

# Signs of the Times



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# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 3366.—Doing Jury Service

What should a Christian Sabbath-keeper do who is summoned to act on a jury in a county court in the State of Washington? Do they adjourn for the seventh day in this State?  
A READER.

First, he should tell the sheriff the circumstances who serves the summons and ask to be excused. If the sheriff refuses, as he generally would acting under the instruction of the court, the man summoned should then state to the court or judge who has jurisdiction candidly, kindly, that it would be impossible for him to serve on the Sabbath day. Nine hundred and ninety-nine judges in a thousand, we believe, would excuse a juror from acting, and the thousandth ought to excuse him. If the judge should insist on service, the true commandment-keeper would have to refuse to attend unless he were compelled so to do by officers of the law. That of course would be practical imprisonment; and like any other prisoner, he should still wisely, kindly, faithfully witness for God, and keep himself in an attitude of true worship. He should not resist by any violence or try to evade the working out of the law through its proper officers. This does not mean, however, that he should break the Sabbath at their direction. Whatever he did in this respect, the responsibility must rest upon them. They might compel him to sit in a jury-box; they could not prevent worship and prayer to God.

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### 3367.—Who Is the Elijah of Mal. 4:5?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5.  
Who or what is this Elijah?  
D. A. E.

This Elijah is a twofold type of a work of reformation which in God's plan precedes His first and His second advent. The first phase was fulfilled in John the Baptist and his message, who was Christ's forerunner at His first advent; and its second phase in God's message and people who precede the Lord's second coming. Jesus declared that John fulfilled that type of Elijah in his day. Matt. 11:7-14. But John expressly declared that he was not the personal Elijah. John 1:21. These two scriptures, that John was the Elijah which was to come, and John's statement that he was not the personal Elijah returned, are perfectly harmonized by the language of the angel concerning John in Luke 1:17, "He [John] shall go before Him [Christ] in the spirit and power of Elijah." This scripture is also the key to the fullest understanding of Malachi's prophecy. The great and dreadful day of the Lord did not come at our Lord's first advent, nor does the angel mention it in his prophecy of John in Luke 1:17. That day will come in connection with our Lord's second advent, and then a people will go forth in the spirit and power of Elijah, not to one land but to all the lands of earth, bearing God's warning message, God's great restoring message of reform, to prepare a people for their Lord. That message is found in Rev. 14:9-11. And the people who give that message and who are developed by it are described in verse 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." That is a message of unity in God through Christ. It is now going to all the world.

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### 3368.—Abraham's Birth, Egyptian Bondage

Please harmonize the following texts: Gal. 3:17; Gen. 15:13; Ex. 12:40; Acts 7:6. Give the dates of Abraham's birth and the Egyptian bondage and the giving of the law.  
O. T.

"Usher's Chronology" gives the birth of Abraham at B.C. 1996, his call at 1921 B.C., when he was 75. Gen. 12:4. From that call to the giving of

the law was 430 years and extending to B.C. 1491. See Gal. 3:17. The Egyptian bondage began about 1706 and lasted about 215 years. The 430 years dates from B.C. 1921; the 400 years of Acts 7:6 and Gen. 15:13, from B.C. 1890, when the clear distinction was made between the true seed Isaac and the human seed Ishmael. Ex. 12:40 may be better understood if we read it as in the Samaritan and Septuagint versions: "Now the time of the sojourning of the children of Israel and of their fathers which they had dwelt in the land of Canaan and Egypt was 430 years." (Boothroyd's Translation.) This makes harmony throughout.

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### 3369.—Joining Societies

Is it right for Sabbath-keeping Christians to join various societies, unions, etc.?  
A READER.

We have not named the organizations which our querist named; for we have not space to name all, and we wish to draw no invidious distinctions. There are great principles which ought to guide us in all our relationships with God and with our fellow men.

1. The Christian belongs to God, and has acknowledged God's ownership. He is Christ's bought bond-slave, and the bond which binds him to Christ is love. His life, his service, his all belongs to Christ.

2. The organization which Christ is using in this world to save men is His church, which inspiration calls "His body, the fulness of Him that filleth all in all." Upon that church Christ has bestowed the fulness of every gift necessary for successful work for Him.

3. Why should the Christian seek for extra-church organizations for help, spiritual or mental? Of course there may be places where it would be well for the Christian to unite and cooperate with his fellows, as for instance in a school district, in road building, and various ways which do not involve moral principle, and where he would not be a partner in wrong-doing. His guidance in this respect is well set forth in 2 Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers." Nothing which would separate from Christ, which would compromise principle, which would make one a party in evil-doing, can be permitted to come into the life of a Christian without great loss to him, and eternal loss if the unchristian things remain in his life.

4. This is not judging the men of the world who form these organizations. They are acting logically. They do not know Christ and they have not acknowledged Him as master. We may and should show them the better way; but we may not judge them, that belongs to God. It is a poor way for us to attempt to reveal to others the better way by joining with them in the wrong way, and many of them know it.

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### 3370.—The State of the Dead

I am bewildered over your teaching concerning the state of the dead, especially in view of Jesus' word to the penitent thief.  
F. F.

Our correspondent will find help in reading the articles by Professor Rine on the subjects of "Man as Created," in the SIGNS of two weeks ago; "Man in Death," in last week's issue; and "The Nature of Man as to Life and Death," in the current issue.

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### 3371.—Kingdoms of Daniel 7

Have any of the four kingdoms mentioned in Daniel 7 come to their end as yet?  
J. Y.

Yes; Babylon as a kingdom has long been extinct, but her principles have permeated and molded every subsequent power. A shadow of Medo-Persia exists in the little State of Persia, as does the little

Macedonian empire in the State of Greece. Imperial Rome has passed away. That empire exists in its divided state.

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### 3372.—The Soul at Death

Does the soul go to heaven when it dies?  
J. P.

See articles in this and last week's issues, by Prof. G. W. Rine. These will make the matter clear.



### Schedule for Week Ending March 18, 1911

Sunday	March 12	Deuteronomy	18-21
Monday	" 13	"	22-26
Tuesday	" 14	"	27, 28
Wednesday	" 15	"	29-31
Thursday	" 16	"	32-34
Friday	" 17	Psalms	1-6
Sabbath	" 18	"	7-11

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CHAPTERS 18 to 26 of Deuteronomy are filled with special instruction, various directions given by Moses, great principles by which questions are to be decided; and various laws are repeated for the government of Israel, regulation of their worship, etc. It is not possible for us to detail them in the space at our disposal. It may be worth while to mention the prophecy of our Lord Jesus Christ found in Deut. 18:15-18, as referred to by Peter in the third chapter of Acts. In Deuteronomy 27 and 28 are given the blessings and the curses which should come upon God's children if they were faithful to God or disobedient. A wonderful prophecy is that of Deuteronomy-28. Predictions again and again had been given of events which had come upon the Jews and which had been literally fulfilled. It also tells for the truth of the Scriptures. Here were prophecies which were given against the very people who recorded them and cared for them, yet their regard for that Word led them to keep it intact through all the centuries as the record which God left by Moses. Of course it condemned them and made all the more forcible the truth which the Lord uttered through them. Two excellent poems are given us in chapters 32 and 33; chapter 32 the song that Moses taught Israel to help them to remember God and His wonderful works and promises to them, and chapter 33 Moses' prophecy concerning the various tribes. Chapter 34 was doubtless added by Joshua in giving an account of Moses' death.

