

Signs of the Times

"THOU SEEST ME"

By M. C. W.

"THOU seest me" in sin's dark, blackest hour,
Deep in the secret chambers of the heart,
Beyond the reading of man's highest power,
Beyond man's ken, where soul and spirit part.

From Thee, the Seeing One, we may not hide
The tainted heart, the curseful, pleasing lie,
The demon Hate, the love, the truth denied,
The fair without, within sin's deepest dye.

"Thou seest me!"—'Tis awful to the soul
Who lives in sin's entrancing evil thrall,
That always, while life's years shall onward roll,
God sees, God knows,—not part; He knows it all.

"Thou seest me!" God's comfort to the soul
That trusts His knowledge, wisdom, love, and might,
Whether on ocean wild, where storm waves roll,
Or in the forest's deep and darksome night;

Or in the desert wild, cast out, alone,
With heart of grief, rebellious, under wrong,
His angel comes, He hears the faintest moan,
And turns the sighing into homeward song.

"Thou seest me," O God—a blessed thought!
Thou knowest all the failures, all the sin;
But Thou hast love and power, and Thou hast bought,
That Thou the heart may'st cleanse, and reign within.

And so I go rejoicing in Thy love.
Thou seest but to save, forever near.
In barren ways fall blessings from above,
And all the way Thou'lt see and help and cheer.

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3346.—Elijah the Prophet

Please explain Mal. 4:5 and John 15:18. Are they to be taken literally? Do the names "Elijah" and "Elias" refer to the same person? What relationship did John the Baptist sustain to Elijah and his work? J. W. C.

Has not our inquirer made a mistake in his reference to John 15:18? Is it not rather Matt. 11:15-18 or 7:18? The passage in John has no reference to Elijah. (1) The terms "Elijah" and "Elias" mean the same thing. "Elias" is the Greek form of "Elijah." The Revised Version is much better in that it makes names uniform in the Old and New Testaments. (2) John the Baptist was not Elijah. So he himself declares specifically. John 1:21. But Elijah was the type of John the Baptist. This is clearly shown in Luke 1:17: "And he [John] shall go before His [Christ's] face in the spirit and power of Elijah, to turn the hearts of the fathers to the children," has direct reference to Malachi 4. The work of Elijah was one of thoro reformation against a corrupt union of Church and State centering in Ahab and his idolatrous, unprincipled wife, Jezebel; in John's day, centering in Herod and his corrupt wife, Herodias; in Elijah's day against an idolatrous and backsliding people; in John's day against dead formalism and a backsliding people. In both cases the reform was over the great truths of salvation, loyalty to God's precepts. (3) Both Elijah and John are types of the last great reformation, "before the great and terrible day of the Lord come," when there will be similar conditions in the religious world. In Elijah's day and in John's day the type centered around one person in one small nation and limited territory. The antitype is composed of all God's faithful people in His last message to all the world.

3347.—"Edify One Another," Rom. 14:15-20

Please explain Romans 14, especially verses 15 to 20. W. N. P.

1. One of the great thoughts of the chapter is that we are not judges of our brother, because all shall stand before the judgment-seat of Christ.
2. Another of the great thoughts is that while we do not condemn our brother, we should be very careful not to set before him an evil example, or cause him to stumble. The Lord is not saying that we shall do or shall not do any particular thing, but that we are not to judge other Christian brethren for their course nor cause them to stumble by our own.
3. Verses 15, 16 teach that if our brother is grieved because of the food we eat, we should seek not to offend him; our Christian liberty should not be evil spoken of.
4. Verses 17 and 18 state the great truth that "the kingdom of God is not meat [food] and drink;" we are not saved by such means, but by righteousness and peace and joy in the Holy Ghost. If these are in the soul, all other things will follow as legitimate fruits, and future deeds will demonstrate the nature of the work in the heart.
5. Therefore let us follow the things which make for peace, the things which will build one another up. Do not allow a mere matter of food to cause trouble. The man who is truly in Christ Jesus, will follow in ways that are pure, seeking only the pure, living only for the pure, neither condemning others nor causing them to stumble.

3348.—Blood and Water

Why did blood and water both come out of Jesus' side? John 19:34. J. C. W.

Physically, we are told that the condition of the heart brought out both the blood and water; but to our mind it is more than this, intending the

blood for that which cleanses from sin, and the water as symbolical of the mighty life of God in His living Word which gives power to His children to live above sin. These are both great facts which are referred to again and again in Scripture. For the first see 1 John 1:7, "The blood of Jesus His Son cleanseth us from all sin." For the second, Eph. 5:26, regarding the church, "having cleansed it by the washing of water with the Word."

3349.—The Mother of Jesus

Referring to answer to question No. 3324 in your issue of January 17, you say, "Mark does not mention the mother of Jesus." But is it not so that Mary the mother of James the less, of Joses, and Salome, is the same as Christ's mother? I refer you to Matt. 13:55 and Mark 16:1.

W. B. E.

Let the three lists of names thus stand:

- | | |
|-----------------------------------|-----------------------------------|
| Matt. 27:56 | Mark 15:40 |
| 1. Mary Magdalene. | 1. Mary Magdalene. |
| 2. Mary the mother of James, etc. | 2. Mary the mother of James, etc. |
| 3. Wife of Zebedee. | 3. Salome. |
| John 19:25 | |
| 1. Jesus' mother. | |
| 2. His mother's sister. | |
| 3. The wife of Cleophas. | |
| 4. Mary Magdalene. | |

It seems to us (1) that neither Matthew nor Mark mentions the mother of Jesus; for if they had, they would have so designated her. (2) All three mention Mary Magdalene. (3) The sister of Jesus' mother is identical with Salome, the wife of Zebedee. (4) Mary the mother of James and Joses, is identical with the wife of Cleophas. James and Joses were common names. It is not uncommon now to find similar names running through several families. As the James and Joses of Matt. 13:55 were only the stepsons of Mary the mother of Jesus, at the most, it does not seem reasonable that she would be named as their mother, and her relationship to her own Son, the important One of all, ignored. The Syriac reads in John 19:25: "His mother, and His mother's sister, and Mary [the wife] of Cleophas, and Mary Magdalene." Three of these, according to Matthew and Mark, at first looked on afar off. John speaks of Jesus' mother as near the cross, and others joining her later.

3350.—Discrepancy in Time

Please explain the discrepancy in time in the two texts Mark 15:25 and John 19:14. G. R.

This has twice before been explained in the SIGNS. See SIGNS of November 15, 1910, question No. 3288.

3351.—Institution of the Sabbath

Was not the Sabbath instituted before man was made? Please notice Gen. 1:26, 27; and 2:5. E. A. D.

No; man was created on the sixth day, the Sabbath was the seventh. Do not confuse the two accounts of man's creation—the one in the first chapter of Genesis, a general account of the creation of man as the head of the race; the other in the second chapter, a particular account of Adam and Eve, the first pair, in the Garden of Eden. The first account closes with chapter 2:3. The second account begins with verse 4, and runs to the end of the chapter.

3352.—Author of Civil Government

Who is the author of civil government? H. G. M.

In a general sense, God. "The powers that be are ordained of God." See Rom. 13:1-7. It is true that if man had not sinned, there would have

been no civil government. But he sinned, became a rebel against the government of God; yet to preserve himself and his posterity against the anarchy of sin, civil government became a necessity. He must perforce borrow somewhat of God's order, that he might maintain existence; and God has ever respected such government, and taught His children so to do as long as civil governments kept within civil bounds and did not usurp the place of God. But God must not be held responsible for man's perversions of government.

3353.—Meaning of "Unclean"

What is understood by the term "unclean" in Rom. 14:14, "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean"? Yet 2 Cor. 6:17 says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." J. A. P.

We would understand the apostle to be speaking of ceremonial uncleanness, so designated by arbitrary laws or customs. In 2 Cor. 6:17 he is speaking of the morally unclean. We can not believe that the Spirit speaking by Paul is antagonistic to the Lord's instruction through Moses. It is clearly evident that the apostle taught, however, that the ceremonial laws as laws were not binding upon Christians; yet they must not put stumbling-blocks in a brother's way. The Christian rule of eating and drinking is found in 1 Cor. 10:31. It can not be to God's glory to choose that for food which He has once forbidden, evidently on account of its unwholesomeness.

OUR BIBLE BAND

Schedule for Week Ending February 25, 1911

Sunday	February 19	Leviticus 24, 25
Monday	" 20	" 26, 27
Tuesday	" 21	Numbers 1, 2
Wednesday	" 22	" 3-5
Thursday	" 23	" 6, 7
Friday	" 24	" 8-10
Sabbath	" 25	" 11-13

SPECIAL points of interest in our readings this week:

In Leviticus: The continual lamps; the bread of God's presence; a case of blasphemy; the great year of jubilee (from Lev. 25:10 is taken the inscription on the famed Liberty Bell); God's fearful, prophetic warnings to Israel, of which they are a striking fulfillment; laws regarding vows and tithing.

In Numbers: The numbering of the tribes (we will find them numbered again at the end of the forty years); the order of Israel's encampment under four great standards, said by tradition to be Judah the lion, Ephraim the ox, Reuben the man, Dan the eagle (see Ezekiel 1 and Revelation 4), yet each tribe under its own tribal standard, with the sanctuary in the center (see Num. 24:5, 6); the divisions and work of the tribe of Levi; various vows and ceremonies; God's blessing to be pronounced upon His people (He is no respecter of persons); the offerings of the princes for the service of the sanctuary; the Passover and the journeyings; the sad case of murmuring against God (Like men to-day, many of the Israelites lived to eat rather than ate to live. Appetite was stronger than reason. The flesh-pots of Egypt, by power of habit, were more enticing than the corn of heaven); God chooses His own leaders; the report of the faithless and the faithful spies. There are difficulties and conflicts, but God is more than all.

Sigmas 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 7

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Willing Obedience

By Mrs. E. G. White

GOD requires prompt and unquestioning obedience to His law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying as he did to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they can not possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten, yet every statute is none the less binding. Every transgression will bring its punishment. Worldly love of gain desecrates the Sabbath,

yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point; He has pre-emptorily forbidden us to labor on the seventh day. He has set it apart as a day sanctified to Himself.

Many Hindrances, Yet Victory

Many are the hindrances that lie in the

path of those who would follow in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of His faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech His help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the dark-

ness of those who, in trial and perplexity, go forward, looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouths of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God more earnestly instructed His people concerning His will, and the course that He would have them pursue, than now. But will they profit by His teachings, will they receive His reproofs and heed the warnings? God will accept of no partial obedience, nor sanction any compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked King. The next day, he met the prophet Samuel with flattering self-congratulations. Said he: "Blessed be thou of the Lord: I have performed the commandment of the Lord." But the



GOD'S LIVING HEAVENLY AGENCIES

(See pages 6 and 7)

The above is not designed to be a reproduction of the living creatures of Ezekiel or the Revelation; but the artist has admirably shown just how great numbers of God's heavenly beings might act and move in mighty power as one being. Wonderful pictures have been made of crosses, mottos, flags, etc., by the arrangement of human beings in varied colored dresses; but the great God sends His forces forth in living, marvelous arrangement, all moving according to His will. See article in our issue of January 31.

prophet immediately answered, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused, and sought to shirk responsibility by answering, "They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Samuel then reprov'd the King, reminding him of the explicit commands of God directing him to destroy all things belonging to Amalek. He pointed out his transgression, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Obedience Better than Sacrifice

Samuel was grieved to the heart by the persistency with which the King refused to see his sin and confess it. He sorrowfully asked: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

God has given us His commandments, not only to believe in, but to obey. The great Jehovah, when He had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when He had created all the wonders of the land and sea, instituted the Sabbath day and made it holy. God blessed and sanctified the seventh day, because He rested upon it from all His wondrous work of creation. The Sabbath was made for man; and God would have him put by his labor on that day, as He Himself rested after His six days' work of creation.

