say, and that you'll do what you say,"—how many more commissions would he be likely to accept from us? That is the way we treat God when we heave a sigh and say we are striving to trust Him. God forgives us the wound and the insult; but God himself, by the ordering of His own laws of faith and prayer, can never do as much for those who distrust Him in their "striving" as for those who treat Him at least as well as they treat their every-day friends on earth.—*S. S. Times*.

Our Bible Reading

What Christ's Coming Means to the Earth

1. To whom was the earth in the beginning given?

The heaven, even the heavens, are the Lord's: but the EARTH hath He given to the CHILDREN OF MEN. Ps. 115:16.

2. To whom did man's dominion pass?

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 1:28.

And the devil said unto Him, All this power will I give Thee, and the glory of them: for THAT IS DELIVERED UNTO ME; and to whomsoever I will I give it. Luke 4:6.

3. What therefore is Satan rightly called?

The prince of this world. John 12:31. The god of this world. 2 Cor. 4:4.

4. What came upon the earth because of sin and Satan?

Cursed is the ground for thy sake. Gen. 3:17.

5. What prophecy is given of the restoration of that dominion?

And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall

it come, even the FIRST DOMINION; the kingdom shall come to the daughter of Jerusalem. Micah 4:8.

6. What mission did Jesus have in coming to this world?

For the Son of Man came to seek and to save that which was lost. Luke 19:10.

7. What throne will He take at His second coming?

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. Matt. 25:31.

8. What will He then say to His children?

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. 25:34.

9. What then will He win back for His children?

And the kingdom and dominion, and the greatness of the KINGDOM UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Dan. 7:27.



MOUNTAIN VIEW, CAL., JANUARY 31, 1911

Manuscripts should be addressed to the Editor

The Sure Word of Prophecy

ELSEWHERE in this issue is a Bible reading on Christ's coming and what it means in the light of prophecy respecting this earth. Our cover page emphasizes the importance of prophecy. The old ruins and monuments of Babylon, of Egypt, of Assyria, of Greece, of Judea, of Rome, bear mighty tho mute witness to the truth of God's Word.

More than one hundred years before Babylon, the queen city of Chaldea, reached the height of her glory under her greatest monarch, Nebuchadnezzar, God foretold her doom by His prophet Isaiah: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation." It should be a habitation of wild beasts and noisome creatures. The superstitious Arab would not through fear pitch his tent over its buried palaces; it would be a desolation forever. See Isa. 13:19-22.

The very conqueror of the empire is called by name before he is born, and a wealth of particulars is given concerning the doom of that then flourishing kingdom and city. (See Isa. 44:26-28; 45:1-6; Jeremiah 51.) The great heap of ruins by the river Euphrates has borne long and eloquent witness to the truth of prophecy.

Not the less true have been the prophecies concerning Nineveh, the great rival of Babylon; and as decidedly have they been fulfilled.

Egypt, the fruitful land, fed by the abundance of the Nile, was for centuries the center of world civilization. Her monuments speak of her power, her greatness, her fame, her wealth, her art, her fearful idolatry, her cruelty and wickedness. But the prophet of God declared that the rivers of her great delta would be dried up, her idols would be abolished, her native princes would no more reign over her, and she would become "the basest of kingdoms." Eze. 30:12, 13; 29:15. For centuries Egypt has affirmed in her humiliation the truth of prophecy.

So too has Tyre, the merchant city of the older days; and Greece, which fell before the iron monarchy of Rome; and Rome, a prey to Northern barbarians; and Jerusalem, for so long the center of Jehovah's worship, where taught and died the Son of God;—all these and many more, bear witness in their death, their destruction, their decadence, their eloquent ruins, to the truthfulness of prophecy, of its importance to us. For not alone of the past has God spoken; He has spoken of these times and these days; of the present kingdoms of earth and their proud cities. The "sure word of prophecy" is God's light in the midst of uncertain darkness. Shall we, according to the apostles' injunction, give it heed?

Wrongly Dividing the Word of Truth

A LEAFLET has been sent me containing certain statements to which I am asked to reply. These statements assume to point out errors in our teaching. The most important of these are as follows:

1. That "the Tree of Life and the tree of knowledge of good and evil were literal trees bearing literal fruit, and that the Tree of Life has been taken up into heaven, and will eventually be replaced on the earth a literal tree."
2. That "the river that watered the Garden of Eden was a literal stream of water with its four natural branches." Gen. 2:8-17.

Not very serious charges, surely. Now in the first place the earth was literal, the man was literal, the garden out of which grew every tree pleasant to the sight and good for food was literal, as indeed were the man's sight, appetite, and food. It would be an utterly incongruous thing to put a spiritual tree in the midst of literal ones. God uses parables and metaphors, and a hundred other figures of speech, but they are consistent. While it is not expressly said that the Tree of Life, etc., were planted in Eden, it is clearly implied. They were among the trees. The "also" does not mean that the Tree of Life was placed there also, but that this tree was singled out as in the midst of the garden with the tree of knowledge of good and evil.

In the second place, we find trees with wonderful potencies for good and evil now. If God wished to place in one tree that which would prolong physical life to the obedient, we see no reason in the world why He could not do so, and the Bible clearly teaches that He did. So with the tree of knowledge of good and evil. It is utterly impossible, and so highly preposterous, for mortal, sinful man to reason what could not be before sin entered.

In the third place, the tree of knowledge of good and evil was not God's law; God's command was concerning that tree, not the tree. The laity among the children of Israel were forbidden to eat of the holy things, but the holy things were not the law. God wished men to learn what was good and what was evil solely by His commands and prohibitions, not by experience in evil. The evil came because of man's disobedience. According to our critic the eating of God's law brought sin. So have not His children found the eating of the bread of life. The test was very simple yet comprehensive; but it was as effective, as decisive as one much more elaborate. It involved almost every principle, if not every principle, of the Decalogue.

In the fourth place, the second chapter of Genesis is just as literal as the first. The first is general from beginning to the third verse of chapter 2. Chapter 2:4-24 is particular as regards the first pair.

Lastly, upon this point, the tradition of the Jews seems to be that the Garden of Eden was translated to heaven. See 2 Esdras 7:26. There is but one Tree of Life mentioned in the Bible, and everywhere it is "the Tree of Life." It is not unreasonable to believe that God removed it to His holy heaven, whence it will come again, the center of a sinless earth.