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AS AN interlude in our historic and legal readings we bring in the first book of Psalms. The Psalms are generally mentioned as one book, but in reality they compose four books, the first book from Psalm 1 to 41 inclusive. We have two days of reading the Psalms this week, including Psalms 1 to 11. Some of these are very precious indeed. In fact, not one single phase of human experience which this old world proffers but we have something in the Psalms which is in harmony with it, scriptures which will help the soul in discouragement, strengthen him in time of trial, give him solid comfort in times of grief, point out dangers of sin, warn of transgression. Ever do they point to a God who is able and willing and anxious to save. We wish that all our readers who could memorize at all would learn the first Psalm. It is well to keep it with us constantly. The second Psalm is a prophecy of our Lord Jesus Christ's crucifixion and resurrection from the dead, the power of righteousness triumphing over all the powers of darkness. Many of the sentiments of Psalm 5 are often sung in the old hymn beginning, "Lord, in the morning Thou shalt hear my voice ascending high." Note how many of the Psalms begin with an expression of a sense of great need and end with triumph and confidence in God.



# Signs of the Times

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

For Terms, See Page 15  
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## Christ and the Law

By Mrs. E. G. White

**T**HE law of God is changeless. For this reason, Christ died, taking upon Himself the guilt of the transgressor, and making it possible for every penitent, repenting sinner to take hold of His strength, and through Him to make peace with the offended Law-giver.

"Sin is the transgression of the law;" and

the transgressor. So in the death of Christ we have evidence, not only of God's love for sinful man, but of the changeless character of His law. The law could not be abolished; one precept could not be altered to save the sinner and meet man in his fallen condition; but God so loved the world that He gave His Son to suffer the penalty of its transgression in the sinner's stead.

lost Paradise. But through the grace of Christ man may render acceptable obedience, and gain a home in the beautiful Eden restored.

There are some who do not understand the plan of redemption, but make the death of Christ an argument to prove that the law of God is abolished. Men who claim to be teachers of the people, blind the eyes of the ignorant by blending the moral law with the ceremonial, and using the texts which speak of the ceremonial law to prove that the moral law has been abolished. This is a perversion



THE CRUCIFIXION OF OUR LORD

Munkacsy

"the wages of sin is death." It was sin that brought death into the world. Had there been no sin, there would have been no death. Christ died as the sinner's substitute, to save him from the penalty of his disobedience. Could the law of God have been changed or abolished, Christ need not have died; for death was not necessary in order to abolish the law. The fact that God spared not His own sinless, beloved Son from the penalty He pledged Himself to bear as the sinner's substitute, is the most telling argument that could be produced to show that the claims of His law will not be released, even in the slightest degree, to save

### Saved by Grace

It is by grace that the sinner is saved, being justified freely by the blood of Christ. But Christ did not die to save the sinner in his sins. The whole world is condemned as guilty before God, for they are transgressors of His holy law; and they will certainly perish unless they repent, turn from their disobedience, and through faith in Christ claim the merits of His precious blood. The sin of Adam and Eve lost holy Eden for themselves and their posterity, and those who continue to live in the transgression of God's law will never regain the

of the Scriptures. There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype in His death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne. After the crucifixion, it was a denial of Christ for the Jews to continue to offer the burnt offerings and sacrifices which were typical of His death. It was saying to the world that they looked for a Redeemer to come, and had no faith in Him who had given His life for the sins of the world. Hence the ceremonial law ceased to be of force at the death of Christ.



## Given by Christ

The Gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel; and this law should be treated with great respect, for it is sacred.

Christ came to teach men the way of salvation; and we might expect that when the shadowy service was no longer of any value, if the law of Ten Commandments were no longer binding, He would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, He would make known the fact. But this was not the work of Him who came to seek and to save that which was lost. In His memorable sermon on the mount, in which He announced to His followers the object of His mission, He expressly declared the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God, echo down even to our time in the words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

## An Honorable Law

These are the words of the great Teacher; but they are often perverted, and made to mean something altogether different from the lesson He designed to give to His disciples, and through them to all who should believe on His name. He came to fulfil the demands of the law, to magnify and make it honorable, to show to all that God will not remit the penalty of its transgression. The Most High will fulfil His word; it shall not return unto Him void.

After His resurrection, when Jesus revealed Himself to the two disciples who were on the way to Emmaus, and to those assembled in Jerusalem, He did not point to the mighty works which He had done, to revive their faith in Him as the promised Messiah; but He went back to Moses and the prophets, and explained the Scriptures concerning Himself. Holy prophets had foretold the manner of His birth, the events of His life, His mission, and His death and resurrection; and Jesus impressed upon His disciples the fact that in His life and death these prophecies had met their fulfilment. Hope revived in the hearts of the disciples, as for them the words of the prophets were clothed with new life and power, and they were ready to accept Jesus of Nazareth as the Son of God, the long-expected Messiah.

## Harmony between Them

There is no discord between the Old Testament and the New. In the Old Testament we find the Gospel of a coming Saviour; in the New Testament we have the Gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that His coming destroyed the claims of God's law. On the contrary, in the very last message to His church, by way of Patmos, He pronounces a benediction upon those who keep His Father's law: "Blessed are they that do His com-


mandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The world is full of evidences of the greatness, majesty, and benevolence of God; but the strongest evidence of His love for fallen man is contained in the gift of His Son, who took the nature of man, descended to the office of a servant, tasted life's bitterest pain, and even died a terrible and ignominious death, that through Him we might be restored to obedience and the favor of God, and gain eternal life. Christ, as our exemplar, kept His Father's law. As He overcame, so may we. And He has promised, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

## The Nature of Man as to Life and Death

By George W. Rine

### Misconstrued Scripture Passages

N the preceding article of this series it was shown, by copious citations from the Scriptures, that man in his present state is mortal, and that the dead ARE dead and "know not anything." No man can be both dead and alive at the same time, for the terms "death" and "life" are always used in the Bible as antithetical to each other, and therefore mutually exclusive. They are always set over against each other as hopelessly hostile *contraries*. The Scriptures assure us that when the spirit, or breath, or life principle, leaves the body the man dies, and would never live again were it not for the grace of God through a Redeemer; that the dead, both the just and the unjust, remain under the dominion of death till God shall again breathe into them the breath of life, when, as in the vision of dry bones (Ezekiel 37), they shall live again — the righteous in their spiritual and immortal bodies to live and reign forever with Christ; and the unjust to die again, the "second death," from which there is no restoration.

It is by the misconstruction of a few Bible passages, that the heathen dogma of original human immortality attempts to find support from Scripture; while the tenor of Scripture teaching from beginning to end contradicts it, and represents man as one undivided and indivisible personality, consisting of body, soul, and spirit, all of which are essential to his life, not only now but also in the life to come.

### The Thief on the Cross

One of these inspired passages is the record of the conversation that took place between our Lord on the cross and the penitent thief. The dying malefactor, recognizing Jesus as the Saviour of sinners, looked into His face, and prayed, "Lord, remember me when Thou comest in [wrongly translated *into*] Thy kingdom." The Lord's answer to this penitential prayer was, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." This promise to the dying

thief is yet to be fulfilled, for it is only the false punctuation that makes it read as tho he should be in Paradise that day. The marks of punctuation are not a part of the original Scriptures, and hence were not inserted by divine inspiration. The comma was first used about 1490. By placing the comma after "to-day," the sense of the original is expressed in harmony with the whole tenor of the Scriptures. The adverb "to-day" is thus made to qualify the verb "say," which fact gives it special significance. At the very time that our Lord made this momentous promise, He was *apparently* at the mercy of His implacable foe, the devil. His enemies were passing by, wagging their heads, and mocking Him. He was about to bow His head in death. Men and devils believed that they had finally and forever disposed of Him. Even His disciples were utterly disheartened, and anxiously asked one another whether their beloved Master was after all the One "who was to come" — the long-promised Messiah. That day was to the Redeemer a day of apparent defeat, of ignominy, of death. All the sinister powers of earth and hell were arrayed against Him. It was to Him a day of blackness and thick darkness, of horror and agony. All the circumstances of that day conspired to spell DEFEAT and HOPELESSNESS. How wondrously significant, therefore, is the Saviour's use of the adverb "to-day" in His answer to the penitent culprit's prayer! It was equivalent to saying that "tho to-day I am *apparently* helpless under the powers of death, My promises of a coming kingdom seemingly belied, and My hopes *apparently* crushed, yet *to-day*, even on *this day* of blackness and agony and death — TO-DAY I say unto you, Thou shalt be with ME in Paradise."