God will not more lightly pass over any transgression of His law now than in the day when He pronounced judgment against Adam. The Saviour of the world raises His voice in protest against those who regard the divine commandments with carelessness and indifference. Said He, "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Remember

At the very beginning of the fourth precept, God has said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law; or, in the press of worldly business, forget its sacred importance. "Six days shalt thou labor and do all thy work,"—meaning the usual business of life, for worldly profit or pleasure. These words are very explicit; there can be no mistake. How dare any one venture to transgress a

commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the law He has given to the world? Are their transgressions omitted from the book of record? Has He agreed to excuse their disobedience when the nations shall come before Him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes.

Meeting God's Claims

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which He has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to


worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to use the Sabbath occasionally for secular business, as to reject it entirely; for it is making the Lord's commandments a matter of convenience. "I the Lord thy God am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by Him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate Him, and that He will show mercy unto thousands that love Him and keep His commandments.

Studies on the Sabbath

By R. A. Underwood

VI. The First Day of the Week in the New Testament

 HERE no law is, there is no transgression." Rom. 4:15. According to this scripture, which enunciates a great principle, if there is no law given in the Bible for first-day observance as a Sabbath or for Christian worship, no one can be judged as guilty in the court of heaven for not regarding it as a sacred day. We find the first day of the week mentioned just eight times in the New Testament, as follows:

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. Matt. 28:1.

This is all that Matthew says about it; and Mark, Luke, and John make similar brief mention of the day, as follows:

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And **VERY EARLY IN THE MORNING THE FIRST DAY OF THE WEEK**, they came unto the sepulcher at the rising of the sun. . . . Now when Jesus was risen early **THE FIRST DAY OF THE WEEK**, He appeared first to Mary Magdalene, out of whom He had cast seven devils. Mark 16:1, 2, 9.

Now upon the **FIRST DAY OF THE WEEK**, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them. Luke 24:1.

The **FIRST DAY OF THE WEEK** cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. . . . Then the same day at evening, being the **FIRST DAY OF THE WEEK**, when the doors were shut where the disciples **WERE ASSEMBLED FOR FEAR OF THE JEWS**, came Jesus and stood in the midst, and saith unto them, Peace be unto you. John 20:1, 19.

The claim is sometimes made on this last

text that the disciples had assembled to worship on the new sabbath to commemorate the resurrection of Christ; but a careful reading of the whole story not only shows that they had assembled with closed doors for *fear of the Jews*, but that they did *not believe* that Christ had risen from the dead, hence they could not be celebrating an event they did not believe had occurred. See Luke 24:36-41; Mark 16:9-14.

Thus we have already quoted six of the eight texts referring to the first day of the week in the New Testament, and not one hint or intimation of a law for first-day observance is seen. If there is any Bible for Sunday keeping, it must be found in the next two references to the day. I now quote the text that is most frequently used as having some weight on this subject:

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. Acts 20:7-13.

This was a night meeting. The days of the week according to Bible time began at sundown. See Gen. 1:5, 8, 13; also Lev. 23:32; Mark 1:21, 29-32. This being so, this meeting took place on what we now call *Saturday night*.

By reading verses 4-6 it will be seen that Paul, with a company of eight ministers, including Luke, had been with the church at Troas seven days. Paul was on his way to Jerusalem at this time, and was paying the churches his last visit, knowing that they would never see his face again. This was a farewell meeting, and no doubt the last of a series that had been held during the week. Arrangements had been made for the celebration of the ordinances at this meeting, before Paul and his company took their departure.

Before the meeting closed, Paul's companions in travel left the place of worship to take ship for Assos. Paul continued the meeting until daybreak, and then started for Assos on foot. After a wearisome journey of nineteen miles across the peninsula, he reached Assos, where he joined the rest of the company, and the same day came to Mitylene—a distance of forty-five miles farther. This entire procedure was arranged by Paul ("for so had he appointed"); and it took place about twenty-seven years after the resurrection of Christ. Let the reader keep in mind the fact that this traveling was all done on *Sunday*; for having held an all-night meeting on what we call *Saturday night*, they began their journey early Sunday morning. Here we have Paul, nearly thirty years this side of the resurrection, not only laying plans to do a hard day's work himself on Sunday, but also planning for the whole company to travel on the same day. This could not possibly be so if the *first day* had been observed by them as the *Sabbath*.

Thus this meeting, instead of furnishing any proof for apostolic observance of Sunday, on the contrary furnishes *positive proof that they did not keep it*; for Paul not only *worked* on that day, but *planned* for others to work.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 16:2.

This text, instead of giving proof that the early Christians observed the first day as a rest day, affords *positive proof* to the contrary.

Barnes says, "Let him do this *by himself* when he is at home."

Every one was to lay by in store, have a treasure or fund **WITH HIMSELF** for this purpose.—*Matthew Henry's Commentary*.

Let every one of you put **ASIDE AT HOME**, and lay up whatever he thinketh meet.—*Tyndale*.

Some are of the opinion that the sums thus set apart were brought to the treasury of the church at the time; but the words do not seem to admit of that interpretation.—*Comprehensive Commentary*.

Admissions of First-Day Writers

Speaking of the observance of the first day, Sir William Domville says:

History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine, in A. D. 321.—"*Examination of Six Texts*," page 291.

But whatever may have been the opinion and practise of these early Christians in regard to cessation from labor on Sunday, unquestionably the first law, either ecclesiastical

or civil, by which the sabbatical observance of Sunday is known to have been ordained, is the sabbatical edict of Constantine, A. D. 321.—"*Chambers's Encyclopedia*," article "*Sabbath*."

The prize essay by Rev. E. A. Waffle, for which he was awarded \$1000 for giving the best essay on the "Lord's Day," was printed by the American Sunday School Union, and quoted in "Lord's Day," pages 186, 187. It says:

Up to the time of Christ's death no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles. . . . So far as the RECORD SHOWS, THEY DID NOT, however, GIVE ANY EXPLICIT COMMAND enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week.

The Methodist Episcopal "Theological Compendium," page 103, says:

It is true THERE IS NO POSITIVE COMMAND for infant baptism, . . . NOR IS THERE ANY FOR KEEPING HOLY THE FIRST DAY OF THE WEEK.

These are candid admissions from first-

God's Care for His Creatures

By Delwin Rees Buckner

THE lone, gray sea-gull doth not feel afraid,
The lost among the billows, very far
From land, its one companion some sole star
That cuts the darkness like a tempered blade
Of steel. God watches it, nor doth it fade
From sight. It's safe the foam-capped billows
war.

He helps it when it floats across the bar,
And in the heart of ocean gives it aid.
There is no creature, be it great or small,
That moves upon the land, in sea, in air,
That God's unfailing eyes e'er fail to see;
His lavish hand provides for one and all.
Then since He cares for others, He will care,
I feel assured, in like degree for me.

day observers. The facts show that those who observe the first day of the week as a rest day, or sacred day, must go to other sources than the Bible for authority for its observance.

In this important question of the observance of the Sabbath, shall we stand upon Protestant ground, expressed by the fathers of the Reformation in their *Protest at the Diet of Spire*, April 19, 1529, when they said, "We are resolved, with the grace of God, to maintain the *pure and exclusive* preaching of His Holy Word, such as it is contained in the Biblical books of the Old and New Testaments, *without adding anything thereto* that may be contrary to it"? Reader, do you say Amen?

— ★ ★ —

A Living Sacrifice

By Charles L. Taylor



ONDERFUL indeed is the call to die for Christ, but more wonderful is the call to live for Him.

Thousands, yes, millions of precious ones have died for the Gospel's sake, and the world has been blessed by their offering; but after all, God's greatest work has been accomplished by the *life* of His children.

The death of our Lord Jesus has spoken volumes of the love and goodness of God, and yet His death was not the greatest accomplishment in the work of saving men.

The Bible tells us (Rom. 5:10) that tho "we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Jesus was first a living sacrifice, just as truly as He afterward was a dying one. Every day He made His offering, giving that which made men better, stronger, nobler, holier. From Him there emanated, constantly, the "virtue" which healed all the maladies of a sin-afflicted world. His whole being was a pure and open channel through which the stream of divine life flowed to the dying world.

To be all that Heaven designed Him to be in His life-saving work, the Son of God kept Himself from all that could in any wise defile. His physical being was kept in perfect consecration and sanctification. As a Son of Man He was "a Lamb without blemish and without spot." "His physical structure," says one, "was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws."

It is, indeed, very plainly revealed that the Saviour of mankind presented Himself a living sacrifice to God, that He kept His body holy, and that He did this in order to fulfil His divine mission. And certainly this fact reveals the great truth that had He failed thus to preserve His physical person, He could not have been to the world a true Sin-Bearer.

Question: If the followers of Jesus Christ have been sent into the world even as He was sent—and they have been (John 20:21); if they have been made His ambassadors, called to stand in His stead in the mighty task of reconciling the world—and they have been (2 Cor. 5:20); then how can they escape the conclusion that to be able at all to occupy the position of undersaviors and to succeed in helping men to be free from sin, they, too, must be, *physically*, all that God can help them to be?

The apostle beseeches us "by the mercies of God" to present *our bodies* as living sacrifices. Does he not do so because God would have us enter most fully and successfully into the service of saving our fellows? Does not Heaven want our physical lives to be pure and strong and open, so that the divine stream of Spirit life may flow unobstructed through us? God's healing "virtue," that wonderful essence of invisible force, should find free outlet in every believer; and it does when the body has truly become "a living sacrifice unto God."

Every molecule of strength, every atom of energy, every ion of life, should be intelligently consecrated and faithfully directed to the removal of sin from our lost fellows. A life thus devoted and sacrificed is a living sacrifice wonderfully acceptable to God. It fulfils the word, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."



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Milton C. Wilcox

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

Four Seals Broken

THE sealed book of Revelation 5 contained that which could only be opened by the sacrifice and victory of the Son of God. But as Christ won the victory in human flesh that we might win it by His dwelling in us (Heb. 5:7-9; 1 John 4:2, 4), as He died that we might be saved from sin and live in Him (2 Cor. 5:21; Gal. 2:20), so that book must contain the Good Tidings of God, the message of life to a dying world. It was that mystery which was "kept in silence through times eternal" till disclosed by the sacrifice and victory of Christ Jesus our Lord. Rom. 16:25; Col. 1:26, 27. It existed in prophecy and promise from the time that God brought hope to our first parents till Jesus our Saviour "abolished death, and brought life and immortality to light through the Gospel." 2 Tim. 1:10.

Just as long as that mystery existed in promises there was room at least for *trembling, halting faith*. Man sinned and died. Man by God's grace overcame sin and died. Generation after generation passed away, century after century was tolled off by the great bell of time, and still wickedness and corruption continued and extended their dominion as humanity increased. The graves did not open, the enemy and usurper loosed not his prisoners, bound in the narrow cells of the cold tombs. Would evil eternally triumph? Had "God clean forgotten?" True, the power of sin and death had been broken by the ascension of Enoch in the patriarchal age and Elijah in the Levitical; and now and then one had been brought back from the cold embrace of death to temporal life. But in present distresses, calamities, sore trials, persecutions, these incidents were forgotten; and devout men asked God, "How long shall the wicked triumph?" And when they looked at their own pitiful case they cried in despairing agony, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." And as they saw the oppression and cruelty around them, the suffering of the righteous, the innocent, from agonized heart arose the pitiful question, "How long, O Lord, how long?"

Even the devil must have counted on victory when the Seed became flesh, the Son of the woman. Through all the ages had Satan been practising on the deception and overthrow of souls, that he might deceive, ensnare, entrap, drive to despair the Second Adam, who was to come in all the weakness of humanity.