Regarding the river of Eden, there is every reason to believe it as literal as the earth and the Garden of Eden. Of course it did not flow the way rivers do now. Our kind of rivers, since the Deluge, begin away up in the hills and mountains, grow larger by numerous tributaries as they flow on; and while they do much good, yet they do evil also by taking much of the richness of the soil and depositing it finally in the great salt sea. Not so the original stream. It welled up at earth's center, divided into four streams, and kept continually subdividing, somewhat as man seeks to imitate in his best irrigating systems, till the whole earth was watered, and waste there was none. At the Deluge the whole cosmos, or arrangement, of the world was changed. "Whereby [the Deluge] the world [cosmos] that then was, being overflowed with water, perished." 2 Peter 3:6. Therefore it is utterly impossible for men now to fix the place of the Garden of Eden. In the new earth we shall return to the divine system of irrigation. Up from the throne of God on Mount Zion will well the perennial fountain, parting into different streams, till all the earth is watered

in its onward flow. All our critic's objections may be as easily answered. He wrongly divides the Word of Truth.

— ★ ★ —

McClure's and the Ferrer Case

After a critical review of the Ferrer case in two numbers of "McClure's," Mr. William Archer says:

I reject, then, the theory of any criminal conspiracy against Ferrer. Malignant stupidity, coupled with the absence of the most rudimentary sense of fair play, is sufficient to account for all that occurred. But certainly it has a good deal to account for: the arbitrary banishment of all Ferrer's friends; the studied neglect to call for their evidence; the pettifogging refusal of that evidence when offered; the wantonly harsh treatment of the untried prisoner. . . .

Mr. Archer thinks that Ferrer was guilty of indiscretions, and in sympathy with revolution, but —

he was certainly not the "author and chief of the revolt;" that accusation was a monstrous absurdity.

Comparing this famous Spanish case with the Dreyfus case in France, Mr. Archer says:

In each case we see militarism, inspired by clericalism, riding roughshod over the plainest principles and practises of justice. The victim in each case is a personage hated by the [Roman Catholic] church — in France a Jew, in Spain a freethinker.

One can not read the results of Mr. Archer's painstaking investigation without feeling that the whole proceeding against Ferrer was a pitiful travesty of justice, and that the fervid reports of the revolution and of his influence therein, circulated by his enemies, are gross exaggerations. Whatever his character or teaching, he was entitled to a fair trial.

— ★ ★ —

One of Many Like Testimonies

A CORRESPONDENT in Minnesota sends us the following answer of a Catholic priest in reply to the question, "Is it true that the only authority for Sunday observance is the Catholic Church and in Paul's letter in the New Testament?" It speaks for itself.

*Sleepy Eye, Minnesota,
the 28th of August, 18—.*

Dear Mrs. —: St. Paul taught every Sabbath (our Saturday) in the synagog (see Acts 18:4) and said (Paul, 1 Cor. 16:1, 2): "Now concerning the collection for the saints," "On the first day of the week, let every one of you lay by him in store," etc., etc. Presuming that the request of Paul had been strictly attended to, we may call our attention to what had been done each Saturday during the Saviour's life and continued for thirty years after as the book of Acts informs us. It would be absurd to infer that reading of the Scriptures, prayer, exhortation and preaching, which formed the routine duties of every Jewish Sabbath (our Saturday) were overslaughed by a request to take up a collection on another day of the week. The request of St. Paul to make the collection on Sunday remains to be classified with the work of embalming of Christ's body, which could not be effected on the Sabbath, or Saturday, and was consequently deferred to the next convenient day, namely, Sunday. As you see, this text, instead of proving something in favor of Sunday, does the very opposite, and is a proof in favor of the Saturday. There is not an inference, not a shadow of a hint in the whole Bible proving Sunday observance, and it is an institution of the Catholic Church. If you wish to persuade yourself fully of the arguments, you may order a copy of the *Sleepy Eye Herald* of next week. I am just writing an essay on that subject. I will be glad if any one can give me a text giving the least inference of a Biblical Sunday observance. The conclusion to be drawn from all this ought to be that the Protestant religious systems founded on the private interpretation of the Scriptures are a failure, and as faith must be one, so must there be but one church.

Yours truly,
GEORGE PAX, Cath. Rector.

— ★ ★ —

THE truth is the truth, whether it is believed or not. It doesn't hurt the truth not to be believed, but it hurts you and me not to believe it.—George Hepworth.



THE OUTLOOK

"Watchman
what of
the night?"

The Great Eastern Powers

By Our Own Correspondent

**Industrial Progress — Commercialism —
Skepticism — Socialism and City Life
— The Only Remedy — Will It
Be Applied?**

GALLEN FISHER, National Secretary of the Y. M. C. A. in Japan, addressed the men's meeting of the Portland Y. M. C. A., Sunday afternoon, Jan. 8, 1911. He said, in part:

Fifty years ago William H. Seward, our Secretary of State, made the prophecy that the Pacific Coast and the islands of the Pacific would be the theater of the world hereafter. People did not at that time believe this would come to pass so soon. But we are witnesses of it to-day. This is a drama in which the nations of the world are playing the chief rôle. Japan, America, and China are the chief players.

All this means there is sure to be economic competition between the West and the East. The Manchurian problem arises from the effort to capture the market. There is bound to be a close struggle for the economic supremacy in the Far East. If this comes on without the uplifting influences which might have delivered us from internecine warfare, then our eyes will witness an awful sight.

A mighty current of commercialism is now sweeping through the East at a great pace. The Y. M. C. A. is striving to meet this in the Orient. The Association has fitted the need in the Orient as well or better than it has the needs of our own city life here. During the last few weeks we have raised \$45,000 to expend upon the Y. M. C. A. in Tokyo.

Doubt and Skepticism

Another great peril has struck Japan with awful

selves. They buy from the priest charms to give them success in their business. When the old religion is swept aside they find nothing to take its place except the moral level of the community.

Socialism

Not long ago thirty-six Japanese were arrested on suspicion of fomenting a plot to kill the Emperor. They were called Socialists. These things have grown out of the contact of the East with the West. They are inescapable. Japan can not escape them unless she adopts the cure earlier than we have. *They arise from that great rush toward the cities which has torn men and women away from old ties.* A few years ago there were 800,000 factory operatives in the factories of Japan. I think there are now a million, for they are growing rapidly in number every year. The old institutions of the family, the clan, and the temple are broken up nowadays, and these people thrown into the maelstrom of city life. At the factory they engage in a discussion on labor. They see the capitalist, who rarely visits his factory, becoming richer and richer, and they themselves securing, perhaps, a little more wage each year. This causes discontent.

The natural submissiveness and contentedness of the peasant classes has kept them quiet. But there has been among them a group of agitators who have been unreasonable, and who have been fomenting a spirit of discord and insurrection, which has at last shown itself in this dangerous way. Many have been misguided by these agitators.

What Is the Remedy?