After His resurrection Jesus in unqualified terms declared to Mary that He had not yet ascended to His Father. John 20:17. Hence He could not have been in Paradise since His crucifixion, inasmuch as the Father's throne is in the midst of Paradise.



Compare Rev. 2:7 and 22:1, 2. However, the Master's promise to the conscience-stricken sinner on the cross will be gloriously fulfilled in that day when He shall say to those on His right, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

### The Transfiguration

The inspired story of our Lord's transfiguration on the mount is often cited in corroboration of Plato's dictum, "There is no death." The record affirms that Moses and Elijah appeared with Christ on the mount. Hence the champions of the theory of human deathlessness contend that at least Moses must have appeared there as a disembodied spirit, since the Scriptures explicitly inform us of the death and burial of Moses. But they overlook the fact that the Lord Himself declared the transfiguration scene to have been a *vision*, which usually means an unreal appearance. Even if it were to be considered *real* as to Moses and Elijah, it must be remembered that the latter never passed through the ordeal of death, but was translated to heaven, and that the Scriptures clearly intimate that Moses had been raised to life. In the ninth verse of Jude it is stated that Michael the Archangel, at some time, contended with the devil respecting the body of Moses. Now, by comparing Daniel 12:1 with 1 Thess. 4:16 it will be seen that "Michael the Archangel" is one of the several titles of Christ. Christ "is the resurrection and the life." Satan is the author and ruler of death. Heb. 2:14. Hence if Christ had a dispute or contention with the devil regarding the *body* of Moses, it must have been caused by the Lord's reclaiming the body of Moses from the power of death, by a resurrection. Satan, claiming the dominion of death as peculiarly his own, would naturally dispute the right of Jesus to rescue His servant Moses from that dominion. Of course it is inconceivable that Christ should ever suffer defeat in any contest with Satan. Hence the conclusion that the Master had His way is inescapable—and Moses was raised to life and immortality. Even Dr. Adam Clarke, who held the dogma of inherent immortality, admits that Moses was probably raised from the dead.

All Bible Christians are agreed that the transfiguration scene constituted a miniature picture or representation of the coming kingdom of Christ. How appropriate, then, that Elijah should be there as the representative of those who, without tasting death, shall be translated to that kingdom at the coming of the Lord, and that Moses should appear there as the representative of all those who shall be raised to glory and immortality at the second appearing of our Lord. See 2 Peter 1:16-18.

### Proof of a Resurrection

Another Bible passage often given a forced construction in order to make it do service in support of the hoary heathen theory of *death in life*, is found in Matt. 22:23-32, and in Luke 20:27-38. The party of the Sadducees, in the time of Christ,

believed in no future life at all. Death was to them the end of all being. In verse 23 of Matthew 22, it is expressly declared respecting the Sadducees that they "say that there is *no resurrection*." They well knew that Christ taught the doctrine of a final resurrection from the dead. That they might perplex and confound Jesus in respect to His position on this doctrine, they brought to Him the supposed case of a woman, who, after marrying seven brothers in succession, died at last herself; and asked Him, "Therefore *in the resurrection* whose wife shall she be of the seven? for they all had her." The reply of Christ is deserving of special study in its bearing on the question in hand. He first asserts: "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

But He still further replies, as recorded in Luke: "Now that the *dead are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

### Many Shall Turn Away

By Lephia Bryant Larson

A DERELICT drifting, drifting,  
Tossed by each wind that blows;  
Water-logged, sodden and heavy,  
Careth not whither it goes.  
So is the soul unmindful  
Of the chart and compass God shows.

He has made the way plain for His people—  
The way that will give us rest;  
A yoke neither heavy nor grievous  
Is to keep His commandments, the test.  
Aberdeen, Washington.

For He is not a God of the dead, but of the living."

It should be noted here that Christ says nothing regarding the state of the dead, for in respect to this question He and the Sadducees are in perfect agreement. But as the text clearly shows, His object was to refute their teaching to the effect that there is no resurrection. They professed to believe the writings of Moses. Christ reminds them that Moses wrote that God is the God of Abraham, Isaac, and Jacob; and that He is not the God of the dead, but of the living. But they all (Christ and the Sadducees) knew that these patriarchs had long been dead. Hence if God is the God of the living, He must, in order to be the God of Abraham, Isaac, and Jacob, RAISE THEM FROM THE DEAD. Thus Jesus proved incontestably that there *must be a resurrection of the dead*.

That both the Pharisees and Sadducees understood the reply of our Lord as meeting the point the Sadducees had raised, "as touching the resurrection of the dead," is evident from the sequel; for it is said, "After that they [Sadducees] durst not ask Him any question at all." "But when the Pharisees had heard that He had put the *Sadducees to silence*, they were gathered together," etc. Christ's argument in proof of a resurrection of the dead may be expressed thus: God is declared to be the God

of Abraham, Isaac, and Jacob, and He is also the God of the living. Since these patriarchs are dead, God, in order to be their God and yet the God of the living, must sometime raise them from the dead. Hence *there will be a resurrection*.

### The Spirit Returns to God Who Gave It

Speaking of the dissolution of man in death, Solomon says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7. It should first be noted that what the wise man here predicates of man he predicates of *every* man, the unrighteous as well as the righteous. The "spirit" of every man returns at death to God. If the spirit here spoken of is a conscious personality independently of the body, and *as such* returns to God at the death of the body, then evil as well as good spirits go to God. This of course proves too much. But let us catch Solomon's meaning, which is of course the obvious meaning. He is describing dissolution of man by tracing back the steps taken in the creation of man, as set forth in Gen. 2:7. Thus: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." How simple is Solomon's thought when placed by the side of this citation. In the simplest of words he tells us that at death man's body goes back to the elements of which it was originally formed, and that the spirit, or life-giving breath, originally imparted to the body by God, returns to God, the Giver. Observe please that what returns to God, is what God originally "gave" to man. Did God, in the creation of man, breathe into his inanimate body a rational, conscious intelligence? We all instinctively answer, No. Then it is precisely what God breathed into man's nostrils that returns to Him at the death of the individual. The "spirit" that returns to God is simply the "breath of life" breathed into man by his Creator. We all know that the "breath of life" never came from the dust of the ground as did the body, and hence can not, in the very nature of things, return to dust.

We thus find that the Scriptures are beautifully consistent throughout. They contain no ambiguity, no contradiction. They contain nothing at variance with the declaration found in Ps. 146:3, 4, to the effect that when a human soul dies, in "that very day his thoughts perish." But let us thank God for His unspeakable gift, the Lord Jesus Christ, who is to every believer "the RESURRECTION and the LIFE."