That very spirit the demons spread abroad in humankind; and when the Son of God came in voluntary abasement in the stead and for the sake of man, His own

Scripture Lesson

Rev. 6:1-8
Common Version

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
3. And when He had opened the second seal, I heard the second beast say, Come and see.
4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.
5. And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.
6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.
7. And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.
8. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

rejected Him, and at last put Him to death who voluntarily "poured out His soul" to save them and all sinners. Satan and his legions held high carnival when the Man of Sorrows was locked in the Roman sealed sepulcher; and yet the devil must have doubted his own triumph as he remembered that never once had the Man yielded to temptation, never once had He sinned.

John's weeping in vision was a figure of the disappointed ones as Jesus died. But the peoples of earth had meditated a vain thing; and all counsel "against Jehovah, and against His Anointed," was a thing of naught. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." And the Father declares, "Yet [despite their counsel] have I set My King upon My holy hill of Zion;" and that King responds: "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." (Read the whole of Psalm 2.)

All this the Lamb won by sacrifice, and became "worthy to open the book." The long doubts of the ages were solved to every loyal heart. Christ had conquered; Christ

"is risen." Let the doubters doubt, let the professed teachers criticize and throw doubt upon the Record they profess to regard; God and man and Book are triumphant. "Worthy is the Lamb."

But He has not yet come into the inheritance given Him. It is still held by rebellious and sinful and unsubmitive rulers. He is, however, regenerating souls and fitting them for that kingdom. He pleads with all to come, and the kingdom pleads for Him. Of this will we learn more as the seals are opened.

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 occurred when the first seal was opened?

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.¹

2. What response was there to the appeal?

And I saw, and behold, a white horse, and he that sat thereon had a bow.²

3. What was given him?

And there was given unto him a crown.³

4. What did he do?

And he came forth conquering, and to conquer.⁴

5. What occurred when He opened the second seal?

And when He opened the second seal, I heard the second living creature saying, Come.⁵

6. What was the response to the call?

And another horse came forth, a red horse.⁶

7. What was the work of the rider, and what was given to him?

And to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.⁷

8. What occurred when the third seal was opened?

And when He opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.⁸

9. What did a voice say?

And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.⁹

10. What occurred when the Lamb opened the fourth seal?

And when He opened the fourth seal, I heard the voice of the fourth living creature saying, Come.¹⁰

11. What followed in response?

And I saw, and behold, a pale horse: and he that sat upon him, his name was Death;

and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth."

Note and Comment

1. One of the four living creatures, the first, the lion, indicated also by the voice of thunder, emblem of power and majesty. Come.—Not "Come and see." The best Greek texts have "Come." John was already seeing. It was not a curiosity exhibition; it was an invitation. To whom? Is not the answer furnished by numerous passages in the book? "Him who is and who was and who is to come." 1:4, 8; 4:8. "Behold, He cometh." 1:7. "I come quickly." 3:11; 22:20. "Come, Lord Jesus." 22:20. It is creation's groaning, agonizing appeal echoed by this divine agency, the living creature, for the coming of the Just One, for the close of sin's reign, for "the manifestation of the sons of God." See Rom. 8:19, 22, 23.

echoes the invitation to all earth's needy, burdened ones, "Come unto Me."

5. The second seal.—As each of these seals is opened, enough of the scroll of the vision is unrolled that we may discern its character. The second living creature, the calf, or ox. It speaks of sacrifice, of patience, of service. The invitation is still, "Come."

6. A red horse, the symbolic color of war, strife; the color of blood. See Zech. 6:1-8. Note the horses and the four winds, symbolic of strife. Yet God overruled all for good. Verse 8.

7. To take peace.—If the mission and message of the first rider had been received, the second rider would not have gone forth. There is no war message in the Gospel, save that against sin. God is not at enmity with man. It is Satan's lie of the ages that He is. It is the carnal mind that is at enmity with God. —Rom. 8:7. To destroy that enmity in the

remembers mercy. By the scarcity of food and the necessities of life, always consequent on transgression, God would call His children back to Him; and these very conditions in the earth call for the coming of Him whose reign is peace and plenty.

10. The fourth living creature.—The flying eagle, indicating here perhaps swiftness of judgment.

11. A pale horse.—"That greenish pallor which we know as livid; the color of the corpse in incipient decay, or the complexion extremely pale through disease." —Alford. The rider is Death personified. Hades, the grave, with its ever-hungry maw for the victims of death, is represented as a monster following the work of death. The fourth part.—Four is the earth number. Death is one of the four riders. The ills of the second and third riders culminate under him. War and scarcity and want develop into more widespread killing, famine, pestilence (see

Conquering and to Conquer
Rev. 6:1,2; Psa. 45; Matt. 28:19,20; Acts 1:8; 4:33; Rom. 1:16,17; 16:25,26; Rev. 14:6,7; 18:1,2; Matt. 24:14

2. A white horse.—Horse is a symbol of war in the Scriptures. White signifies purity and righteousness. The Roman commanders rode white horses in their triumphs. A bow.—An instrument of war, a direct reference perhaps to Hab. 3:8, 9, where God is represented as riding forth for the salvation of His people.

3. A crown.—The rider was a conqueror, one who had won the right to reign; a crown was placed upon his head. His career was a conquering one.

4. Conquering, and to conquer.—The Bible student has already concluded that this rider is a symbol of Jesus Christ in His Gospel. He can not yet answer the invitation, "Come." A work must be done yet among the sons of men. The Gospel, the power of God unto salvation, must go forth to the world. Christ must be seen in that Word. He would answer in part in the message of a risen victorious Christ for the salvation of men. The imagery is not akin to that of the conquering horses of Zechariah, but has direct reference to that prophecy of Christ in Psalm 45:

"My heart overfloweth with a goodly matter;
I speak the things which I have made touching the King:
Thou art fairer than the children of men;
Grace is poured into Thy lips:
Therefore God hath blessed Thee forever.
Gird Thy sword upon Thy thigh, O Mighty One,
Thy glory and Thy majesty.
And in Thy majesty ride on prosperously,
Because of truth and meekness and righteousness:
And Thy right hand shall teach Thee terrible things.
Thine arrows are sharp;
The peoples fall under Thee;
They are in the heart of the King's enemies.
Thy throne, O God, is forever and ever:
A scepter of equity is the scepter of Thy kingdom.
Thou hast loved righteousness, and hated wickedness:
Therefore God, Thy God, hath anointed Thee
With the oil of gladness above Thy fellows."

To all earth goes the mighty healing message of His Gospel, not for a little time, but till He shall respond in full to the invitation, "Come." His arrows in the heart of the sinner arouse conviction; and surrender to Him means salvation. Men may turn from and pervert that Gospel in their own heart, but it has gone and will again go in the closing days of earth's struggles in all its early power and purity. Rev. 14:6,7. And the Master

To take Peace from the Earth
Rev. 6:3,4 Matt. 10:34-39; 24:21,22; Dan 7:21,22.

3. A red horse.—flesh and bring man to peace with God, the Gospel is given, Jesus Christ came. Eph. 2:14, 15. But if the rebellious heart will not give up the sin, will retain its enmity against God, fierce carnal strife is bound to follow. And so the Lord tells us, "Think not that I came to send peace on the earth: I came not to send peace, but a sword." Matt. 10:34. If that sword of His Word could excise from the carnal man his sin, there would be peace with God, tho' war with sin. But refusing this, the sinner wars against God and His children; against his own flesh and blood. How faithfully was depicted by the seer of Patmos what should come to pass. Red war should follow the mighty and pure Gospel. Men should "slay one another." The great sword of bloodshed would eclipse the sword of the Spirit of the white-horse rider. How the centuries have fulfilled the prediction, in strife and war between nations, within nations; strife and war for religion's sake! Think of the myriads that have fallen in the name of Christ Jesus the Prince of Peace! God has permitted it that man might see how evil is his own way. No wonder the living creature of sacrifice calls to the glorious King of righteousness and peace, "Come."

5. Persecuted Saints
Rev. 20:4; 3:10
Rev. 6:9-11
"Souls under the Altar"

6. A black horse.—Black is a symbol of want, famine, mourning. "Judah mourneth, and the gates thereof languish, they sit in black upon the ground." See Jer. 14:2-6. Balance.—Weighing; justice, scarcity, both are implied.

8. Third living creature, with the face of the man, the calculating, planning creature; referring to God's work, indicating wisdom, and suggesting the Man Christ Jesus. And the appeal is again, Come.

9. As it were a voice.—Not perhaps an actual voice, but the demand of actual conditions, demanding the instruction which followed, God speaking in His providence. So He spoke to Moses of old from between the cherubim. A measure of wheat.—A choenix, about a quart of wheat for seventeen cents; in our time a bushel for \$5.40, indicating great scarcity. Usually from 15 to 20 measures were given for a "penny," or shilling, the price of a day's work. Oil and wine, the luxuries specially needed by the sick to be spared. In wrath God

7. To take peace.—If the mission and message of the first rider had been received, the second rider would not have gone forth. There is no war message in the Gospel, save that against sin. God is not at enmity with man. It is Satan's lie of the ages that He is. It is the carnal mind that is at enmity with God. —Rom. 8:7. To destroy that enmity in the

SECOND COMING OF CHRIST

7. Silence in Heaven.
Rev. 8:1

8. Shaking of the Powers of Heaven.
Matt. 24:29,30

9. EARTHQUAKE
Sun and Moon Stars Fall
Mark 13:24-26
Luke 21:25-27

margin), and wild beasts. These are "the four sore judgments" which the Lord threatens through Ezekiel, "the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast." Eze. 14:21. And these followed transgression as of old. Apostasy brought union of Church and State, and Christendom was cursed by persecution and war. "Heretics" were slain by the myriads. Mohammedans scourged without pity the apostate church; pestilence followed war, and millions so died. Even now scores of thousands die in India every year from wild beasts. How much greater must have been the number of victims before firearms were invented in all parts of the world. And the "wild beasts" (therion) may be symbolical of Church and State persecuting governments, the wild beasts (the same Greek word) of Rev. 13:1, 11; 17:3. Fearful was the slaughter, the crimes against God and humanity, the results of sin during the long Dark Ages. No wonder there came the cry to the Master and Victor of all, Come. The groaning, suffering creation, wounded to its very heart by sin, cries to the Deliverer in a fourfold voice of power, suffering, agony, and terror, Come, Come, Come, Come. Surely, He will come sometime in His glory, and end the sad living picture forever; but not yet. In the meantime the horses and their riders drive on. But over all and through all and in all earth's strife and suffering, may be heard by the intent longing soul the voice of the compassionate Christ, who waits in patience the wisest time, "the fulness of time," to come unto His own, pleading with the burdened, weary ones of earth, "Come unto Me, . . . and I will give you rest."

A MAN is not necessarily my enemy because he disagrees with me; his disagreement may be the evidence of his friendship.

Lessons in Liberty

By W. M. Healey

VII. Personal Responsibility

HUMAN responsibility toward God centers in the individual. Obtaining or losing eternal life is a matter of personal choice and effort. It is true that sin and death have come upon the human family, and the individual has no choosing in the nature that he is to inherit; but Jesus Christ came that each individual might have liberty.

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom. 5:17.

There is no offer of this liberty to any special class or nationality. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:28. God taught this truth to Peter to fit him for his mission to Cornelius and his people: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

"And whosoever will, let him take the water of life freely." Rev. 22:17.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

From the creation of man God has been teaching him this lesson of personal trust, personal responsibility, personal choice, and a personal reward or punishment. "So then every one of us shall give account of himself to God." Rom. 14:12.

"National Reformers," as the name implies, propose to reform the nation. This might be well in matters of civil law, in temperance, in social relations, in fact in all matters of the relation of one to another. But the work of these so-called "Reformers" is not confined to these issues, but they propose to reform the nation religiously. This, also, is no doubt a good work; but the method which they propose to use is not God's way. God would have the truth taught to every "creature," and then leave each to choose, or refuse, to worship Him. The "Reformers" propose to define what shall be done in worshiping God, and then leave no choice in the matter. A sample of their present work is found in their demand for Sunday laws to compel the nation to regard this institution of worship.