What shall we put against this? That is the question which faces every man who professes to be a Christian worker. No Christian agency has yet begun to address itself in a working manner to this great problem. It is very serious, undercutting all institutions, even the family. Unless some cure is found against these tendencies, which are leading Japan to this awful brink, the end will be terrible. But we have the cure in Christianity. We have heretofore been getting the leaders, and are



A scene near Nagasaki, Japan, already a world power as well as a continental power in the acquisition of Korea

Every American and Canadian must play a part in this great drama which is reaching a culmination.

Ten years ago Japan was not recognized as a world power. She has shown her ability to master the tools of Western civilization of the modern day as well as to be the best exponent of Eastern civilization.

China has burst its chrysalis overnight. Five years ago, when Fletcher Brockman prophesied that a breach would be made in the awful wall of conservatism, it was considered as absurd. Last fall he said: "Gentlemen, I was woefully mistaken in my prophecy. I did not make the time short enough. It has come to pass in five years." The old educational system has been swept aside. The opium traffic is being stamped out, in spite of the fact that foreign governments have fostered rather than limited the traffic. It has taken great stamina on China's part to eradicate it.

We think of China as living in the Dark Ages, industrially. Yet one of her factories on the Yangtse-Kiang is shipping large quantities of pig-iron to this country.

Competition Sure to Come

Japan has forged at least thirty years ahead of China, industrially. She is now building her own battle-ships and making her own armament. Her colleges and schools rank with the best in America, Germany, and England.

force during the last few years. This is an era of doubt and perplexity. The Japanese have come up against the old, old question of the Orient as to the how, when, and whither of life. All the Western doubts have been dumped upon them at once. Intellectual doubts have not been the only perplexities they have had to meet. They have also been perplexed as to how to earn a living. Many of them have been plunged into melancholia. Many have committed suicide to escape the unsolvable enigmas of life. The same phenomenon is sure to sweep over China in the next decade or so.

Just in proportion as Western influence is flooding Japan and China, just so rapidly do the old religions and theories crumble and fall away. They have had their social structure, but it will not stand the attacks of Western agnosticism, criticism, and materialism.

In old Japan money didn't count very much. A man was given his money by his lord. Since 1872 this system has been banished, and it is now upon a monetary basis. Every man is struggling to secure for himself all the money, position, and fame he can. Modern Japan is face to face with all the temptation of mammonism, without the restraints of Christianity which we have had in this country to keep us straight.

In Osaka young men come in from the country bent upon making money and a name for them-



A Chinese reeling cotton in the old-fashioned way. It will not be long before the Orient, with improved machinery and methods, will be in fierce competition with the Occident. And this will not be an incentive to peace.

now at the point where we can apply these men and methods to some problems like this.

First, we have been addressing ourselves to the army problem. Three weeks before war was declared we prepared to send men to minister to the soldiers at the front. The government thought we were intruders. But we convinced them we had practical results to offer. They allowed us to send two men over first, one an Episcopalian clergyman. They did such good work that within a month the officers of the regiment were sending back flattering reports. They asked for more men like them. In a few months we had twenty men at the front, scattered throughout Manchuria, attending the wounded as they arrived at the hospitals. They carried out Christ's own program of teaching and ministry, doing what they could for the sick, and distributing Bibles. Tens of thousands of little pocket editions of the Gospels were distributed over Manchuria.

Favorable to Christianity


The labor market of Japan is recruited from the country districts. The soldiers were also recruited

Christianity in its own way, its old way, can meet all evils if it is accepted; but no national "christianity" can meet them, no corporation "christianity" can meet them. Better the heathen hopelessness than the deception of a religion of form. There is hope in Christ for the hopeless heathen; there is little hope for the self-righteous nominal Christian. One of the best forms of self-righteousness the world ever knew put to death the Christ of God.

— ★ ★ —

The Aeroplane in Warfare

The First One to Throw a Bomb from a Flying-Machine

T was a great experience, and it demonstrated a great reality," said Lieut. Myron S. Crissy of the Coast Artillery, speaking of his successful trip with Philip Parmalee in the Wright machine, on January 15, at Selfridge field, near San Francisco, when for the first time in the

"Were you frightened by the height, or did the experience of flying inconvenience you at all?" Lieutenant Crissy was asked.

"No! the ride in the machine was delightful, the sensation novel. I was not at all frightened, and it didn't even occur to me to hold on. After the rise it was smoother than an automobile on a good road, with an occasional dip very much like the rise and fall on a very smooth sea.

"After we had climbed to an altitude of about 550 feet, and far enough away from the crowd below to make it perfectly safe, we picked out the spot below, and, leaning forward, I threw the projectile.

"Previously, nothing larger than oranges and similar objects had been used, and of course with unsatisfactory results,—for their center of gravity varies and their sections and weights vary so that anything like accurate experimental work was impossible. But this bomb was built of iron, with a pear-shaped body, the short cylindrical part containing the



Lieutenant Crissy and Mr. Philip Parmalee about to start on their experimental bomb-throwing ride, January 15, 1911. The above is from the original photograph, kindly loaned us by the lieutenant. January 17 the same officer dropped two bombs from the same aeroplane. The first hit the water and failed to explode; the second, dropped from an altitude of 680 feet, at a silhouette target, missed it by only eight yards. It dug a hole 2½ feet in diameter by 2½ feet deep, scattering mud and pieces of the bomb over a circle 100 yards in diameter. Several pieces hit the target. On his next ascent Lieutenant Crissy will drop a 12-pound shrapnel bomb from an altitude of a thousand feet or more. Lieut. Paul W. Beck believes these experiments to be epochal.

from the same districts. When the army disbanded the soldiers went to their homes with praise to the Association for what Christianity had done for them while they were at the front. The newspapers praised the work in one great chorus, and the Emperor finally gave \$5,000 for its support.

Within our generation Christianity has been called an evil thing in some parts of Japan. Even within this generation they used to stamp upon the cross by hundreds annually to show their contempt for anything Christian. But after the war the news was carried that Christianity was a good thing.

I tremble as I think what may come to us if we do not Christianize the Oriental nations. It is an awful thing to contemplate what may come to us in a few years if it comes to a showdown of real force and numbers. We will not be in it. But if we get the world on a Christian basis as well as a self-protective basis we have little to fear.

history of the world an explosive projectile was dropped from an aeroplane at a given spot.

"It proved without doubt," he said, "that the aeroplane is to be an important factor in the warfare of the future.

"For reconnoitering and scouting its practicability has been demonstrated; but not until this trip has an actual bomb been carried up in the machine, a percussion shrapnel, and the spot designated and aimed at, hit.