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EVIL thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are very much like rot in timber, like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins.—*Christian Herald*.





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

## The Redeemed Host

**T**HE seer's vision of the seals was abruptly broken by the vision of chapter 7:1-8, the supplementary prophecy belonging to the sixth seal, falling in time between verses 13 and 14 of chapter 6. "After these things I saw," begins a new vision. It does not imply that the things which he saw came in God's plan after the things already seen, but that the *seeing* comes after, altho sometimes, as in this vision, the new vision is really of subsequent occurrence.

The sixth seal shows the just wrath of God visited upon the world which for six thousand years had received from the hand of God life with all its blessings. It had repaid Him by strife, ingratitude, rebellion, and the perversion of every good gift. Now the time had come when the seed-sowing of centuries had become fully ripe, the harvest of the earth must be reaped.

But through the ages God has had His faithful witnesses to His life. His truth is the sufficiency of His all-saving grace. From the last generation, most trying of all, will come a loyal company, bowing only to His authority, represented by the sealed ones, twelve times twelve thousand. But that is not all. For the encouragement of His people must He show the reaping of the harvest of righteousness, the end of the struggle of the faithful witnesses, who through the long ages have nobly stood for God, His truth, and righteousness; and these form the encouraging topic of our lesson to-day.

### 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. After the sealing of the 144,000, what comprehensive vision was given John?

After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues.<sup>1</sup>

2. Where did they stand, and in what were they arrayed?

Standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.<sup>2</sup>

3. What did they joyously acclaim?

And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.<sup>3</sup>

## Scripture Lesson

Rev. 7:9-17

Common Version

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

4. Who joined with them in holy worship?

And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshiped God.<sup>4</sup>

5. What ascription of praise did they repeat?

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.<sup>5</sup>

6. What question was asked John, and what did he reply?

And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My lord, thou knowest.<sup>6</sup>

7. Who did the elder say they were?

And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.<sup>7</sup>

8. Where is their place in God's universe?

Therefore are they before the throne of God; and they serve Him day and night in His temple: and He that sitteth on the throne shall spread His tabernacle over them.<sup>8</sup>

9. What experiences are past forever?

They shall hunger no more, neither thirst

any more; neither shall the sun strike upon them, nor any heat.<sup>9</sup>

10. What marvelous change occurs in their career?

For the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.<sup>10</sup>

### Note and Comment

1. **A great multitude.**—The redeemed of God from all ages and generations, from all tongues and tribes, from all nations and governments. As God has witnessed to all, so from all will come witnesses for Him. His witnessing may be in sun and moon and stars, for they witness of His glory, and His glory is salvation to the heart that receives Him. Compare Ps. 19:1-6 with Rom. 10:18. "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Rom. 1:20. The thoughtful heart, reasoning from God's power and wisdom, manifested in the creation and controlling of suns and moons and stars, would also conclude that He is a being of infinite perfection in every attribute,—in love, justice, mercy. And so should we seek Him and find Him, for "He is not far from each one of us." Acts 17:27. The truth of God which condemns the repentant sinner is sufficient to save if received to save. "Who is wise, that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein." Hosea 14:9. God can send an angel if He will, as He did to Cornelius the Roman centurion; or a dream, as He did to the heathen kings of Egypt and Babylon. Every soul will be without excuse in God's great day of judgment, for every soul will have had sufficient light to condemn, and the witnesses from every age will demonstrate that every soul has had sufficient light to be saved.

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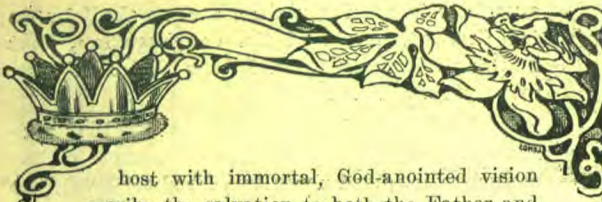
2. **Before the throne.**—God accepts them; they are acquitted before the Lamb. He prevailed, conquered, overcame for them. They have overcome in Him. **White robes.**—Washed and made clean in the blood of the Lamb. Rev. 1:5; 1 John 1:7. **Palms.**—Palm branches, a reminder of all the way in which God led them, and the blessings He bestowed. So the children of Israel came to the joyous Feast of Tabernacles with palm branches as a memorial season of the journeyings and deliverances in the wilderness. Even thus the redeemed host call to mind with rejoicings the goodness of God which led them through all the perils of the wilderness of this world.

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3. **Salvation.**—Why not salvation? for they are saved; but they are not saved by armies or States, or by their own power or righteousness or wisdom, or by church or council or priest, but by divine power; and hence they sing, "Salvation unto our God," the infinitely great, infinitely kind and loving Father. **Our God.**—Who gave His Son to die, and to the Lamb who died. There is no room here for creature glory or for division of the Godhead in the salvation of the race. The whole redeemed







host with immortal, God-anointed vision ascribe the salvation to both the Father and the Son, to our God and the Lamb.

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4. **All the angels standing.**—The swift messengers of God ready to do instant service. **The elders.**—Our Lord's redeemed human assistants in His priestly work, during all the centuries the pledge of salvation to all who believe. (See on Revelation 4.) **The living creatures.**—God's organized cherubim and seraphim—mighty forces who have been systematically engaged in conquering and swinging into God's purposes all the complex powers and antagonistic combinations of earth. Now they can rejoice.

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5. **Saying.**—Note the sevenfold ascription. Compare with 5:12 in the ascription to the Lamb, when all these wonderful attributes are classed under "the power," and as Bengel says "should be read as one word." The Lamb had conquered, by dying, all the wolves of blackness, all the tigers of hell. He was worthy to receive the power and riches and wisdom and might and honor and glory and blessing. Now that the great multitude of all ages and generations and tribes and tongues had conquered, it is seen that the great, infinite, loving heart of God has been above and in and through it all, and again to Him the sevenfold ascription of praise rises and swells from all who have been engaged with Him in the salvation of souls, that ascription buttressed before and behind by the joyous Amen, the mighty affirmation of the truth of God.

AMEN.

Blessing  
and Glory  
and Wisdom  
and Thanksgiving  
and Honor  
and Power  
and Might  
be unto our God forever and ever.

AMEN.

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6. **Of the elders.**—One of those who had met and suffered the trials and tribulations as John had suffered and was suffering, asks John the question, that the fact might be more strongly impressed upon the seer. John did not attempt to tell; he might have recalled the mighty promises of God and the songs of chapter 5:9, 10, 13, but he preferred to hear the redeemed ones declare the mighty throng.

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7. **Out of the great tribulation.**—We do not understand this great multitude as referring to those redeemed from some particular age, for they came out of every nation and of all tribes and peoples and tongues. The great tribulation would therefore include all tribulations of this old sin-cursed earth, the tribulation of the universe, costing the eternal sacrifice of the Son of God, and resulting in the fruitage of all the redeemed ones who have been cleansed in the blood of the Lamb; for we are assured that "all that would live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. And thus "through many tribulations we must enter into the kingdom of God." Acts 14:22. And in the last conversation of our Saviour with His disciples, just before His prayer for their unity, He assures them, "In the world ye have tribulation: but be of good cheer; I have overcome the world." John 16:33. The great tribulation of Rev. 7:14, we conclude, differs from what is called



in a more general way "great tribulation" in Matt. 24:21. The latter denotes a period of special tribulation—the greatest of the ages—of "the great tribulation" which covers all earth's travail of sin and sorrow.