Have these "Reformers" never learned, or have they ignored the fact, that God does not accept of compulsory worship?

God does not compel any one to worship Him. Has He given into the hands of some men a power over other men which He Himself will not exercise?

These "Reformers" not only go beyond what the Lord has done in efforts to force worship, but they propose, by their laws,

to take from man that which God has given to him,—the privilege of choice, by the individual, independent of what others may or may not do.

Thus spoke our Lord to His ministers: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:25-28.

Liberty

By Golden-West Scot

To my native Scotland my fostering America, and all liberty lovers

WHEN first went forth Jehovah's word,
Creative power to employ,
And angels sang with one accord,
While all God's sons cried out for joy;
To wield His scepter, Righteousness,
Insure for aye each high decree
E'er made by Him — and that to bless —
God gave His offspring liberty.

The God's own law was writ on stone,
'Mid clouds through which man does not see,
'Tis godly fear and love, alone,
That makes for truth and loyalty.
And He who came since Sinai,
To live, then die on Calvary,
Our Father's law to magnify,
Still left us all our liberty.

Since Babel reared her daring pile,
Where human empires have held sway,
Strong minds have tried, by force and guile,
To take our liberty away.
And men have suffered — bled and died,
Or lonely exile braved — that we
Might yet in happiness abide,
Enjoying life and liberty.

Let all electors, everywhere,
Be vigilant continually,
Lest tyrants, tho they seem so rare,
Deprive us, now, of liberty.
Lend not your efforts to enact
Religious laws, whate'er they be;
Vote out such foes, preserve intact
Our country's ark — fair liberty!

"The powers that be" were not ordained
To teach us faith and piety;
But that oppression be restrained,
And justice meted equally.
We'll worship, therefore, whom we choose,
And when, and where, and how-so-free;
Give Caesar, too, his proper dues;
But live, or die, with liberty!

No dragon laws our souls affright;
For He who is our hope and trust,
Shall bring to naught all beastly might,
For He is strong and pure and just.
And we are nearing that glad day
When earth's dark shadows all shall flee
Before each healing, bursting ray
Of life and love and liberty.

So, ye who think by human law
To bring Christ's kingdom speedily,
Know, God foretold, as He foresaw,
And brands such work "iniquity."
The task you take is worse than vain;
And in confusion you shall be,
When He shall come — Himself to reign —
The Author of our liberty.

Refrain

O liberty! Dear liberty!
Our precious God-gift, liberty!
O Lord, we lift our hearts to Thee,
And thank Thee, now, for liberty!
Long live liberty!

The Peace of God

By C. H. Bliss

GREAT peace have they which love Thy law." This peace is not an outward peace, such as the world gives. Says Jesus, "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you."

The world can not ease the guilty conscience. It can not quiet the troubled waters. It has nothing to offer. "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." But of the righteous it is said, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." There are reasons why the Christian may enjoy such peace.

FIRST, God is our Father, and He is not only able but willing to supply all our needs. This was demonstrated by Christ, who represented the Father when He was on earth. He could feed a multitude in the wilderness with the five loaves and a few fishes. If necessary He could turn the stones into bread, or He could sustain life without natural food. He could gather money from the fish's mouth. He could heal the sick and raise the dead. All nature was subject to His command.

SECOND, God rules and controls all things. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand." "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure."

If these words of inspiration are true, then may we know of a surety "that all things work together for good to them that love God." And the natural fruit of such faith is "quietness and assurance forever." Isa. 32:17.

THIRD, God knows His people. He knows their weakness. He knows every thought, and every desire of the heart. And tho they sin, He does not forsake them, for He loves them "with an everlasting love." He says, "I will never leave thee, nor forsake thee;" and, "Tho he fall, he shall not be utterly cast down."

In all this there is much peace and comfort. But if we would enjoy this peace in all its fulness, we must recognize God, not only as a loving Father, but as our rightful Sovereign, whose commands we are to obey. "This is the love of God, that we keep His commandments." "O that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Full and complete submission to God, recognizing His guiding hand in all the affairs of life, believing that all things are working out for His glory and our eternal good, will bring such peace and calmness to the soul, that our cup of joy will be continually full and overflowing. Truly "Great peace have they which love Thy law: and nothing shall offend them."

Is Faith Unreasonable?

By George A. Snyder

FAITH asserts, with a sneer, that "religion is founded on faith, not on reason." Paul, in speaking of the Christian religion, calls it a "reasonable service;" and Peter admonishes us to be able to give a reason for our hope. A great many Christian people have the idea that faith stands out in strong contrast to reason, and makes credulity a virtue. In taking this view of faith Christians seem to confirm the assertion of the philosopher, and discredit the Bible. The reason why so many people believe that faith is contrary to reason, is because they have an unreasonable conception of the nature of true faith. Those who imagine that their faith is opposed to reason, would do well to ask themselves how long their faith would last if they should suddenly lose their reason.

There are several places in the New Testament where the word "confidence" is translated from the same primitive verb that is the root of the word "faith." See 2 Cor. 2:3; Gal. 5:10; Phil. 1:25; 3:3; 2 Thess. 3:4; Philemon 21. In the above scriptures the original verb *peithō* means "to convince by argument, or to assent to evidence." See Strong's Greek dictionary. In Heb. 11:1, margin, we read that "faith is the ground or confidence of things . . . not seen."

"Faith" and "confidence" being so nearly alike in meaning that they have both been translated from the same original verb, it would seem that if faith is opposed to reason, then confidence must also be opposed to reason. But we all know enough about the nature of confidence to perceive without argument that it is not opposed to reason. On the contrary, it is one of the most reasonable and essential virtues in all the range of human affairs. There may be plenty of money in the country, and every prospect of continued prosperity; but if confidence begins to waver, we are liable soon to find ourselves in a serious crisis. Without confidence between husband and wife, no amount of money, or the luxuries which it can purchase, can bring happiness into the home. Seeing that confidence is so important a factor in our relations to our fellow creatures, why should it seem unreasonable that faith, the twin virtue of confidence, should be set forth as the essential element in our relations to our Creator?

When we say that without confidence it is impossible for a child to please the parent, we state a fact that is very clear to all; but when God says that "without faith it is impossible to please Him," we are likely to permit ourselves to imagine that such a statement is contrary to reason. Yet we have greater reason to confide in our heavenly Father than a child has in earthly parents. The orderly march of the planets, and the wonderful adaptation and design throughout the range of the diversified phenomena of nature on which we depend for our very existence, surely ought to furnish sufficient reason for us to confide in the "God that made the world and all

things therein, seeing that He is Lord of heaven and earth, . . . for in Him we live, and move, and have our being." Acts 17:23-28.

One reason why faith is supposed to be contrary to reason, is because imagination is mistaken for faith. We can imagine all sorts of unreasonable things. We might imagine that a toothache is a delightful sensation, but it is not reasonable that its effect on the nervous system can thus be avoided. The ancients imagined that the earth was flat; but they did not have faith that it was flat, because they had no evidence. Christopher Columbus had faith in

waters, and opened up the New World. In like manner we base our faith on the evidence at hand in the great books of nature and revelation, and brave the angry dash of the waters of earthly strife and commotion on our voyage toward the peaceful shores of the new earth.

— * —

What Service Does

A BOY has come to his pastor to tell him of his doubts. The pastor listens to them, and his own heart beats with the tenderest pity for the lad.

"It is a most serious hour for you, my lad," the pastor says; "will you do me a favor this afternoon?"

"I will with pleasure; tell me at once what you would have me do."

"Go for a visit this afternoon to the old blind man," whose name he gives, "and read to him several chapters from the Word of God."

The lad turns pale. How can he do it? What will he read? The pastor tells him what to read, and asks that again at seven that day he join him in the study, and tell how his visit went. The day goes by. At seven the pastor is eagerly waiting in his study for the lad. The lad is at the door. There are tears upon his face. He is alternately sobbing and laughing like a little child. What does it mean? His words explain:

"Say not a word about my giving up the church — about my doubts and fears. When I read to the old blind man, he became so happy that he shouted for joy, and I think I shouted, too. O pastor, I have learned my lesson! Henceforth I will be busy for my Lord." — *The Brooklyn Eagle*.

The Coming King

By Verna Cowan

We are waiting for the coming
Of our Saviour, Lord, and King;
For the host of shining angels
That we know He'll surely bring;
For the gathering of the faithful
By the bright celestial band,
And the welcome home to heaven
By our Saviour's loving hand.

He has left us signs and watchwords,
And we know His coming's near.
With God's seal upon our foreheads,
We have nothing then to fear.
When you see these signs and tokens,
Know His coming's at the door;
Be ye ready then, and watching,
Lest His coming pass you o'er.

O, the joy it then will give us,
At the gathering of the blest,
To be welcomed home to glory
In that heavenly land of rest.
We will lay our crowns before Him,
The new song to Him we'll sing,
And will evermore adore Him,
Our blest Saviour, Lord, and King.

the sphericity of the earth, because he had at least some evidence. With faith based on the little evidence at hand, he pushed the prow of his craft into hitherto unknown

Our Bible Reading

Special Warning of Christ's Second Coming

1. What warning message does Joel predict eight hundred years before Christ, of the Master's second coming?

Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel 2:1.

2. Who gave a message to the antediluvian world before the coming of the Deluge?

Noah. See Heb. 11:7.

3. What solemn warnings were given to Israel of old before their captivity as a nation?

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. 2 Chron. 36:14-16.

4. How does Jesus warn those who live in the last days?

And take heed to yourselves, lest at any

time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Luke 21:34.

5. Of what class of teachers does He warn us?

For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matt. 24:24.

6. What does He say we may look for when professed teachers of Christianity are crying peace?

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 1 Thess. 5:3.

7. What will the true watchman be giving at that time?

Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. Matt. 24:44-47.

See also following verses for what the unfaithful servant will be doing.



THE OUTLOOK

Watchman,
what of
the night?

Abraham Lincoln—His Principles

By Abdiel

ON February 12, 1809, one hundred and two years ago, was born in Hardin County, Kentucky, one of the most illustrious men of his generation—Abraham Lincoln. It is not the purpose of this sketch to relate his biography, which is probably more familiar to the readers of this paper than that of any other American. Suffice to say that there was nothing in his ancestry, birth, early life, or education, that indicated his later career, or that would have led his most ardent, intelligent admirers to predict for him a great future. Tall—six feet, four inches—awkward, ungainly, uneducated, lacking culture, wealth, prominent relatives and friends, or business capacity—lacking everything outwardly, it would seem—yet he became the sixteenth president of the United States, and honored by the entire world.

His success must have been due to his character; his character, to the principles and motives which actuated him. His reading was not extensive. If he had had access to some of our great public libraries and the mass of newspapers and magazines now poured out upon a satiated people, it is doubtful whether he would have gleaned and gathered the wonderful principles that molded his life and shaped his political career. Among the books that helped to mold his character was Weems's "Life of Washington," "Pilgrim's Progress," and the Bible.

His retentive memory, his natural oratory, his exceedingly good humor at all times, made him many friends; and this, with his later reading of political books that he could borrow, had much to do in shaping his future career.

In his disposition there existed strong affection and sympathy. This was shown in his securing, when but a boy of ten, a minister to preach his mother's funeral sermon two or three years after her death. Thank God, after the death of his own devoted, suffering mother, he found a true second mother in his father's second wife; and she said of her stepson, "Abe was the BEST boy I ever saw or ever expect to see." She was indeed a godsend to the neglected family, and especially to the growing, awkward, homely, longing, sympathetic boy.