"I was not expecting to go up at that time," said Lieutenant Crissy to the "Signs" representative, "but the opportunity presented itself, and I availed myself of it. Mr. Parmalee consented to try, and I took my small bomb, as shown in the photograph, and decided to demonstrate if possible its usefulness in relation to the aeroplane in war."

percussion fuse, and two thin strips of wood fastened to it to insure its dropping right end down, as in a sky-rocket. I devised it for firing data rather than for destruction."

"Many thought it rather dangerous to take even such a projectile aloft, because were it exploded in mid-air —"

"Yes," said the lieutenant, "but that is really a very slight consideration."

"And could you observe it as it descended?"

"We leaned forward slightly and watched it as it moved in a long arc of a parabola, rotating slowly at first. It struck the ground within four or five inches of the spot designated, burying itself about two feet, from the accelerated speed, before exploding. Then with a puff of smoke and splashing of mud it tore a hole about three feet deep and as big as a wash-tub." (See photo on next page.)

"What do you consider the future importance of this feat, and the skill displayed in accomplishing your object?" he was asked.

He smiled. "It will be the greatest and the biggest argument for peace, and the most effective in case of war. It would be impossible to calculate the future advantages that will accrue to the nation using such defenses as aeroplanes. With time and percussion bombs of greater destructive force, the possibilities are innumerable."

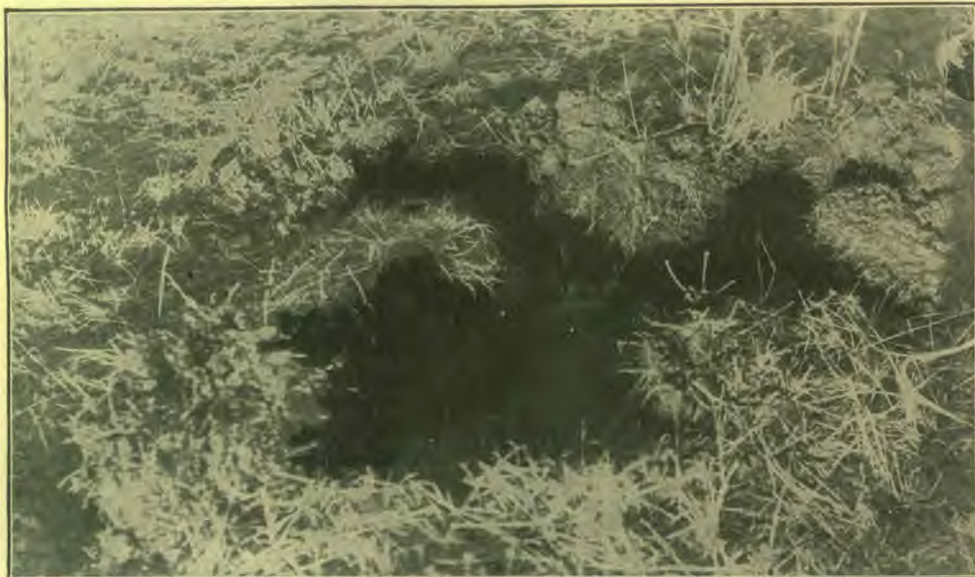
"But in this war game there must be some limit to the advancement and the expense. The price of peace compels a great sacrifice."

"Yes, of course," he hesitated, "the people must decide that."

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The battle-ship *Arkansas*, the largest war-ship ever constructed in this country, was launched recently at Camden, New Jersey. Her displacement is 26,000 tons, length 562 feet. Her main armaments will consist of twelve 12-inch guns, mounted in six heavy armor-protected turrets. She will have also a battery of twenty-one 5-inch rapid-fire guns, ten small guns, and two submerged torpedo tubes. She will have 28,000 horse-power and a speed of 20½ knots an hour. The vessel will be fitted for a flag-ship, her crew to consist of eighty-five officers and over 1000 men.

An Expensive Peace.—The peace of Europe the last quarter century, according to Edmund



The bomb which caused the explosion was not loaded for great destructiveness. It was of brittle cast-iron with two cavities, one filled with fine-grained black powder, a little less than four ounces; the other with small iron projectiles to be hurled in all directions by the explosion.

They, the French economist, has cost Europe the vast sum of approximately \$29,000,000,000 (twenty-nine billion dollars!), increasing the public debt from twenty-one billion to thirty billion dollars. During this time it has excluded from productive industry in idle soldiers nearly 4,000,000 men. It is folly, isn't it?

The citizens of Liverpool, England, it is said, are greatly incensed over the fact that hundreds of girls are sent from that port every year to swell the Mormon colonies in America. Their transportation has been secured on the pretext of their becoming servants and filling other minor positions. It is thought the Home Secretary will take a hand in checking the crusade.

At Santander, Spain, 150 workmen were entombed when a mine in which they were working caved in, supposed to have been caused by a terrific explosion. Fire followed which prevented rescue of the miners. At the time of the report forty dead bodies had been removed, and it was feared that the entire force had perished, as the air supply was cut off.

Seventeen persons drowned when a barge driven by a strong wind was wrecked on a reef off the Massachusetts coast.

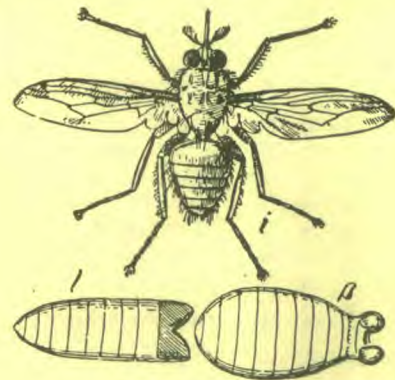
Sleeping Sickness a Modern Plague

SLEEPING SICKNESS is known to be propagated by the species of tsetse fly known as *Glossina morsitans*. In this family of African fly there are three common species, the other two being called *G. palpalis* and *G. fusca*. Since the appalling spread of this disease over Uganda a few years ago, where in some districts of that country it is said more than two thirds of the population were swept away, more than 200,000 dying there, the disease has been the subject of investigation by many scientists and physicians. The most alarming thing about it is the very few facts that have been established concerning its nature. Really, what is not known about it may be said to be more alarming than what is known. Beyond knowing that there is no recovery from its attack, and that it has no discovered remedy, little is really established.

When a man with a family of children awakes in the night with the dying cries and struggles of one of his loved ones, his first terrified question is, "What is killing my child?" Many missionaries and doctors of Central Africa are asking that question concerning their adopted children of these African wilds. The eminent missionary and scientist Robert Laws, M.A., D.D., M.D., F.R.G.S., of Livingstonia, for thirty-five years resident here, asks the simple but agonized question,

an old gentleman, and not much noticed by people at the hotel. She will never see him again. The disease develops very rapidly with Europeans. Two others, both doctors, have contracted the disease in Nyasaland, and each died within a few weeks.