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8. **Before the throne.**—Redeemed by the mightiest sacrifice that a universe could offer, conquering by divine grace the mightiest of foes, by all the suffrages of a purified creation they are brought the nearest the throne of Love, who redeemed them by the Sacrifice Infinite. This vision we may well apprehend is at the time when all God's children are gathered home, when Christ our Lord at His second coming presents them as glad trophies of eternal victory. They hold glad rejoicing before the throne of the universe; the living tabernacle of ten thousand times ten thousands of angels is spread over them. They are His and His forever. Persecuted and hunted by all the demon spirits and demons incarnate, they are now saved forevermore.

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9. **No more.**—The redeemed have entered a home in which there will be no longing forever for the best of the time that is past, for in that very best there has truly been sadness, and in the happiest moments fear. This has all given way to "quietness and assurance forever." Isa. 32:17. The evil things are no more. Hunger and thirst, cold and nakedness, are forever past. The scorching heat of sun-baked deserts or the cruel cold of wintry storms and blasts is no more. Fever and famine, hunger and want, prison and slavery, persecution and tribulation, will never-more come upon the heart. It is God and home forever.

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10. **The Lamb . . . shall be their Shepherd.**—He has been the unseen Shepherd through all the past; He has gathered them from amidst the cruel mountains and high hills, from the beetling crag and the broken, jagged rock, from the thorny thicket and deep slough. He has snatched them from the jaws of the beasts of prey; and in the pitiless storms of "the cloudy and dark day," He has gone to their rescue. He has taken them from the foodless, waterless desert, and has led them to green fields. He has bound up the broken limbs, strengthened the weak and the sick, quietly led the feeble, carried the young. Through all earth's weary way has He led and watched by their side. His presence saved them and "bare them and carried them all the days of old." Now at last He has brought them home. Henceforth all the way will be fountains of waters; all the way, tearless and joyous eyes; all the way, glad voices, praising the God who saved, the Lamb who died to redeem.

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"SYMPATHY, cheerfulness, repose, self-sacrifice—these qualities reveal strength of character, and prove the nobility of the soul of their possessor."

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THE way to gain a good reputation, is to endeavor to be what you desire to appear.—Socrates.



## The Kingdom of Satan

### II. Second Phase of Satan's Kingdom

WE have now seen that the first phase of Satan's kingdom covers the period of human probation, a period of about six thousand years, a mixed state of good and evil; and that it will terminate when Jesus comes, divides the spoils of the long controversy with Satan, leaving Satan's portion all locked in the embrace of death. Jesus opens the prison-house of Satan, the grave, and delivers therefrom all His own subjects, and takes them to the place He has prepared for them. When the Saviour departs with His own, and by the seven last plagues the earth is left utterly emptied, and spoiled by the curse, all the cities thereof are broken down. There is no man. The whole earth is again broken and void. Darkness and discord will hold high revel.

Here, in this region of awful gloom, where there is nothing beautiful or good, Satan, with his myriad of fallen angels, will reign a thousand years. His human subjects, a mighty host like the sands of the sea, are all quiet, in the prison-house of death. Satan has the power of death (Heb. 2:14), but he can not give life. He has no key wherewith to open the graves of his subjects, even tho he might desire so to do. He has the power of death, for he brought sin and death into the world; so he and his millions of demons must be content to reign over desolation, darkness, and death for a thousand years.

Satan is the prince and power of darkness. For the perpetration of evil, he, together with all his subjects, chooses darkness rather than light. How fitting it is that Satan should be given one thousand years to reign in this world with no opposing element of loving loyalty to God. He has long tried to exterminate all good from the earth; hence when that second phase of his kingdom shall come, all good will be completely eliminated, and it would seem that he ought to be contented with the results of his conflict, a world left to his own sour will, for a thousand years. And what a never-to-be-forgotten lesson to all the universe of God, will be revealed by this second chapter of rebellion against God's government, this second period and phase of Satan's kingdom.

H. A. ST. JOHN.

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"THE higher life is reached through the valley of humility. He who would rise high must first be prepared to step down very low."

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"TOE the devil's line, and you must march to his time."





## The Earthly and Heavenly Sanctuaries

By O. E. Jones

And let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. *Ex.* 25: 8, 9.

**P**ROBABLY no other subject in all the Bible so beautifully sets forth the plan of salvation as that of the sanctuary. Moses was instructed to build a sanctuary after the pattern shown him in the mount. It was composed of two apartments, called holy and most holy, separated by a veil, or curtain. The furnishings were also to be made after the pattern shown him. In the first

upon the ground just before the veil which separated between the holy and the most holy place.

Thus in figure the sin was transferred from the offender first to the offering, and then through the blood of the offering taken into the sanctuary. Thus faith was shown in God's promise of a Saviour, one who would die in the sinner's stead — "the Lamb of God, which taketh away the sin of the world."

The daily service was closed up once a year with a special service in the most holy place upon the tenth day of the seventh month. This service was performed by the

dren of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. . . .

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. Verses 15, 16, 20-22.

And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth



THE HOLY PLACE OF THE EARTHLY SANCTUARY

apartment were the table of showbread, the candlestick with seven lamps, and the altar of incense. In the second apartment was placed the ark of His testament. The lid of the ark was called the mercy-seat; and on either end of the mercy-seat were cherubim made of beaten gold covering the mercy-seat with their wings.

In the ark were kept the two tables of stone, upon which were the Ten Commandments written with the finger of God. Daily administration by the priests in behalf of repentant sinners was performed in the first apartment. The offender, burdened with his guilt, would bring an offering, usually a lamb or goat without blemish, and placing his hands upon the offering, confessed his sin. The offering was then slain, the blood taken by a priest, some of it sprinkled upon the altar, and what remained was poured out

high priest only. Of this service we read in Leviticus, the sixteenth chapter:

And he [the high priest] shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. [Notice the marginal reading for "scapegoat" is "Azazel," a name applied to Satan.] And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. Verses 7-10.

Again we read:

Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, . . . and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the holy place, because of the uncleanness of the chil-

among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. Verses 29, 30.

And ye shall do no work in that same day: for it is a Day of Atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. *Lev.* 23: 28-30.

This was a day of judgment to Israel. Each individual case must be tried, the life must compare perfectly with the law in the ark. Every wrong must be made right, every sin put away; and any who failed to do this before the close of this day's service, were cut off, destroyed from among God's people.

The earthly sanctuary was built after the



pattern of the heavenly. The revelator in vision saw the heavenly sanctuary with its seven lamps of fire, altar of incense, and ark of His testament.

After this I looked, and, behold, a door was opened in heaven. . . . And there were seven lamps of fire burning before the throne. Rev. 4: 1, 5.

And when He had opened the seventh seal, there was silence in heaven. . . . And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Rev. 8: 1, 3.

And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament. Rev. 11: 19.

The apostle Paul has much to say concerning the services in the heavenly sanctuary. In Hebrews we read:

Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Heb. 8: 1, 2.

The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. . . . But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? Heb. 9: 8, 9, 11-14.

In Christ we find a remedy for sin, an offering without blemish — one who died in our stead, "the just for the unjust, that He might bring us to God." Through the blood sins confessed are conveyed to the sanctuary above. In 1 Tim. 5: 24 we read:

Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Every sin must be sent beforehand to judgment. The life must be in perfect harmony with the law in the sanctuary above, which admits of no sin, as it is written:

Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image. . . .

Thou shalt not take the name of the Lord thy God in vain. . . .

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother. . . .

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness. . . .

Thou shalt not covet. Ex. 20: 3-17.

O, that men and women would consider what is the result of transgressing God's law under any and every circumstance! Transgression is a dishonor to God and a curse to man.