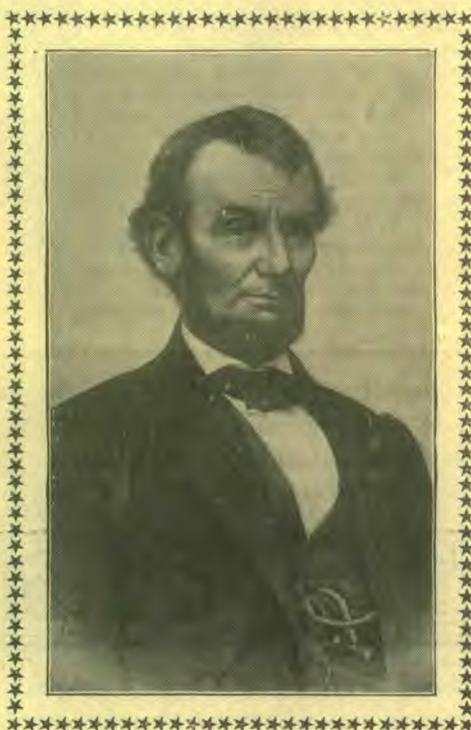
Then, too, he was honest and just. He believed in rendering to every one his due, at whatever cost. In his love of justice were born his principles of liberty. He believed in liberty not for himself alone, but for the other man, whoever he might be. It has been said that the Catholics of the Middle Ages believed in religious liberty for themselves; that the Puritans of New England believed in religious liberty for—the Puritans. Many races and nations believe in liberty for their respective race or people. But Lincoln believed in liberty for all; and the logic of events, to his mind, forced him to the Emancipation Proclamation, which went into effect Jan. 1, 1863. The freedom of the Negroes was not his original purpose, but the preservation of the Union was. Emancipation became to him the only logical step, a forward move in the divine program. His preference, when he felt the logic of the situation, was the purchase of the slaves; but this plan he was forced to abandon. Had he lived, we may well believe that the unfortunate "reconstruction" period following the Civil War would have been far more worthy of the name, and that the enmity existing between

the two great parts of a great country would have more quickly healed. He truly was a man "with malice toward none and charity for all;" and his warm human sympathies, his large generosity and sterling common sense, would have adjusted amicably many difficulties that became festering thorns in the body politic.

This is written with no desire to call up one unpleasant reminder on either side of that great contest. It is written in the spirit expressed in the sentiment quoted above. It is written to emphasize that to which all history bears witness,—that while a mere personality is remembered and honored, the principles which made him great are forgotten.

We need to remember the broad human sympathies, the love of justice, honesty, and liberty, which made Lincoln the man possible to become Lincoln the President.

Such as he are needed in the conflict which, since the Civil War, has been growing and deepening—a conflict caused by a sordid, grasping, greedy, growing commercialism,



ABRAHAM LINCOLN

which has been tremendously successful in crushing individuality, in creating class distinctions, in squeezing out of human hearts the old-time sympathies and fellow feelings for the individual man. The conflict has not yet taken form in armed hosts and division of territory; but it is already reaping a harvest which will be more fruitful of evil than that of the Civil War. The harvest of greed, if the sowing be wide and deep, is a fearful one.

But there is another field where there is a demand for principles as great as ever moved the heart of a Lincoln or a Washington. There is a far more precious jewel to be guarded than the right of franchise, a greater boon than mere civil liberty. Better the shackles of a galley-slave with the freedom to worship God as he will, than what is called civil liberty with religion prescribed by law. Of course such things are not usually seen. The deprivation of religious liberty is the curtailment of civil liberty. The two go together. Never on this earth did a government grant the former without the latter.

This Government has granted both civil and religious liberty. For both of these the fathers fought and died. The latter is menaced now as never before for a century. Large

religious bodies are forming to effect a political purpose; and in it, as intimated by the Hon. R. M. Johnson, there is always danger. These religio-political activities are centering around the Sunday-sabbath, which, whether the Sabbath of the Lord or not, has no place under the ægis of civil law. If true, it does not need it; God its Author does not ask it. If false, it should be utterly repudiated, and no government on earth can afford to legislate against God. Lincolns and Jeffersons and Washingtons are needed to-day to lift voice against the mistaken efforts of these religious politicians, to plead for the right of every man to choose not to worship, or to choose to worship God according to the dictates of conscience.

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Elbert Hubbard concludes, from a college alumni society bulletin, that that society is "intent on smokers, basket-ball, football, and the silly trifles of life, all in the holy name of education, but as far as the microscope can detect, absolutely without education; and, moreover, with no interest in it even as a theory or hypothesis." He says further: "The average college man is a victim of arrested development. He is not a thinker—not a student. Something has ironed the zeal out of mind and sterilized his soul. And I think it was college that helped. . . . The business college that has to struggle for an existence and make good or die is far in the lead of any classic concern when it comes to effectiveness and manhood."

The awful tortures of Russian exiles in Siberian prisons have driven many to commit suicide. The prisoners are crowded together in cold, filthy cells, are insufficiently clothed, and are almost starved. The hardest labor is imposed upon them, and being unable to perform it, they are knouted almost to death, and the women subjected to gross insults. A letter of one of these unhappy creatures which reached the outside world reads: "And yet our tormentors will not let us die. They always stop short of killing us outright, for they know we pray for death as the greatest boon that could come to us."

By the simple method of putting edibles in cold storage instead of delivering them to the market, the so-called "food trust" is caught in its own trap. People have curtailed their purchases in cold-storage foods, and as a result these wholesalers in a year or two found their warehouses full and no demand. As a consequence it is reported that millions of pounds of cold-storage butter, eggs, cheese, and poultry will be thrown on the market and sold for whatever they will bring.

Mexicali, in Lower California, Mexico, has suddenly been captured by a band of 100 armed revolutionists led by an American. The custom-house officers were compelled to surrender, and \$200 was taken. Imprisoned revolutionists were liberated from the jail, and joined the *Insurrectos*. Many people, anticipating trouble, have carried their valuables across the border line into the United States. Government troops have been despatched to quell the insurrection.

Several members of the California Legislature are in receipt of a letter from Dr. David Starr Jordan, president of Stanford University, in which he urges an anti-liquor bill to curb the drink evil. In it he presents the following: (1) Exclusion of women from saloons and drinking places; (2) Prohibition of all public drinking places outside of incorporated towns; (3) Local option, to have the question of license decided by popular vote. And why not?

The California Senate Committee on Judiciary reported favorably a constitutional amendment providing equal suffrage for women.

Coal-Mine Fatalities.—Four hundred miners have been entombed and forty instantly killed in a coal-mine explosion at Sosnowice, Russia. Failure of the mine owners to install safety devices was responsible for the disaster, and their arrest has been ordered by government officials. January 20, the same date, six men were reported killed and many injured in a colliery explosion near Richmond, Virginia. To eliminate frequent disasters of this nature in the United States, which country has the largest death-rate from such causes, the Government proposes to acquire a coal-mine, and stage actual convulsions, for the benefit of operators and law-makers, and to prove that the dust of bituminous coal will explode.

One of the largest seizures ever made in the history of opium smuggling was at San Francisco, when custom officers boarded a vessel and brought from clever concealment 733 five-ounce tins of opium, worth \$29,320. This capture has given conclusive evidence that much opium smuggling is backed by wealthy white men. This raises the value of one year's seizure of the drug to more than \$60,000.

The casket containing the body of Mrs. Mary Baker G. Eddy, founder of the Christian Science Church, has been removed from the tomb where it has rested since the funeral, and lowered into a grave in Mount Auburn Cemetery. A complete set of the founder's works rests on the coffin, and both are enclosed in a vault of concrete and steel.

An Ugly Record.—According to the reports of R. G. Dun & Co., defaulted liabilities of the first nine months of 1910 were greatly in excess of the same time in previous year. The defaulted liabilities of the first three quarters of 1909 were \$116,135,871; for the same period in 1910 they were \$154,417,304. It is a bad showing.

That bread tickets instead of money were used to bribe voters at the "wet and dry" election in Danville, Illinois, is an allegation now brought before the county court. Bread tickets were afterward redeemed, it is said, for \$1.00, \$2.00, and \$5.00 each. Investigation is pending.

Simultaneously with two prolonged earthquakes, the volcano Taal in the Philippines belched forth lava and stones to a height of 3000 feet. Many were prostrated by the awful explosion, and the island upon which the volcano is located sank two feet.

A Presbyterian Church in Fort Wayne, Indiana, is to have a church nursery, in charge of experienced kindergarten teachers, where babies may be left while their mothers attend the morning services.

Japanese dentists pull teeth with their fingers. It is said that an apprentice in Japanese dentistry is not considered proficient until he can draw nails from the hardest wood without moving it.

The last contract has been signed between the Marconi Telegraph Company and the government of India for the construction of a number of wireless telegraph stations in that vast empire.

A statue of Jefferson Davis is to be erected in New Orleans. The dedication will take place February 22, the anniversary of his inauguration as President of the Confederate States.

A bill has been introduced into the Nevada Legislature providing penalty for the selling or giving of cigarets or materials for making them to any person in the State.

Three hundred sailors who participated in the recent mutiny at Rio Janeiro, Brazil, are reported to have been executed and their bodies consigned to the sea.

Upon the discovery of black smallpox in Philadelphia, 2600 persons have been quarantined in that city.

Eleven were killed and forty-two hurt in a railroad collision in Wales.

A curious accident occurred in San Francisco when a Chinese boy's curiosity to know what made the cable-cars go, led him to kneel down and peep through the slot between the rails. As he did so his cue dropped into the opening, and the next minute he was taking a cable ride that attracted much attention. A near-by policeman prevented what might have been serious injury to the lad by severing Ow Ling's cue.

Abounding in wealth, New York City abounds in poverty. An average of one person in nine receives charitable assistance. Relief societies number 571; institutions and homes, 147; hospitals, 389; for preventive social work and delinquent adults, 393; for the defective, 69. The cost of the city's charity a year is estimated at \$35,000,000. What a stigma on modern civilization!

A unique thing occurred in New Jersey the other day. A woman, the retiring governor's private secretary, filled the governor's chair of New Jersey from 12 midnight till the next day noon, the constitution of that State making no provision for the period of time when an outgoing governor retires and his successor takes oath. She is not a suffragist, nor was she in politics.

BOOK NOTICES

"Scripture and Song in Worship." A service book for the Sunday-school. Arranged by Francis Wayland Shepardson and Lester Bartlett Jones. The University of Chicago Press, Chicago.

This song and service book is the outcome of experience in Sunday-school work, we are told, under the leadership of the late William Rainey Harper, to whose memory the book is dedicated. There are eighteen divisions in the book, such as the Majesty and Power of God, Prayer, Jesus the Saviour, Christian Missions, etc. The Scripture readings are generally appropriate, the responsive readings excellent, and the hymns are generally good, and often old standard favorites. The prayers are often from the Scriptures, and when otherwise are well expressed petitions. One hymn in the "Sabbath" division was written for Sunday, but all the Scriptures are for the Bible Sabbath, of course. Those who want a service definitely marked out, would seek long and far to find a better guide; while to those who do not, the book will be helpfully suggestive.

"The Girl in Her Teens." By Margaret Slatery. Cloth. Price 50 cents net. Sunday School Times Company, Philadelphia.

This is a helpful little book to those interested in girls; and who is not? It is written by one who has a large, strong sympathy with the girl in her teens, in all her multi changeable moods and tenses, and who longs to save them. And she has discussed in a sympathetic and intelligent way in the ten chapters of this little book most of the important phases of this question, such as the "teen period," the physical, mental, spiritual, social sides, her relations to the church, the Bible, to every day, and her teacher.

"The Fundamentals. A Testimony." Volume III. Price 15 cents, post-paid; eight copies \$1.00; 100 copies \$10.00. Testimony Publishing Company, 808 La Salle Avenue, Chicago, Illinois.