Dr. Laws further says: "It is with regret that we have heard of eleven other cases of



Tsetse Fly

1. Larva; p. Pupa; t. Imago

The tsetse fly belongs to the family of the "Muscidae," as does the house-fly. This species, the "*Glossina morsitans*," is confined to South Africa. It is about 5/8 of an inch long, with about the same spread of wing. It is a blood-sucker, and it is believed leaves a parasite in the wound, similar to the work of the malarial mosquito. It is not harmless to man, as it was once supposed to be.

the disease having been found, and of deaths having occurred frequently during the last eighteen months. . . . Moreover, during the past few years, a good many deaths of natives have occurred among those who have been at work in the Kambovi district, while returning to their homes near the lake [Nyasa]. . . . The question arises how many such patients have become foci of infection the results of which are as yet unknown."

How long will the inhabitants of this earth last before plagues like this which have no remedy?

JOEL C. ROGERS.

Blantyre, Nyasaland.

— ★ ★ —

President Taft says of the legal right invested in him by Congress to appoint a commission of five members "to consider the expediency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and to consider and report on any other means to diminish the expenditures of government for military purposes and to lessen the probabilities of war," "I have not yet made appointment to this commission, because I have invited and am awaiting the expressions of foreign governments as to their willingness to coöperate with us in the appointment of similar commissions or representatives who would meet with our commissioners and by joint action seek to make their work effective."

A new complaint of Oregon ranchmen is that the moving-picture show is spoiling the cowboys, by inducing them to ride bucking horses, in front of moving-picture cameras, or taking part in an alleged "Western Drama." The old ranchers declare, "The pictures only make ornery cowboys, and give Easterners wrong ideas of life in the cattle country."

In a severe snow-storm, fifty passengers on the Great Northern Railroad were in grave danger of starvation when two trains were stalled for four days, with no dining-coach, in the wilds of Montana.

The government of Bolivia has announced the resumption of diplomatic relations with Argentina, and United States is thanked for its part in bringing about a settlement.

"The Chinatown Trunk Mystery," a drama which has been staged in the East and played recently in Portland, Oregon, has been characterized

(Continued on page 15)

"Can anything be done to prevent the terrible results so easily foreseen?" In the last issue of the monthly "*Livingstonia News*," Dr. Laws says further: "In our last issue we had to chronicle the infection with this disease of one of our trusted native helpers, Noah Chiporopo; and now his death in the mission hospital at Karonga has to be recorded. Noah's illness was followed soon by that of his companion teacher Yohane, due to the same disease. . . . Almost simultaneously with Yohane's case, a native living between Mvera and the lake shore was found by Dr. Murray to have contracted the disease. Then came the startling news that the Rev. Paul Roux of Beaufort West, Cape Colony, who had come as a visitor to the Mvera conference, had contracted the disease while in the tsetse area along the south part of the lake shore."

Over seventy Europeans were attending the mission conference mentioned by Dr. Laws, and it is not improbable that others were also infected. Several others were with Mr. Roux when he was bitten by the fly, supposed to be *G. morsitans*, which is common in many parts of Nyasaland. My wife met Rev. Mr. Roux in Blantyre, and had a number of conversations with him. She took special interest in him, as she noticed that he was rather

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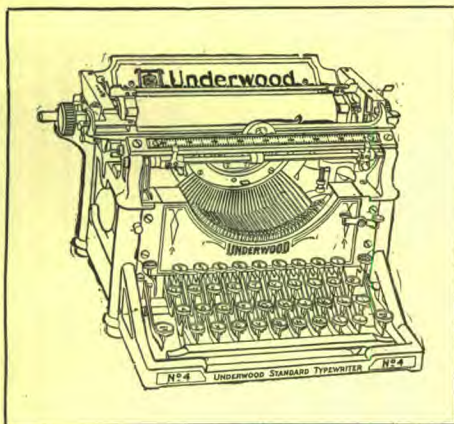
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Shiloh: the Man of Sorrows

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Chapter LI. In Joseph's Tomb

IT was late in the evening of the day following the crucifixion—the evening after the Sabbath.

The great round moon hung in a cloudless sky, and looked down with her white face upon the "city of pilgrims' tents"—for we must not forget that it was Passover week, and Jerusalem was crowded with guests.

A little way outside the city walls, the craggy rocks of Golgotha gleamed white in the moonlight, and threw black shadows over the garden of death—skull-strewn and desolate.

Three massive crosses, stripped of their victims, bore mute testimony to the scenes of horror that had been so lately witnessed by the sympathizing heavens and the trembling earth, and, as if in agony, lifted their great arms toward the pitying face of the moon.

That Sabbath day had been unlike any other "since the flight of years began," and must forever stand by itself,—solitary and alone upon the great calendar of time. Not far away was the new tomb of the Arimathean counselor, within whose dark chambers lay, peacefully at rest, the Crucified of Calvary,—the Shiloh of Jacob,—the Messiah of the prophets; for the "midst of the week" had indeed fully come.

About the tomb, at the demand of the high priests, Pilate had thrown a cordon of a hundred Roman soldiers; and, trembling lest the Mighty One escape them even in death, they had placed upon the door of the rock-ribbed sepulcher the great seal of Rome—regal mistress of the world.

Heart-broken and scattered, the disciples of the crucified Nazarene wandered—sheep without a shepherd—throughout the dreary hours of that Sabbath of rest.

At the foot of Calvary, and not far from the closely guarded sepulcher, sat Matthias, and John, called the Beloved, the son of Zebedee. Now and again the dark form of a sentinel, guarding the tomb of the murdered Nazarene, was outlined against the dim sky, while the murmur of the voices of the soldiers discoursing to each other in the Latin tongue faintly reached the ear of the two men, as they whispered together.

"Thou seest, O John," said Matthias, "how that Pontius Pilate hath placed a guard about the sepulcher of the Master."

"Verily," replied the other, "Annas and Caiaphas fear the power of the Nazarene even in death."

"Thinkest thou they fear that we, His disciples, will steal away His body?"

"They fear not this, Matthias, even tho they have thus said unto the governor. Well they do know that His disciples be heart-broken, and that there remaineth no longer any courage among us. Even the man Bar-jona hath no more any courage, for his hope hath left him. But of a truth I have heard the priests and the Pharisees, and they do fear greatly. And behold, to-day," continued John, "even on the Sabbath day, they have held a council at the house of Joseph Caiaphas, to determine what shall be done with the body of the Man,—for verily, Matthias, these rulers of Israel fear not the disciples, but the disciples' Master;—even in death do they fear Him."