The heavenly sanctuary, too, is cleansed. Sins confessed are disposed of not once every year, but once in the end of the world — once for all time; not by the blood of animals, but by the blood of the Son of God. We again read:

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not

end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Heb. 9: 23-28.

In the typical service the high priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat. So Christ will place all confessed sins upon Satan, the originator and instigator of sin.

The scapegoat, bearing the sins of Israel, was sent away into a land not inhabited. So Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant; and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked.

Thus the great plan of redemption will reach its accomplishment in the final eradication of sin, and the deliverance of all who have been willing to renounce evil.

Hastings, Nebraska.

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## Jesus Loves You

ONE hot summer day I saw a flock of sheep running as tho for life. I knew the bugs were at them; but there was a cripple in that flock, that could not keep up with the rest. Lonely and suffering, it lagged far behind. My heart went out in sympathy to that sheep. That rushing flock made me think that that was sometimes the case with God's people, bitten by the serpent, suffering from sin, rushing from its contaminating influence, and its awful dangers, thinking perhaps (if not saying) that the one who lags behind is forever lost.

Poor, despairing, distracted soul, you are the very one the great Shepherd is most solicitous for. He will not leave you behind. He will carry you on His shoulder. Crippled by sin and failure tho you may be, Jesus loves you.

F. M.

### Balm of Gilead

By John Francis Olmsted

THE earth swings on in endless space  
In a mysterious way  
Which proves there is a mighty Hand  
That changes night to day;  
Yet we are prone to careless be  
Regarding things divine,  
And often fail to recognize  
God's wondrous ways sublime.

But He who rules in yonder sky,  
Within the realms of light,  
Attended by angelic hosts,  
E'er sees us day and night.  
His eyes are ever on the world,  
Beholding false and true.  
We ne'er can hide a thing from Him  
With whom we have to do.

Then we should ever thankful be  
That God e'er rules and reigns.  
He sees the penitential tear,  
And cleanses crimson stains.  
His soothing balm of Gilead  
Is for the sinners' need,  
And Christ Himself will guide His own  
Where He shall ever lead.

Columbus, Ohio.

entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the

## Our Bible Reading

### Righteousness and Life

#### 1. Who only is righteous?

And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. Matt. 19: 17.

For the righteous Lord loveth righteousness; His countenance doth behold the upright. Ps. 11: 7.

The Lord is righteous in all His ways, and holy in all His works. Ps. 145: 17.

#### 2. Who only is the source of life?

For with Thee is the fountain of life: in Thy light shall we see light. Ps. 36: 9.

#### 3. Who are subject to death?

For the wages of sin is death. Rom. 6: 23. The soul that sinneth, it shall die. Eze. 18: 4.

#### 4. Who is the primal cause of death?

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil. Heb. 2: 14.

#### 5. What is the only way out of death into life?

In the way of righteousness is life; and in the pathway thereof there is no death. Prov. 12: 28.

6. In whom alone may we obtain righteousness? And their righteousness is of Me, saith the Lord. Isa. 54: 17.

#### 7. How may we obtain righteousness?

For all have sinned, and come short of the glory of God; being JUSTIFIED FREELY by His grace through the redemption that is IN CHRIST JESUS: whom God hath set forth to be a propitiation through faith in His blood, to declare HIS RIGHTEOUSNESS for the remission of sins that are past, through the forbearance of God. Rom. 3: 23-25.

8. But in that faith what else do we obtain in Him?

And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that YE MAY KNOW THAT YE HAVE ETERNAL LIFE, and that ye may believe on the name of the Son of God. 1 John 5: 11-13.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Revising the Law of the Most High

**W**HAT is what a Michigan prelate, Bishop Williams of the American Episcopal Church, proposes. Here is his revised code as given in a news despatch, dated Detroit, February 18:

- 1—Thou shalt not have any other gods before Me.
- 2—Thou shalt not make unto thyself any graven image, nor the likeness of anything that is in the heavens above nor in the earth beneath nor in the waters under the earth; thou shalt not bow down to them nor worship them.
- 3—Thou shalt not take the name of the Lord in vain.
- 4—Remember that thou keep holy the Sabbath day.
- 5, 6, 7, 8, 9—Unchanged.
- 10—Thou shalt not covet.

And here are his reasons stated in the same despatch:

"I don't believe there is any person nowadays who believes the Lord created the heavens and earth in six days," said the bishop, "and that is my reason for favoring an abridgment of the fourth commandment. If the American Episcopal Church should take up the matter of abridging the Decalogue, I would be in favor of abridging the first, second, third, fourth, and tenth commandments. The others are short enough."

In the first place, the fourth commandment does not say, "In six days the Lord **CREATED** the heavens and the earth," but, "In six days the Lord **MADE** the heavens and the earth." It is well to hold to the exact terms, yet the word implies creative force,—energy and power. From chaos God called in six days the cosmos of a finished world, and peopled it with life. In reference to its very masterpiece it is recorded that "God **CREATED** man in His own image, in the image of God **CREATED** He him; male and female **CREATED** He them." Gen. 1:27. The devil does not care if men worship something called God; they may worship many gods if they desire. The devil will help them to multiply conceptions of God; but the arch-enemy of man has ever tried to hide from earth's masses, groping for light, God the Creator. The devil will say to his apostles: "Let the dying soul believe in the god of evolution, the god of pantheism, the god of a thousand philosophies. Teach them of great Marduk, of a hundred Baals, of Jupiter, and his father Saturn, of Bacchus, of Venus, of Mars, of Apollo, of Plutus, of Mammon, of the whole world's pantheon. Teach them there is no sin. Say to them, 'Ye shall not die; ye shall be as God.' But by every device, every hypothesis, every theory of science, philosophy, and theology, hide from them God, the Creator."

How well the prince of demons has accomplished his task among the lovers of sin and death! But the saddest of all is that he, the devil, is finding his strongest spokesmen, teachers, heralds, apostles, among the professed children of the living God who creates. The hypothesis—it is only that—of evolution, held as hallowed creed of human exaltation, has made it necessary to eliminate God the Creator from the first chapter of Genesis, to eliminate Genesis itself, to eliminate the moral law, because the moral law knows, nay, it came from, the living God, the Creator. Deuteronomy teaches the same thing; there-

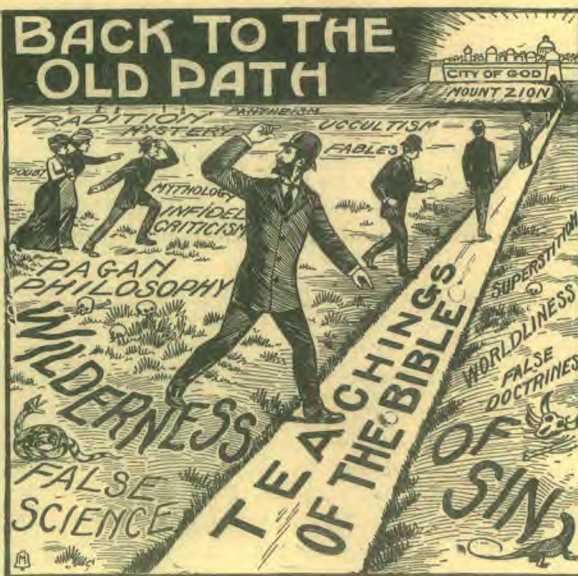
fore Deuteronomy must go, notwithstanding that it was endorsed three several times by our Lord Jesus Christ on the Mount of Temptation. Isaiah speaks of Him who "created the heavens, the God that formed the earth



THE SPIRIT OF HIGHER CRITICISM:  
And what remains of the Bible. Beloved, is divinely inspired.

and made it," that "created man upon it." In unparalleled sublimity of thought he directs our eyes to the star-sprinkled vault of heaven with its countless wheeling, whirling, shining orbs, and exalts the Holy One "who hath created these, that bringeth out their host by number," "the everlasting God, Jehovah, the Creator of the ends of the earth." Therefore Isaiah must go.