"Two Christian Laymen" furnished the funds for publishing these witnesses to the truth of the Christian religion, and to meet the wave of infidelity sweeping over the church through Higher Criticism. The aim of the books is to emphasize the "Fundamentals" of Christianity. Encouraging letters to the number of more than 10,000 have reached the publishers from all parts of the world, with more or less of adverse criticisms. The present volume deals with Inspiration; The Moral Glory of Jesus a Proof of Inspiration; God in Christ the Only Revelation of the Fatherhood of God; The Testimony of Christian Experience; Christianity, No Fable; My Personal Experience with the Higher Criticism; The Personal Testimony of Charles T. Studd. The writers of these papers are respectively, James M. Gray, Wm. G. Moorehead, Robert E. Speer, E. Y. Mullins, Thomas Whitelaw, J. J. Reeve—all men well known in the religious and theological world. Thank God for the voices raised for Christ and the Book.

"A Dictionary of Terms Used in Architecture and Building." Price 50 cents. Compiled from the best authorities, and published by the Industrial Publication Company.

The little book is profusely illustrated, one of the best means sometimes of defining, and is indeed an intensely practical glossary and more of architectural terms that every mechanic, and especially every architect, builder, and carpenter ought to know. There are probably 2000 terms defined, and 100 illustrations.

"World Corporation." By King Camp Gillette. The New England News Company, Boston, Massachusetts.

This book is an effort to help to settle the industrial and social questions of the world. Mr. Gillette is set forth as the "Discoverer of the Principles and Inventor of the System of World Corporation." The book itself presents the articles of "World Corporation," organized under the laws of Arizona, the capital stock unlimited, the par value of each share of which shall be one dollar; but he who owns twenty shares or less has no share in the dividends. The design is to control the labor and industries of the world on a more economical plan. It is against individualism and for the corporation, but it would make the world the corporation. We presume that if it were successful the next thing would be a corporate religion. A very beautiful, enticing picture Mr. Gillette gives us of the world under this corporation, with one great central city, little work, and much leisure. But world corporation will not change the human heart. Christ's way is best, the conversion of the individual soul.

"Catacombs of Worldly Success; or History of Coarsellor Dell." By F. M. Messenger. Metropolitan Church Association, Waukesha, Wisconsin.

The story we are told is not invented, tho the names and places are fictitious. The book is written to show the tremendous influence of commercialism, worldly ambition, and worldliness in general upon a church, a pastor, a community. The author believes that if hidden things were brought to light a condition of things would be revealed akin to those existing in the antediluvian age, and that these show that "the second coming of Jesus is at hand."

"On Christmas Day in the Evening." By Grace S. Raymond. Illustrations, done in color, by Charles M. Relyea. Doubleday, Page & Company, New York.

This is not a Santa Claus or Christmas tree story. It is a peace-bringing tale of how a few strong, earnest young people and an aged minister healed some neighborhood and church-member quarrels on a Christmas evening in an old church which had been closed for a year on account of the quarrels. Tho Jesus was not born on December 25, He is as willing to come into hearts on that day as on any other.

"The Boy Aviators on Secret Service; or Working with Wireless." By Captain Wilbur Lawton. Price 50 cents. Hurst & Company, New York.

It is strange, when there is such a general desire for peace and so much talk about it, that every possible invention of man that can be turned to his destruction in war is so used. Wireless telegraphy, at first, and still, but it has its other uses in life saving. Aviation is barely accomplished before elaborate experiments are attempted to learn what profit the bird-man may be in war. The little volume before us, the second in Captain Lawton's series, is to stir the ambition and daring of youth along the war line in the building and use of the aeroplane. We wonder if the machine will ever be used as the messenger of peace.

"The Problems of Your Generation." By Daisy Dewey. Price \$1.00. The Arden Press, 122 East 25th Street, New York.

The chief beauty of this book is in its binding and printing. Claiming wonderful depth, in the light of the Bible it is very shallow, a mixture of truth and error, and this "the author claims but to have been privileged to transmit." It is a herald of another phase of self-salvation which never saves. It applies not to the times, but to the man.

Sherman, French & Company, Boston, have just issued a new work of historic value on the late Hon. "John Sherman, His Life and Public Services," by Winfield S. Kerr, in two volumes.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter LIV. The Walk to Emmaus

WE must now go back to the evening of the first day of the week,—the resurrection day.

It will be remembered that at this time there was yet great uncertainty in the minds of many of His disciples as to the real fate of their Master—or rather, what had become of His body.

The great red face of the sinking sun looked down upon crowded Jerusalem, and the evening breezes whispered sadly among the dark green branches of the juniper and the olive. Like white dots upon the green hillsides and valleys round about the city, were grouped the tiny tents of the visitors assembled to celebrate the solemn rites of the Passover,—thousands of whom had heard for the first time of the life, miracles, death, and rumored resurrection of the Man of Nazareth.

Out of the eastern gate of the city, which was never closed during public festivals, passed two men on their way to Emmaus, a small city about eight miles to the northwest of Jerusalem. Cleopas, of Emmaus, the merchant whose withered hand was restored at Capernaum by the Master, was about leaving Jerusalem, where he had been to attend the Passover, for his home in Emmaus.

In company with him was our old friend Matthias. As they journeyed northward, toward the dark mountains of Ephraim, their conversation was concerning the strange events of the past three days:

"Hast thou heard, Cleopas, the wonderful story of Mary Magdalene, sister of Lazarus? for behold, she came to the sepulcher of the Master, in the early morning, and certain other women came also, because they would anoint Him after the passing of the Sabbath, and then—"

"Did not Joseph of Arimathea also bring spices and costly ointments in which he wrapped the body?" interrupted Cleopas, "and did not Nicodemus also bring an hundred pounds weight of sweet spices?"

"It is even so," replied the other.

"But verily, I have wondered concerning Machbor of Jericho, the rich young ruler,—why came he not also, with spices? for of a truth he hath great possessions, and he loveth the Master."

"But he hath forsaken Him—hast thou not heard?"

"Forsaken Him—Machbor of Jericho forsaken the Master!"

"It is even so; altho he followed not after Him, yet hath he ever favored Him, and believed Him to be the Messiah of the prophets. But Machbor came one day unto the Master, saying, 'Good Master, what shall I do to inherit eternal life?' and the reply of the Nazarene was not to his liking—for Machbor hath great possessions." And Matthias sighed.

"But what saidst thou of Mary Magdalene?" questioned Cleopas.

"She came even to the tomb, and because it was empty, she wept, thinking that mayhap He had been taken away because they would not allow Him so costly burial. And as she looked, a Man stood before her; and Him she supposed to be the gardener. But when He said unto her, 'Mary!' behold, then she knew Him—knew that it was truly the Master. Dost thou believe this, Cleopas?" questioned Matthias, grasping his companion's arm as he spoke, and looking into his face earnestly.

"I know not. My heart faileth me; for many of the teachers of Israel are Sadducees, as thou knowest, and I—I know not. I only know that I had trusted that this had been He who should have redeemed Israel. Ah, Matthias! when He raised Lazarus of Bethany from the grave, I saw and believed. And when He healed my withered arm, long time ago, then, verily I loved Him. But I have seen Him upon the cross, and I have seen Him in the sepulcher; and I know not where they have taken His body. I dare not hope, Matthias; my

hope is dead. But what saith Bar-jona? for tho he denied the Master, yet he loveth Him."

"Bar-jona believeth," replied Matthias,—"he believeth the story of the women,—and yet he understandeth it not, and his heart still faileth him; but one of the twelve, named Thomas Didymus, believeth not; and I—I know not. My father Sylvanus refuseth to give up his hope, altho he is sorely perplexed. But my sister, the wife of Bar-jona, hath wept until the fountain of her tears is dried; and she said unto me, 'My brother, the Hope of Israel hath perished.' " And the speaker's voice was full of tears.

"Where is thy brother Heber, who, I have heard, was a maniac among the tombs of Gadara, and who hath also been healed by the Master?"

"Verily, I have a brother, and he, Heber, was present at the Passover, and was among the multitude at Golgotha, when the Master bowed His head and died; and now he refuseth to eat his food, since the night of the burial, saying, 'Let me also die with Him; for why should I live any longer?'"

Cleopas was about to reply, when suddenly they were overtaken by a stranger.

"Let him pass on," whispered Matthias, "for why should we ask a stranger to share the grief of our own hearts?"

But the stranger spoke; and the tones of his voice were filled with such sympathy that almost unconsciously the two travelers opened their hearts to him.

"Why are your faces sad?" he inquired; "and what manner of communications are these that ye have, one with another?"

"Knowest thou not the strange things which have come to pass in Jerusalem in these days? then surely thou art a stranger," replied Cleopas.

"What hath happened in Jerusalem?"

"Jesus of Nazareth hath been delivered to death by the chief priests and rulers of our people; and verily He was a mighty prophet in word and deed, but they have crucified Him."

"They have crucified Him," repeated Matthias; "and behold, we believed that this was the Messiah of the prophets—He who should have redeemed Israel."

Lovingly and sadly the stranger looked into the face of the speaker, and Matthias bent his head eagerly to listen to the soft, earnest voice:

"Why are ye so slow of heart to believe the words written by the prophets? Have they not declared that the Messiah *must* suffer these things before He entered into His glory? Was not this He who should 'bruise the head of the serpent'? and behold, the days are fulfilled, the 'midst of the week' spoken of by Daniel the prophet, when the Messiah must be cut off. Know ye not also that the scepter hath departed from Judah, and the lawgiver from between his feet?"

"Israel hath no more any power—it is true!" exclaimed Matthias.

"Hast ye not the voice crying in the wilderness?" questioned the stranger. "Spake not the Baptizer concerning the Jesus of Nazareth, saying, 'Behold the Lamb of God, who taketh away the sin of the world?'"

"Of a truth," assented Cleopas, gazing with wondering eyes at the stranger, "and it was upon the head of Jesus of Nazareth that the dove-like form descended, and of whom the voice spake from heaven, 'Behold, this is My beloved Son, in whom I am well pleased;' and I saw this with mine own eyes, and heard the voice!" exclaimed the merchant.

"I also saw and heard," assented Matthias, a strange light shining in his eyes.

"Was not this Jesus of Nazareth a Man despised and rejected,—a Man of sorrows and acquainted with grief? and hid ye not your faces from Him?"

"But, O stranger," sighed Cleopas, "spake not David the prophet, of the Messiah and His enemies, when he said, 'Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel?'"

But of a truth, this Jesus of Nazareth was an humble man, tho He did many mighty miracles."

"Of a truth," rejoined the stranger; "but when the Son of Man shall come in His glory, and all the holy angels with Him,—when He shall come again the second time, then shall He sit upon the throne of His glory, and then shall He judge the nations and scatter His enemies—then shall He 'dash them in pieces like a potter's vessel.' But said not the prophet also, concerning the Messiah, 'He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth? Did not the Man of Nazareth even so? Remember ye not how He said unto you, The Son of Man goeth up to Jerusalem, and He will be delivered into the hands of sinful men, and they will kill Him, and He shall rise from the dead the third day?'"

"Surely, O stranger!" exclaimed Matthias, astonished and trembling, "Of a truth these things have been hidden from our eyes!"

"Verily; and saw ye the soldier when he pierced the side of the Man of Nazareth? Remember ye not the scripture which saith, 'They shall look upon Him whom they have pierced?'"

"It is true; I saw the man Rufus, a soldier of Herod, when he pierced the side of the Man—our Master."

"Brake they any of His bones?" questioned the stranger.

"No; because that He was already dead; albeit the soldier brake the bones of the others who were crucified with Him."

"Verily," continued the stranger, "because thus saith the Scripture, 'A bone of Him shall not be broken.' Remember ye also that the prophet saith of Him, 'They parted My garments among them, and upon My vesture did they cast lots? Saw ye the soldiers at the foot of the cross of the Nazarene? and did they not even thus?'"

"Of a truth!" exclaimed both Cleopas and Matthias in one breath, "we saw them—Rufus and the soldiers of Pontius Pilate; they did cast lots for the vesture, because it had no seam, and they said, 'Why should we divide it?'"

"Remember ye the scripture which saith, 'I hid not My face from shame and spitting?'"