"Ah, thou son of Zebedee! my own heart sinketh with fear, and I am sore afraid; for Herod Antipas murdered my master, even the Baptizer, and now hath Pontius Pilate murdered thine. And we—whither shall we go? for we fear the Jews. Why then should we, we whose hope hath perished with the death of this our Master, seek to steal away His dead body?"

"But even thus did they say unto Pilate," replied John. "But O Matthias! what shall I do for the mother of my Lord? for the woman is now unto me even as mine own mother. For even this Sabbath day, as we hurried past the temple, one

coming out of the court of the Gentiles said unto us: 'Behold, the veil of the temple is rent in twain from the top to the bottom, and the eyes of the common people may behold that which only the eyes of the high priests have ever seen. And thus hath it been since the Nazarene perished!' And when the mother of my Lord had heard the words of this man, she said, 'Even thus is mine own heart torn asunder.' " And the speaker sighed deeply.

"Sawest thou the multitude, O John, who came up to the temple yesterday that they might be healed—the sick and the lame and the blind? But the Healer was nailed to yonder cross on Golgotha, and their cry for pity and for mercy was in vain. Didst thou hear their voices as they cried for the Master even to-day?"

"Ah! but none regarded them. Rememberest thou the woman whom they called Rachel, who was in the house of Simon of Bethany on the day of the feast which he made for our Lord?"

"I remember the woman Rachel, of Damascus," replied Matthias; "she had a father, an old man who had the palsy; and when she had seen Lazarus at the feast, and heard of the loving-kindness of the Master, forthwith she took her way back to Damascus that she might bring her father to be healed. And yesterday she brought him, and sat in the court of the temple; and I heard her ask one of the priests as he passed out, 'Where is the Healer, even Jesus of Nazareth? for I have brought my father from afar, even from Damascus, that he may be healed.' "

"What said the priest unto her?" questioned the other.

"He said unto her, 'Go thou unto the physicians of Damascus, for this Fellow did miracles but by Beelzebub, the prince of devils.' 'Ah; but I have seen the Man, at the feast of Simon of Bethany saw I Him,' replied the woman, 'and His eyes were filled with Godlike love and pity as they looked into mine; and now, where is He, that I may go even unto Him, with this my father?'"

"Then," continued Matthias, "the scribes and Pharisees who stood by laughed her to scorn, and,—thou knowest Jazer the scribe, who now sitteth with the Sanhedrin,—this man answered her sternly, 'Take away this old man, thy father, that the holy temple be not defiled with his presence,—and behold, the Man, Jesus of Nazareth, hangeth upon the cross of Golgotha between two thieves, the companions of Barabbas!' and the scribe laid hold of the woman roughly."

"They have put Him to death,—the Desire of Israel," said the old man; and I saw him sink back upon his couch whereon they carried him, with a gesture of despair. 'They have put Him to death, my Rachel, and I, alas! my daughter! how shall I return unto my home in Damascus? for thou hast spent all the living that we had in bringing me hither!'"

"Then the face of the old man grew ghastly white," continued Matthias, "and when I would have spoken unto him, behold, he was dead."

When Matthias had finished his story, the young man John was weeping. "O my Master!" he murmured, "O that I might rest my head upon Thy breast as aforetime! But they have crucified Thee, and my hope hath perished. Ah, Judas of Kerioth!" he continued, speaking more to himself than to Matthias, "Judas, thou false one! thou wast a thief and a traitor. With a kiss of treachery thou didst betray Him, my Master. But they have carried thee out at the southern gate of the city, even the gate that leadeth into the valley of Hinnom, and there have they left thy festering body to be devoured by the birds of heaven!"

Meanwhile, even as the young men John and Matthias were conversing together at the foot of Calvary, another young man, clad in the garments of the priesthood, and with lantern in hand, made his way hastily up the slope, toward the lonely rock-

bound tomb of Joseph of Arimathea, where still rested the Crucified of Calvary.

It is past the hour of midnight; and the Pass-over moon already rides low in the western sky. The shadows thrown by the gray rocks are dark and gruesome. The red light of the lantern flashes in and out among the tangle of vines and the dark green of the olive-trees. A startled night-bird shrieks a note of warning to her mate, and a noisy insect in the dewy shrubbery trills softly.

Past groups of watchful soldiers hurries the man, unchallenged; past the solemn guard who paces back and forth before the carefully sealed door of the tomb—unchallenged! for well do they know this man at whose insistent demand they have been placed in this garden of death, and commanded to watch the tomb of the Arimathean, where sleeps the Man of Nazareth. Unchallenged he walks even to the rock-bound entrance, sealed with the seal of Rome, and pauses before the door.

"Ho, Julius," addressing one of the guards, "hast thou seen any of the accursed followers of this Nazarene attempting to enter the garden?"

Without waiting for the soldier to reply, the sturdy centurion, whom they called Lucius, turned upon his heel and faced the questioner:

"What thinkest thou? art thou mad, O thou high priest of the temple? Why askest thou such question of a Roman soldier? Are there not here an hundred guards of Pontius Pilate? Is not this enough to beat back a dozen Galilean fishermen who might be so foolhardy as to attempt to steal away this Nazarene's dead body?"

"Verily," ventured the priest, "but thou knowest not the mighty power of this Man, and thou rememberest that He said that after three days He would rise again. Of a truth He was in league with Beelzebub, and so be His disciples."

"Was not this He who raised Lazarus of Bethany from the dead?" questioned another of the guards.

"Of a truth it is," replied a third; "and they tell me that the Man was betrayed by one of His fellows. In very deed I do remember that as I was passing through the outer court of the temple on Mount Moriah, on the day when this Nazarene was crucified, there came a man and entered the temple hurriedly. He was tall and dark, and his eyes seemed filled with a restless fire. He carried in his hand a bag of silver, and I saw him tremble as he threw down the silver upon the marble floor, and cried, saying, 'I have sinned in that I have betrayed innocent blood,' and he begged thee, O Caiaphas, to spare the Nazarene."

"The fellow was a lunatic; and he was from Kerioth of Judea," stammered Caiaphas, raising his lantern and carefully examining the seal placed upon the great rock at the entrance.

"If the man of Kerioth was indeed a madman, what art thou, O thou high priest of a rebellious people?" cried Lucius, the centurion, sneeringly; then turning to one of his companions, he continued:

"Seest thou this priest? Verily he is mad! Knoweth not this fellow that none dare lay finger upon the seal of Rome? And even so, am not I sufficient, with an hundred chosen men of the soldiers of Pilate, to prevent the taking away of this dead body? Moreover, if the cords of this seal be tampered with, shall I not know it? And if any Roman soldier sleepeth at his post, surely his life payeth the penalty!"