Why the devil's enmity to God's creative power? why the efforts of his emissaries to



take the thought of God's creatorship from the world, and exalt the wisdom of man?—It is all answered in one sentence: Lost man's only hope is in God's creative power. Evolution at its best promises hope only in the long,

indefinite ages, and slow, toilsome change, often downward. The Gospel of the living God proclaims a Saviour who can create and re-create, generate and regenerate, form and reform. "The Gospel . . . is the **POWER OF GOD UNTO SALVATION.**" Jeremiah appeals to the idolatrous, sin-loving Israelite to turn to "the true God," "the living God," "an everlasting King," who "made the earth by His power," and "established the world by His wisdom, and by His understanding hath He stretched out the heavens." See Jer. 10:10-12. God, through Isaiah, would comfort His people by placing man's glory in the dust and exalting "the everlasting God, Jehovah, the Creator of the ends of the earth." He "fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint; and to him that hath no might He increaseth strength." Would Paul turn the Lycaonians from the false gods they worshiped to the true?—He points them to the "living God, who made the heaven and the earth and the sea, and all that in them is," as the hope of salvation. Acts 14:15. When at Athens, the center of earth's great pantheon of gods, the great apostle preached the "God that made the world and all things therein," the "Lord of heaven and earth," who "is not far from each one of us." See Acts 17:24-27. God's last great threefold message for these days, now going to the world, has for its great positive proclamation "the everlasting Gospel" with its needed burden for these times of infidelity: "Fear God, and give Him glory; for the hour of His judgment is come: and worship HIM that **MADE THE HEAVEN AND THE EARTH** and sea and fountains of waters." Rev. 14:6, 7.

Why?—Because creative power alone can save the soul. "If any man is in Christ, he is a new creature [margin, "there is a new **CREATION**"]." 2 Cor. 5:17. He is "**CREATED** in Christ Jesus for good works." Eph. 2:10. He has "put on the new man, that after God hath been **CREATED** in righteousness and holiness of truth." Eph. 4:24.

Thus the great truth permeates the entire Book. Rejected in Exodus, it must be rejected in Ephesians; rejected in Genesis, it must be rejected in the Revelation. It means the rejection of the Bible and the rejection of its Gospel. It takes away the last hope of the wretched. It sends the sinner dying with his leprosy of iniquity to a heathen philosophy which never saved or comforted.

Therefore the fourth commandment is set aside, and therefore God's Sabbath, by which His "wonderful works" are "to be remembered" (Ps. 111:4), God's Sabbath, the **SIGN** of His eternal **CREATORSHIP** (Ex. 20:8-11), the **PLEDGE** of His **POWER** to **SAVE** (Eze. 20:12, 20), is set aside, and in its place has been erected a human sabbath, supported by human law.

O friend, God is Creator and Re-creator. He can touch your leprosy of sin, and cleanse you as of old "immediately." He can speak to the sin-deadened powers within you, and by His life they will live. Worship Him, hope in Him.

—★—

An exhibition of old Bibles in which some originals will be shown, is being organized by Dr. F. G. Kenyon, the librarian of the British Museum, to be held in the museum in connection with the celebration of the tercentenary of the Authorized Version. The manuscripts will illustrate the progress of the Bible from the earliest days, beginning with examples of the Hebrew and Greek originals, and going on to the Latin Vulgate. There will also be examples of the early English manu-



scripts. In the printed book section the first example will be a copy of Tyndale's New Testament, translated in 1526. Following this will be shown all other printed editions. Letters from Cromwell and Cranmer will be shown, with other descriptive matter relating to the history of different copies of the Bibles on exhibition.

— ★ ★ —

## Suicides

ACCORDING to the *Key West Advertiser*, 13,000 persons committed suicide in this country last year. The editorial says that these figures would "about equal the total number of deaths caused by war and revolution last year in the whole world, and this is all the more suggestive when one remembers that there were outbreaks in Portugal, Brazil, China, Mexico, and Central America, to say nothing of other places." The writer attributes the cause of half of these self-murders to fast living and despondency. He says: "Americans are supposed to be a happy, cheerful people, optimistic in the extreme. The conditions of life are probably better than in any other country, and yet the sad fact stands out that 6,673 people committed suicide last year because of despondency."

The article continues: "It is not possible, of course, to know what in all cases led to that despondency, but not unlikely it was the too rapid rate of life most people follow. It has been well said that 'it is not the miles we travel, but the pace, that kills.' In the mad rush for wealth by some people, and the equally mad rush for pleasures by others, there is that which is bound sooner or later to produce the reaction revealed by jaded life, dissatisfaction, and shattered nerves, and then, too frequently comes the pistol-shot or poison."

We believe all this is true, and that nearly all of the 13,000 unfortunates might yet have been living had their life been one of calm, simple, and implicit faith in Jesus Christ.

— ★ ★ —

**Postal Figures Worth Noting.**—The following from Wilmer Atkinson's *Farm Journal* is worth considering just now when there is talk of raising the postage on second-class matter:

In 1906 there was a gain in weight of second-class matter of 41,674,086 pounds; in that year the deficit was \$10,516,999.

In 1907 there was a gain in weight of 52,616,336 pounds,—11,000,000 pounds more than in 1906; the deficit was reduced to \$6,653,283.

In 1908 there was a loss instead of gain in weight of second-class matter of 18,079,292 pounds; the deficit went up to \$16,873,223, an increase over the year before of more than \$10,000,000.

In 1909 there was only a slight gain in weight of 28,367,298 pounds; the deficit went up to \$17,441,719.

In 1910 there was a gain in weight of 94,865,884 pounds, the largest ever known; and the deficit dropped to \$5,848,566.88.

From 1906 to 1910 there were 198,863,387 pounds increase in the weight of second-class matter; the deficit was \$4,668,432.12 less in 1910 than in 1906.

**Newspaper despatches say that George J. Gould is to relinquish the presidency of the Missouri Pacific Railroad, and that Rockefeller and Kuhn, Loeb & Company interests will enter the board and appoint his successor.** This bankers' syndicate will control, in addition to the Southern and Union Pacific systems and one half of the San Pedro, Los Angeles and Salt Lake road, commonly known as the Harriman system, the Missouri Pacific, or Gould system, which consists of the Missouri Pacific proper, St. Louis, Iron Mountain and Southern, Denver and Rio Grande, one half of the Colorado Midland, and the new Western Pacific.

It is reported that friendly relations will cease between Russia and China, and that war will follow the latter's failure to comply with six demands made by Russia in regard to a treaty made in 1881. The vital questions involved are free trade in Mongolia, the extraterritorial rights of Russians in China, and the establishment of a Russian consulate at Kobdo, Mongolia. The powers have been notified that Russia will make an armed demonstration on the frontier if China's attitude is persisted in. United States may offer to mediate, or suggest the reference of the questions at issue to The Hague peace tribunal.