"Ah," exclaimed Matthias, while a sob shook his body, "when the Man was before Herod Antipas, I saw the scribe Jazer spit upon His pallid face and upon His bloody thorn-crowned head!" And the speaker groaned aloud.

"Know ye also by whom the Nazarene was betrayed?" insisted the stranger.

"He was betrayed by one of our number, one of the Master's followers and friends—one in whom we all trusted, even Judas of Kerioth!"

"Yea; Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me," softly quoted the stranger.

The sun had already gone down, and the stars were twinkling in the purple sky. Light in the east indicated that the royal queen of night was about to rise, as the travelers entered the little city of Emmaus.

"Behold, now, here is mine house," declared Cleopas, as he and Matthias paused before a large house of white limestone, while the stranger passed on. But Cleopas could not endure to part from the wonderful man—their strange companion; and besides, Eastern hospitality prompted him, and he cried out:

"Abide with us, O stranger; for the day is far spent—see, the stars are in the sky, and the moon ariseth."

"Wherefore dost thou constrain me to abide with thee?"

"Because thy words are words of wisdom, and we would learn the truth at thy mouth," replied Cleopas, as they all entered the house.

"Come, Levi," called the host to a servant who

met them at the door; "come, prepare thou bread, that we may eat."

A half hour passed. The stranger sat at the table with Cleopas the host and Matthias.

Already their hearts had burned within them, as the Scriptures of truth regarding the Shiloh of Jacob were unfolded in all their beauty, until they acknowledged joyfully that a single specification of the prophets there was not, but had been met in the Man of Nazareth—the Crucified of Calvary. But who was this stranger—this wonderful expositor of the prophets?

Finally Levi, the servant, placed the bread upon the table before the man.

"And he took the bread, and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight."

Chapter LV. The Triumphant One

FORTY times had the sun risen and set upon the land of Israel. Forty times the watchful stars had spread their spangled canopy in the heavens; forty times had our sin-burdened planet turned her ponderous face toward the sun, since was enacted the horrible tragedy of Golgotha; and still, as tho loath to bid adieu to His favored but deluded and cruel nation, the Lion of the tribe of Judah—the Shiloh of Jacob—still lingered, their unhonored and rejected Guest.

Unhonored? rejected?—Yes, but not by all; thank God, there were a few who received Him into their hearts and homes, and whose lives He transformed.

It was late in the evening of the fortieth day. The upper room in Jerusalem where the disciples met with their families, and where many other of the believers took up their abode, on this night was crowded with guests. For the news had been carried as on the wings of the wind, that the crucified and resurrected Master, He whom they had learned to love, had been taken from them and received into glory; and more wonderful still, that His bodily departure was not without witness; and that the eleven disciples who had followed Him so closely for the three years and more of His ministry, had been chosen to witness the sublime spectacle of His departure.

Many disciples from adjoining and even from distant cities were in Jerusalem,—many of those whose thrilling histories we have been following, and whose names we have learned to love. These were gathered together that they might listen to an account of the wondrous happenings of this day, by those who witnessed them.

Lazarus, the resurrected, sits by the open window. The faint rays of the moon fall upon the noble head, and the light from many glimmering candles bathes the upturned face as with celestial glory. Mary Magdalene sits at his feet, her soft tresses falling over her shoulders. Even Martha has left her serving, that she may listen to the story of the wonderful departure of her Lord. By her side is Adah, her cousin, the widow of Nain, who sits holding the hand of her son who was dead and lived again.

About the room, we see the familiar forms of many friends. Cleopas the merchant, of Emmaus, at whose hospitable home in Bethlehem, three and thirty years before, had tarried the man Joseph and the woman of Nazareth with her infant Son, and whose withered hand had been healed upon that Sabbath day at Capernaum, sits close by the side of Matthias.

Here also sits Sylvanus the shepherd, who, thirty and three years before, had listened to the music of the angel choir above the hills of Bethlehem. Here is Zilpha, the wife of Machbor, of Jericho. Tears are trembling in her dark eyes, for her thoughts are of her worldly-minded husband, and the words of the Master are ever ringing in her ears: "What shall it profit a man, tho he gain the whole world, and lose his own soul?"

Sitting in the shadow is the giant form of Varro; and Heber, his one-time companion among the tombs of Gadara, is by his side.

Joseph of Arimathea is in close converse with

Nicodemus, who no longer seeks to hide the truth that he is a disciple of the Master. The eleven disciples,—called apostles,—are all present.

The sweet face of Huldah, the sister of Jazer, looks up at us sadly. She is thinking of her misguided brother, the scribe of the temple,—sitting indeed in the Sanhedrin, but in a seat purchased at the costly price of his soul; and we wonder not at her sadness.

Peter Bar-jona, the impulsive, the warm of heart, the quick of speech, has been chosen to relate the events of the day—than which more wonderful have never been related by tongue of man or angel.

The impetuous Galilean is already upon his feet, that he may be the better understood. The old-time fire is in his eye, but the aggressive, self-assertive manner to which we are so accustomed, has given place to deep earnestness and contrite humility.

"Of a truth," he exclaims, "the Man of Nazareth, our Master, will be with us as aforetime no longer; for He hath gone into the heaven of heavens, and is now on the right hand of God; angels and authorities and powers being made subject unto Him. For we follow not cunningly devised fables, when we make known these things unto you. Even this day the Master led us out through the gates of Jerusalem, eastward, toward Bethany. We passed the Garden of Gethsemane, over the brook Kidron, and up the side of the Mount of Olives."

"Ah," exclaimed the young man whom they called John, "ah, we knew not, then, that the heavens would so soon receive Him, our beloved Master! But this we do know," continued John, while a heavenly smile illuminated his countenance, "we do know that God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

"But we passed slowly onward," continued Peter Bar-jona, "until we all stood upon the crest of Olivet. Continually the Master instructed us as He had been wont to do, until as I turned to look at Him, I beheld the light of the glory of Jehovah about His head; and I thought of the day when the two sons of Zebedee, James and John, stood with me beside the Man when He was transfigured before us. But now I saw that the eyes of my ten companions were fastened upon Him; and even as we gazed, He was parted from us, and arose heavenward."

"I saw Him also, from the foot of Olivet!" exclaimed Matthias, unable longer to hold his peace,—"for I followed the Man, our Master, and His company, even as I had been wont to do. And I also heard His voice, as He ascended to the heaven of heavens; and His tones were full of melody, and loving as those of a mother when she stills her child upon her breast; and He said, 'Lo, I am with you always, even unto the end of the world.'"

"And verily," continued Bar-jona, "the heavens were filled with voices, and we heard them singing: 'Lift up your heads, O ye gates, even be ye lifted up, ye everlasting doors, and the King of Glory shall come in.'

"Then the hosts in heaven were joined by a multitude who rose from the earth; and I saw that they were those who had arisen from their graves with Him, on the day of His resurrection; and they also sang till the heavens rang with their voices. Then—

"Asunder, 'mid a mighty shout,

The massive, glittering portals rolled,
And hallelujahs glad rang out

As opened wide each gate of gold;

Then heaven's celestial armies, tried and true,
Escort the conquering King of Glory through.

"But while we stood straining our eyes to catch one last glimpse of our ascending Lord,—for behold, the cloud of seraphim had received Him,—there stood by our side two angels in shining garments, who also said:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom ye have seen go away into heaven, shall so come in like manner as ye have seen Him go into heaven."

"Yes," exclaimed one of the apostles whom they called Matthew—he who was the publican, "verily it is even the same as said our Lord unto us when we did ask Him, saying, 'What shall be the sign of Thy coming, and of the end of the world?' For He

answered us and said: 'As the lightning cometh out of the east, and shineth even unto the west, even thus shall the coming of the Son of Man be. For they shall see Him coming in the clouds of heaven with power and great glory; and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.' Rememberest thou not, O Peter, how He said this unto us?"

"Ah, well I remember this," interrupted Matthias. "We all sat upon the Mount of Olives when He told us."

"Of a truth," replied Bar-jona; "and we know He will come again. And knowing these things, what manner of persons ought we to be in all holy conversation and godliness!"

Reader, my task is ended; and I have only to add that shortly thereafter, in choosing a man to fill the place of the traitor Judas Iscariot, it is said, "And the lot fell upon MATTHIAS; and he was numbered with the twelve apostles."

In the fast hastening judgment-day, when those who have done evil shall rise in the second resurrection, and shall see Abraham and Isaac and Jacob in the city of God, and they themselves shut out, who can tell but the eyes of Judas of Kerioth will search eagerly among the names engraved upon the glittering foundations of the city of God? For "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

And if so be that he search, he will find instead of the name "Judas Iscariot," another name engraved in letters of living light—a name which we have come to love—even the name of MATTHIAS,—the last chosen of the twelve apostles of the Lamb.

And instead of the thorn-crowned Man of Sorrows, betrayed, reviled, spit upon, will be seen the same Master—but glory-crowned forevermore, King of Kings and Lord of Lords; while the voices of all the shining choirs in the heaven of heavens and in all the infinite universe of God, will unite in ascribing honor and glory and majesty and power to Him who hath been slain, and hath redeemed us by His own blood.

Then as the bridegroom rejoices over his bride, even so shall He rejoice with joy everlasting over His redeemed.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." AMEN.

FINIS

Notice

THE fourteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, California, on Wednesday, March 8, 1911, at twelve o'clock M.

H. W. COTTRELL, President.

H. E. RANDALL, Secretary.

A Boon to the Housewife

If you want to wash easy, read the following from a minister's wife:

Dear Brother: Enclosed find 50c, for which please send me E-Z Washing Tablets. I have used these now for several months, and would not want to be without them. They are certainly a boon to the overworked housewife on wash-day.

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A package sufficient for nine large washings mailed on receipt of 25c. Address Alfred Mallett, 721 H Street, Sacramento, Cal.

THE Oakwood Training School, Box 414, Huntsville, Alabama, offers some very choice bulbs very cheaply; for instance Gladioli, mixed colors, 3 cents each, 25 cents per dozen, \$1.50 per hundred, not prepaid; also Excelsior Double Pearl Tuberoses; Dahlias, white, red, pink, and mixed colors; Cannas; Caladiums, a fine foliage plant for the lawn. Write them for particulars.



Kept by the Power of God

By Mrs. Carrie Butcher

He kept him as the apple of His eye. Deut. 32:10.

O, THE keeping power of Jesus!
 'Tis so glorious, 'tis so grand,
 That my heart is filled with rapture for His love.
 He will keep my feet from slipping
 While I let Him hold my hand,
 And will lead me safely on to heaven above.

I'm so glad I learned to trust Him
 In my early childhood days,
 While my heart could yield obedience to His will;
 Even for the heaviest crosses
 My glad heart is full of praise,
 And I'm trusting Him to keep and guide me still.

Kept from sighing and repining,
 Kept from sin's destructive way,
 Kept delighting and rejoicing in His Word,
 Safely resting, sweetly trusting,
 Ever longing to obey,
 Praises ever for the keeping power of God.

— ★ ★ —

How We Were Called to Korea

By W. A. Spicer



KOREA, the "hermit nation," the land of mystery and of demon dancers, one of the darkest and least known countries, is now one of the most interesting of mission fields.

Korea tried to shut itself away from the world, like a hermit in his hut. Its coasts were patrolled to keep out the foreigner. Cities and villages were laid in ruins along the Manchurian border, in order to make a wide waste, more easily guarded.

But the day of opening doors came, and Korea's long-barred gates were swung ajar. The treaty of 1882, with the United States, permitted foreigners to enter. In 1884 the Presbyterians planted the first mission. Even before this, however, the Scriptures had entered, and the Word of God was bringing forth fruit.

A missionary in Manchuria, John Ross, of Mukden, sent a Chinese servant to the border towns to seek for a Korean who would teach him the language. It was a hard quest, for Korean laws forbade such intercourse with foreigners. One day a Korean merchant had his barge of goods sunk in the Yalu River, and landed on the Manchurian side a ruined man.