Meanwhile, beside the massive rock stood Joseph Caiaphas. Back and forth—back and forth crept the trembling fingers over the cords which stretched across the entrance of the tomb! Carefully he examined the seal by the light of his lantern; and finding it still untouched and unmolested, he heaved a deep sigh of relief, gathered up his priestly robes, and hurried away.

The hated Nazarene was still a prisoner within His rock-bound tomb.

(To be continued)

Notes

(Continued from page 12)

as "an outrage," "a whirlwind of lust and greed and sin and death." Its managers have been prosecuted. The treaty right between China and this country, which provides that citizens of either nation shall be accorded the just treatment that is given citizens of "the most favored nation," may be invoked by the Chinese. Mr. O'Day, the attorney for the Chinese consul, contends that his clients are "warranted in objecting to a drama the central thought of which is hatred for their race, tending to encourage outrages upon them by hoodlums who have seen the play."

Bubonic plague in Manchuria is spreading rapidly. Reports say hundreds of persons are dying daily, and the number of fatalities is increasing. A French plague expert has succumbed to the disease. The Chinese government has appealed to the foreign community for assistance, and four medical missionaries, three British and one an American, have offered their services. It is planned to quarantine the railways and the Great Wall in the hope of arresting the spread of the scourge southward.

No little protest has been aroused in Honolulu by the appointment of a young Japanese lady as teacher of English in the Central Grammar School. While her qualification is not questioned, the reason given is that Honolulu is an American city, and a Christian city as well, and that the mixture of races in the student body does not justify the employment of teachers of an alien race and a different religion.

A most thoro investigation into the financial and administrative management of the thirteen New York State institutions for the insane is being made. Altho the State has been paying for the best supplies, repeated tests have shown the milk and meats furnished have been of inferior quality; and eggs supposed to have been of the "selected" quality, have proved to be scarcely fit for food.

Fifty thousand Orangemen in the Ulster province in Ireland have been enlisted to take arms if home rule is granted to Ireland. According to reports men are being drilled, and preparations are being made to recruit and equip cavalry brigades. The source of the vast amount of money appropriated by the Orangemen's Union for martial preparations is a mystery.

Dr. Edna D. Day of the University of Kansas advocates that connected with colleges and universities there should be a laboratory supplied with babies from orphan asylums, that young women who take domestic science courses may be taught, in advance of matrimony, the science of rearing the baby and the duties of motherhood.

Hon. Charles J. Hughes, Jr., United States Senator from Colorado, died at his home in Denver, Colorado, January 11, after an illness of nearly a year. His death adds importance to the present session of the legislature, which will select a successor.

It is rumored that Japanese in the Philippines are urging their home government to seize the islands before the completion of the Panama Canal, and that the slogan of these radicals is, "War with the United States for the Philippines before 1915 or never."

The introduction of a new bill by Representative Crumpacker of Indiana, chairman of the census committee, provides for a House membership of 435 members, an addition of 44 over the present Congress.

In a special message to the House of Representatives, President Taft asks that \$5,000,000 be appropriated at once for the fortification of the Panama Canal.

Eight men met instant death as the result of a boiler explosion aboard the battle-ship Delaware. One other was so badly burned that he will probably die.

Twenty-five passengers were killed in a wreck at Rambouillet, France, caused by a careless employee's leaving a switch open.

James J. Gallagher, who shot Mayor Gaynor last August, has been sentenced to a twelve years' imprisonment.

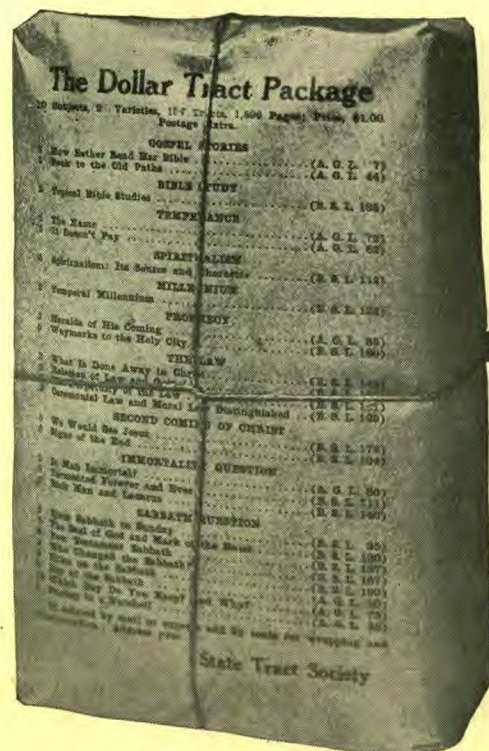
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Steps to Christ.—This little work, by Mrs. E. G. White, presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are laboring with the difficulties that beset a growing experience. Paper covers, 30 cents; cloth, plain edges, 60 cents; cloth, gilt edges, \$1.00. Address this office.

A Brief but Comprehensive Treatise covering the History and Doctrine of the Sabbath and Sunday Controversy from Creation to the Present. Truth supported by Scripture, Historical Fact, and Argument. A *Multum in Parvo* on the Sabbath Question. Illustrated; 128 pp.; price 10 cents post-paid. **PACIFIC PRESS Mountain View, Cal.**

The LORD'S DAY
The Test of the Ages



MOUNTAIN VIEW, CAL., JANUARY 31, 1911

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

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

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Read the meaning of the "four beasts" of Revelation 4 in this issue. The position may not appeal to you, but it is worthy of study.

In another column is an account of the "sleeping sickness," written by a missionary. It ought to appeal to devoted hearts. Remember those in that field in your prayers.

Aeroplanes and Warfare.—We are pleased to place before our readers photo-reproductions connected with the firing of an explosive projectile from a flying-machine for the first time in the history of man. One photo presents the actors as they were about to start; the other the hole in the ground made by the bomb. For the latter photo we are indebted to the San Francisco Examiner; for the former to Lieutenant Crissy himself, who devised the bomb and hurled it from the aeroplane. The interview he granted to our representative is given in connection with the illustration.

The meaning of this last successful experiment is tremendous. To the enterprising officer and inventor of this bomb, and also of one far more deadly, it is at least one of the letters in the word "peace" for the world. We wish we could see it that way. We love peace. We honor the men who are working for it. But increased and superior war preparations will not bring it. They may delay, postpone, retard; but the conflict will be more sanguine and cruel when it comes. The breech-loader and repeating rifle did not stop war. The iron-clad war-ships did not check it. The great armor cased Dreadnoughts or the 13-inch fifty-foot rifle has not had that effect. All these have stimulated rivalry. If the soldiers had to settle the matter, we believe there would be peace. But in nine cases out of ten the soldier has little to say about it. The greed of commerce, the national bondage under [not bombs, but] iron-clad bonds, increasing taxation for war expenditures, ambition of rulers, earth hunger of gov-

ernment, religious and race antagonism, singly and together supply plenty of initial causes from which may spring world-wide war. Jeffries and Johnson together in a logging-camp might never fight; but the managers of Jeffries and Johnson feel quite different. And if Johnson seems too strong to-day, the manager of Jeffries hopes he will make good to-morrow. And then, if Johnson is still superior, there are other men in the world who may easily be thought to be his superior. So among the nations national pride will not admit that another nation is superior, or if superior just now, that it will be to-morrow. And we know that skill, invention, bravery, are not confined to one nation. A call to close Port Arthur or Santiago would be answered to-morrow with as much alacrity and as numerous as it was yesterday.

There Is More.—Then there is, what men may sneer at, but what has a hundred times demonstrated its truth and accuracy, "the more sure word of prophecy" divine. God told us 2700 years ago, 2500 years ago, more than eighteen centuries ago, of the war preparations of to-day and the sure harvest which would be reaped. Read Joel 3:9-14; Jer. 25:15-33; Rev. 16:14-16. The war preparation will go on; men expect it to. Armageddon will surely come. Men also expect that. But more, God's Word has predicted it, and His Word can not fail.

To Avoid Mistakes and Explanations

1. THE "Bible Band Booklet" is not the same as "Questions and Answers." The first is filled with facts of interest and profit to our Bible Band readers. The price of it is 10 cents post free.

2. "Questions and Answers" is a book of over 250 pages, bound in cloth, worth, as many books are selling, \$1.25. But it is not for sale at any price. It is gotten out for the express purpose of increasing the subscription list of the SIGNS OF THE TIMES at the full retail price and twenty-five cents added.

3. The publishers feel that the paper is worth its price in the vast amount of good religious reading and instruction it gives every year. But to continue old subscribers and secure new subscribers, they are willing for the small sum of 25 cents to give the book "Questions and Answers," compiled from thousands of questions answered in the paper during the last twenty years.

4. A few have said, "I have subscribed for five copies of the special series, and I would like the book." But the five copies were furnished at reduced rates, and the publishers could not furnish with these the book without loss. If the editor had not given his time and the book published without royalty, we could not afford to furnish it as we do.

5. Therefore the book is furnished only to full yearly subscribers to the SIGNS OF THE TIMES at \$2.00 a year. But one says, "I am now a subscriber." Good! subscribe a year in advance. The editor frequently does to get some valuable book premium. If you are in advance now, get some new subscriber, at regular price, pay the small difference yourself, and secure the book.

The book would not have had existence, in all probability, apart from the SIGNS OF THE TIMES; it is due the paper that it can only be secured with a full year's subscription at \$2.00, and we do no injustice to any one.

The book will be ready for delivery about February 15, but orders may be sent now. In fact, we have already received many.

"It is all the fault of the Railroad."—We have quoted that, but we do not know that any one used just those words. But you would think that that is about the way many felt to hear them talk; namely, that at the bottom of all the trouble that menaced people's prosperity was the Railway with a capital R,—a great big hobgoblin hoodoo meeting you at every street corner, destroying your crops, and making night hideous with its nocturnal ramblings. In California it is the Southern Pacific that is responsible for all the ills that flesh is heir to. Talking with a gentleman in Kansas, we were told emphatically that there was nothing equal in its

grasping, grinding, blood-sucking tendencies to the Santa Fe. Of course we could not dispute him; for we lived neither in Kansas nor Northern Texas, for which he spoke. In Northern New York it used to be the Rome, Watertown, and Ogdensburg Railway; and the people used to long for the New York Central; but a little while after that company leased for ninety-nine years the R. W. and O., they were wishing for the R. W. and O. back again. We have lived in California twenty-one years. We are glad the Southern Pacific is here. It has done great things for the development of the State. It gives good service. We are holding no pass; we are paying for our rides. We pay many large freight bills. It makes mistakes; it is a "soulless corporation," like a hundred others; but we think that it has done great things for this State. We know shippers complain, but when in Chicago we can buy oranges cheaper and better than where they are grown. Raisins can be bought in New York for what the dealers charge here. Prunes can be purchased in Boston and Chicago at about the same price. We believe the company is actuated by as high ideals and principles as the average business firm, and has a right to a fair profit on its investment.

A New Teaching Demanded.—The Oregonian, speaking of a case of sexual depravity and deception in the East, well says: "There is always room for suspicion of immorality of the grossest sensual type when men and women proclaiming themselves 'seekers after truth' band themselves together under titles such as 'The Inner Thought Circle,' 'Absolute Life,' and similar appellations. . . . The new cult now under the lime-light of police investigation in Chicago, like other movements of its kind, scorns the conventionalities of marriage in the relations between the sexes, speaks in high-sounding words of 'perfect motherhood,' of the generation of 'a greater race,' and of a process of 'purification' that is to bring these conditions about, which being sifted reveal gross sensuality, ruined homes, and all the rest of the vile brood with which society has now and again been cursed under high-sounding but utterly meaningless names." All of which would be mightily helped if ministers and moral instructors in general taught in the old-fashioned way the authority and importance of the Ten Commandments.

"The Sea of Life" is the name of a new and beautiful song which has come to us published by the singing evangelist and Bible worker Mr. C. P. Whitford. It is published on tinted coated paper with a portrait of the publisher. Besides this song and music the sheet contains the verses, "It Was You Who Invited Me Here," which can be sung to the familiar tune of "Tell Me of Heaven," 1008 in "Hymns and Tunes." Yet more, there is an instructive and earnest Bible reading and appeal from Brother Whitford, "The Secret of a Happy Life." All may be obtained, post-paid, for 25 cents. Remit by post-office money-order to C. P. Whitford, Arch Creek, Dade Co., Fla.

Splendid for Work Among Children.—How many children there are who need religious instruction, but receive none! How many there are who would be delighted to have good papers to read! During several years past there have accumulated about 20,000 copies of *Our Little Friend*. We will send these to those who will use them, for 15 cents per hundred. This will pay postage and wrapping. What an opportunity this is for children living in our cities! Now is a good time to act. This is a good opportunity for those who live near homes for children.

The counsel of the heirs of Mrs. Mary Baker Eddy hold that her legacy of \$2,000,000 to the "Mother Church" of Boston is void, and that the money, under New Hampshire laws, passes on to her next of kin. The lawyers for the heirs are men of great repute, William E. Chandler, Haws Taylor, and William L. Chambers.

The Thirteenth Triennial Convention of the International Sunday-School Association will be held in San Francisco, June 20-27, 1911.