Just then the missionary's servant arrived, still looking for a teacher. The merchant engaged himself secretly, and the result was the translation of the New Testament into Korean.

Another providential "accident" then brought a Korean to set the type. In the process, the typesetter became a Christian.

Before ever the full Testament was brought out, this man was set free to go back to his native valley in Northwestern Korea with a supply of the Gospel of Luke and a few tracts.

He came back with the books all sold, and word that people wanted baptism. His story was not credited; and again he was sent out to other valleys with the printed Gospels. Ere long wandering Koreans

brought word to Mukden that many people in Korea were praying to the "God of heaven."

Then the missionaries scaled the mountain passes and entered these valleys. Scores were found anxious for baptism, and hundreds were reading the Scriptures and praying. Later came the opening of the country, and fruitful mission work was begun in Seoul, the capital.

Our First Korean Call

The director of our Japanese mission, Prof. F. W. Field, had called for special prayer among our societies for Korea, to us an "unentered field." We little thought, at the time, that within two years companies of Sabbath-keeping believers would be calling from Korea for us to go to their help,

By the light of paper lanterns, after midnight, they were buried in baptism in a pool, below the Nunobiki Falls,—the older to go on to Hawaii; the younger, Song Fun Cho, to return to Korea.

On the return passage Song Fun Cho taught the new-found truth to another Korean journeying to Chinnampo, on Korea Bay, across from Port Arthur. The light spread in the region about Chinnampo. Then came this message to Kobe:

"Dear Brother: When you read this, hasten to take a boat and come to us. In your letter you wrote that you can not understand our language; but if God is with you, why need you fear?"

Then our Kobe preacher, Elder Kuniya, went over, and later Professor Field, di-



THE GATE AT FORAI, KOREA

and to send missionaries to instruct and lead them.

In May, 1904, a Korean passing through Kobe, Japan, stopped to study a sign, written in Japanese and Chinese characters: "Meeting Hall of the Seventh-day Adventist Church." A brother within saw the stranger, and beckoned to him to enter. That friendly wave of the hand brought the first Korean to the study of the message of Sabbath reform and advent truth for which this movement stands.

It was a silent conversation, for they could talk only by writing in Chinese characters on a slate. The Korean could not speak Japanese, and none of our Japanese brethren could speak Korean. Again the Korean came, bringing a younger man. Both were hungering for more light, and the truths of this message captivated their hearts. The last study, which was on baptism, lasted till midnight. The older man, Ryn Un Hyun, was to sail in the morning, and with tears our first two Korean Sabbath-keepers begged for immediate baptism.

rector of the Japanese mission, followed. Seventy-one persons were baptized in the brief fortnight's visit, four churches were organized, and the Sabbath truth was "spreading like a blaze," they reported. This was their method of work:

"Elder Kuniya talks the little Korean that he has picked up, and what little Japanese the Korean brother knows, with an occasional English word. When words fail, he writes on a slate in Chinese characters. Then Brother Lim Ki Pan speaks to the inquirer in good Korean."

But notwithstanding all, the Word of God had free course and was glorified. No wonder the brethren reported that "this message is let loose in Korea," and called for a missionary to locate there.

Thus we were called to Cho-sen, as its people call it, which means the Land of Morning Calm.

— ★ ★ —

BLESSED are the sorrowful who carry a cheery face.—*New York Observer.*

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50	100
10	50
100	500
50	75
20	50
25	50
50	100
150	350
75	250
60	150
100	250

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MOUNTAIN VIEW, CAL., FEBRUARY 14, 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.

Contained in This Issue

General	PAGE
Willing Obedience - - - - -	3
The First Day of the Week in the New Testament - - - - -	4
A Living Sacrifice - - - - -	5
The Revelation of Jesus Christ - - - - -	6
Lessons in Liberty - - - - -	8
The Peace of God - - - - -	8
Is Faith Unreasonable? - - - - -	9
Question Corner	
Questions Nos. 3346-3353 - - - - -	2
Our Bible Band - - - - -	2
Our Bible Reading	
Special Warnings of Christ's Second Coming - - - - -	9
The Outlook	
Abraham Lincoln—His Principles - - - - -	10
Book Notices - - - - -	11
The Story	
Shiloh: the Man of Sorrows.—Chapters LIV, LV - - - - -	12
Missions	
How We Were Called to Korea - - - - -	14
Poetry	
God's Care for His Creatures - - - - -	5
Liberty - - - - -	8
The Coming King - - - - -	9
Kept by the Power of God - - - - -	14

Read "Willing Obedience;" it is the only kind acceptable to God. There is real joy and satisfaction in obeying Him gladly.

The article in the Revelation studies has for its topic the opening of the first four seals in chapter six. Their study is of wonderful interest. There are also other articles of help and interest.

"Shiloh: the Man of Sorrows," Mrs. Stuttle's story of the Master, closes with this issue. Some have criticized it from the one view-point of using with the life of Jesus imaginary or fictitious characters, or giving imaginary names to persons whom the Bible left nameless. We confess that for the purpose for which the author did this we see no validity to the objections. This treatment only made the scenes and actors more real than they are to the ordinary reader of the Bible. Other readers, those who have grasped the deeper spiritual things of God, think that the Bible is all that is necessary; yet these delight in listening to sermons vividly descriptive, or in books like "Desire of Ages" and March's "Night unto Night." In all the story, we recall no instance where it has misinterpreted the Master or shaded the high morality or intrinsic value of His teaching. Its chief objection was that it tied up too long a valuable department of the paper. Yet very many have delighted in it, and have turned from worse than worthless perusal of worthless publications to a story which brought before their mind in a new and sympathetic way the wonderful life of Jesus, the Saviour of the world, the Shiloh of the tribe of Judah, the Man of Sorrows, the Prince of Life. May its truths take hold of the hearts which have followed it, and may they be ready to welcome the Master when He comes.

Mr. Carnegie's \$10,000,000 for peace looks large when considered alone, but a mere trifle when compared with \$700,000,000 for battle-ships. It is like a native war canoe beside a modern Dreadnought.

It looks at this writing as tho the Panama exposition will come to San Francisco, and Californians are jubilant. The vote in the House over the resolutions of the two cities was 188 to 159 in favor of San Francisco; and the vote appointing San Francisco as the place for holding the 1915 fair was 259 to 43. The Senate will probably acquiesce.

Thank God that China is making progress against the opium traffic. Whether the International Reform Bureau of Dr. Crafts, or the prayers of Christians, or the awakening of China, or all together and more, are responsible, we do not know. We are glad of the progress made. To the "Celestial Empire" it is a celestial blessing.

Questions and Answers

OUR SIGNS OF THE TIMES premium book "Questions and Answers" is nearing completion. If set in twelve-point or pica type, as are many books, with wide margins, it would make a book of nearly 600 pages, this by actual test in a book received for review, the price of which is \$1.50. This book contains 132 of our pages. Yet the type in "Questions and Answers" is clear and readable. It will have a full table of contents, and topical and Scriptural indexes.

The book is divided into nineteen sections or chapters, as follows: The Bible, Christ, Nature of Man, Prophecy and Second Advent, The Moral Law, The Sabbath and Sunday, The Ceremonial Law, The Covenants, Historical, The Church and its Ordinances, Religious Liberty, Christian Experience, The Spirit—Its Work, Marriage and Divorce, Meats and Drinks, Satan, Tithing, Seventh-Day Adventists, Miscellaneous.

The questions answered number more than two hundred and fifty.

We hope to have it ready by February 15. It can be obtained only in connection with the SIGNS OF THE TIMES. Add 25 cents to the regular subscription price, \$1.75, and receive both book and paper for \$2.00. If you are taking the paper, extend your subscription a year, or subscribe and send the paper to some one else.

"Prepare war," cry a host of men. And so the prophet, 800 years before Christ, declared the cry would go forth. See Joel 3:9-14. Fortify the canal, demand a mass of men. Yet the Isthmian Canal Commission of 1899-1901, with a membership of two expert army and one navy official, declared that a "neutral canal operated and controlled by American citizens, would materially add to the military strength of the United States; that a canal, whether neutral or not, controlled by foreigners, would be a source of weakness to the United States rather than of strength; and that a canal not neutral, to be defended by the United States, whether by fortifications on land or by the navy at sea, would be a source of weakness." And the Springfield Republican of January 26 says that the Shonts Canal Commission of 1906 declared in a letter to the Secretary of War, "In that opinion we concur." And yet the cry, "Prepare war, wake up the mighty men," will go on just the same. It is one of God's omens of the last times.

Sunday Sacredness in the Early Church.—The noted Roman, Pliny, is sometimes quoted in proof of early Sunday sacredness. He says that the greatest crime of the Christians was meeting together on "a certain day" (we are not told what day) before daylight and singing hymns to Christ as unto God, and covenanting together to do right. On this Dr. Peter Heylyn, a learned member of the Church of England in the seventeenth century, in his "History of the Sabbath" (part 2, chapter 2, paragraph 2) remarks:

"Now for the day there meant by Pliny, it must be Saturday or Sunday, if it were not both; both of them being in those times, and in those parts where Pliny lived, in special honor. . . . For demonstration of the which, we must first take notice, how that the world as then, was very full of dangerous fancies, and heretical dotages: whereby the church was much disquieted and God's worship hindered." Heylyn holds that neither day was divinely sacred, that Sunday observance was only by human authority. It certainly was among the dangerous fancies which took possession of the Christian church. We shall again quote from Heylyn.

The benefactions of 1910 reach the sum of \$150,000,000; and while the year was not a record year in the amount given, the number of givers exceeds those of former years, and there is a larger range of recipients. Andrew Carnegie heads the list with a donation of \$17,816,000. While these donors are to be commended on their liberality in giving to educational institutions and other worthy enterprises, it is sad to think that the greatest enterprise in which men should be engaged—the direct promulgation of the Gospel—receives so little interest financially from these great wealth holders. The most mighty means of civilization, and the greatest power that brings light and intelligence out of superstition and ignorance, has not for its foundation man-made science or Grecian art, but the simple Gospel of Jesus Christ.

An alleged communication from Mrs. Eddy.—Mr. C. E. Bull, an "automatic writer" of psychic messages, declares that he received, about two weeks ago, a message from Mrs. Eddy, who criticized a minister for calling her a liar. The message said, "What a pity that mortal man should become so self-conceited in his own mentality." She expressed the hope that some of the Christian Science Publication Committee would take up the matter. In the meantime Mrs. Stetson is waiting daily for Mrs. Eddy's demonstration of life before the world in her appearance from the dead. Poor woman, she will wait in vain; and those who believe in these messages are deceived. "The dead know not anything."

A Good Work.—The National Association for the Study and Prevention of Tuberculosis is doing a good work. Educational posters to the number of 20,000 are to be posted on bill-boards throughout the United States for three months. These posters are of six different designs, printed in three colors, 7x9 feet. They emphasize the evils of poor food, overwork, bad air, and spitting on the floor. The bill-board space and printing of these posters are a donation by the Bill Posters and Poster Printing Associations, worth \$100,000.

The "Red Cross" used by the Red Cross associations is to be held exclusively to that one purpose. It may not be used for advertising purposes in this country, and this Government is working to secure the same prohibitions and limitations in other lands. "The Greek Red Cross on a white ground, or any sign or insignia made or colored in imitation thereof, or the words 'Red Cross' or 'Geneva Cross,' or any combination of these words" is prohibited by law for advertising purposes.

Socialists long for the brotherhood of men—a grand ideal, possible in one way only, the spirit of brotherhood. But the spirit of brotherhood can only come through Jesus Christ. Only as men, men as individuals, receive His Spirit by faith, can they come into that ideal, holy brotherhood. It is possible, but only by faith. No political scheme or plan or law can effect it or change the heart of man; and therefore and forever Socialists will never realize their hoped-for object.

At a meeting in New York of the Federation of Woman's Clubs will be an exhibition of numerous devices in hat pin shields to be used for public protection by users of long, hat pins.