Some scientists believe that the day will come when enormous wireless generating stations will be erected that will supply electric power and light for the whole world. At the present time too much electrical energy is lost in lighting by wireless to make such a system practicable. But according to a wireless expert, Thorne Baker, "recent experiments on the neon light suggest enormous possibilities in the future lighting of the world. The neon light is simply a long vacuum into which is passed a little neon, a very rare, colorless gas. When an electric current of sufficiently high voltage is passed through the tube it becomes luminous, emitting a rich light." Another scientist states: "When the secret of transmitting electrical energy by wireless is discovered the neon lamp will probably be used for lighting. A neon tube will glow quite brightly when placed within several yards of a wireless mast when messages are being sent."

Among the things not easy to understand, says the *Independent*, is this,—why some of our religious teachers who are so much pleased that in this country Church and State are separated, should grieve when separation is decreed on the continent of Europe. Thus *The Catholic World* in its December issue, describing very fairly the changes in Portugal, says: "Other measures are proposed which in no way deserve the name of reforms: Church and State are to be separated," etc. We would like to be told why what is so much valued here would not be a reform there.

"The *Western Watchman*" of January 19 uses half a page of space to list the prominent converts of the Catholic Church in 1910. In one month in Philadelphia more than 300 converts were confirmed. One writer estimates 3,000 in the entire country. England leads the United States. In one church there were the pastor and 100 converts. St. Paul's is spoken of as a "nursing mother of converts." The cause of this defection from Protestantism—if these converts ever were Protestants—is lack of instruction in the Word.

**Consolidations.**—According to a recent press despatch a recent meeting in Chicago of the book committee of the Methodist Episcopal Church has decided to incorporate under the name "The Methodist Book Concern" the publishing houses in New York, Cincinnati, and Chicago. This is in accordance with the instructions of the last general conference in Baltimore in 1908.

Those who are dissatisfied with wages and hours may find a negative comfort in reading of the laundry workers, in *McClure's* for March. The wages run from \$12 a week to \$4.50; and the hours in some laundries from 7 in the morning till 2 the next morning, and much of this work is done standing, and in the operation of dangerous machines. It is an unequal world.

More than 3000 men are engaged in boring a new nine-mile tunnel through the Alps. The temperature is appreciably affected by the hot rocks encountered in digging. In the two miles that have already been tunneled, fifty-five lives have been lost and many men have been injured. Several ambulances are always inside the tunnel waiting for calls.

One of the most ingenious uses to which electricity was ever put was in the wrecking of a bridge over the Wabash River in Indiana, when it was desired that the piers remain uninjured, and that the spans be removed by a given time. The bridge was burned through in various places simultaneously.

Five million persons are declared by the Rockefeller commission to be affected by the dread "hook worm." It is constantly spreading, and the miners who go from place to place are said to be chiefly instrumental in carrying the parasite. Proper sanitation and cleanliness are its greatest foes.

Dr. George F. Reinhardt, president of the Berkeley, California, Board of Health, declares that the death of fifty-two infants in that city last year was due directly or indirectly to unclean milk. A more rigid ordinance is now under consideration.

Ferry's "Seed Annual" for 1911 comes duly to hand. The firm of D. M. Ferry & Co., of Detroit, Michigan, is well known as among the old and always reliable seed houses of the country. Its one aim is to furnish "standard" flower and vegetable seeds, the very best that can be sown or planted.

A Des Moines newspaper suggests that Andrew Carnegie, who seems hungry for world-wide peace, might well devote a few of his millions to the promotion of industrial peace at home. In the last eleven years the United Mine Workers of America have paid out in strike benefits over \$8,000,000.

The latest development in the typewriter is a machine that prints syllables of two and three letters by a single pressure of the key. The machine possesses a pawl and escapement wheel so arranged that when a syllable key is struck the carriage jumps the space equal to the letters in the syllable.

The Senate has passed the army appropriation, which carries \$93,678,582, and which provides for a corps of army dentists. Both houses have passed a bill appropriating \$2,000,000 for the erection of a suitable monument in Washington to the memory of Abraham Lincoln.

Mrs. Lucie Owens, a woman who was born, it is said, when the Revolutionary War broke out, and who at the age of three years saw George Washington, is dying at the remarkable age of 136 years at the home of her daughter, a centenarian, at Longview, Texas.

Prince Ito and the Japanese prime minister assume a remarkably friendly attitude toward the evangelization of Korea. A revival has been in progress in Korea for some time. The natives seem to have a deep interest in the work, and spend hours in prayer.

A New York paper informs us that the officials arrested as being responsible for the awful explosion we noted last week were promptly released on bail. Several who suffered from the explosion and were wanted as witnesses were imprisoned.

Russian workmen on the Manchurian Railroad, numbering 8,000, have struck, and demand to be sent home on account of the plague. The plague at Harbin continues to spread, and Peking is being deserted by its foreign population.

Governor-elect Hoke Smith of Georgia gave out a letter he received exposing the details of a plan to project a plague by distributing boll weevils throughout the cotton-raising districts of Georgia and South Carolina.

A Russian boat with twenty-four of her crew went down when the bark was wrecked on a reef off Cossack. One soldier who had been lashed to a spar for forty-eight hours was the sole survivor.

It is announced that the Union Pacific and the Southern Pacific railroads are to be double tracked through from the Missouri River to San Francisco at a cost of \$75,000,000.

The Danville (Illinois) Grand Jury, in Joseph G. Cannon's district, have found true bills of indictment to the number of 216 against fraud and perjury in political matters.

In addition to the 4,600 delegates, it is expected that 30,000 visitors will attend the International Sunday School Convention at San Francisco, June 20 to 27, 1911.

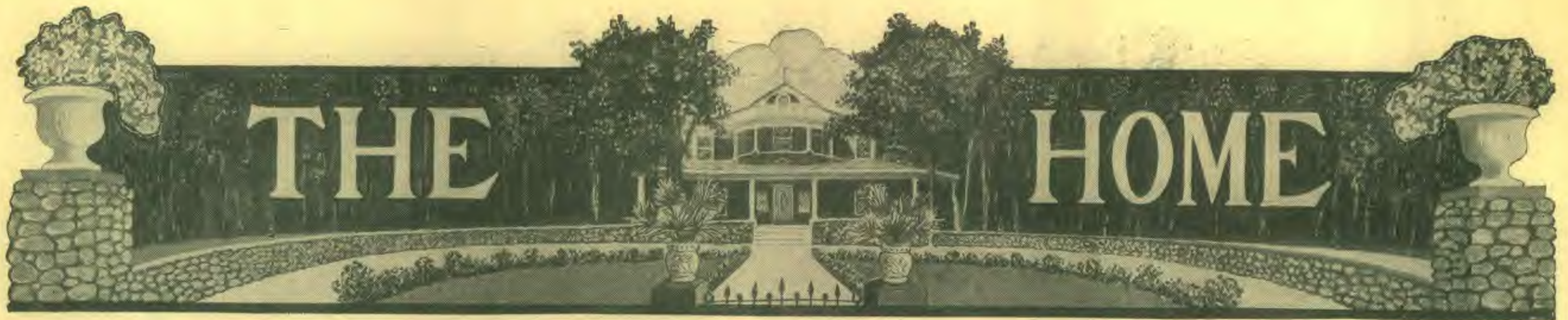
On February 13, Aviator Buson made a new record for speed in a monoplane with a passenger. At Reims, France, he flew nearly sixty-two miles in sixty-one minutes.

Two hundred thousand miners in portions of Ohio, Pennsylvania, and West Virginia threaten to strike unless there is an increase in wages.

Nine bodies have been found of the fourteen presumably killed by a coal-mine explosion near Trinidad, Colorado.

A new submarine cruiser for the United States navy has been launched.





## Does Motherhood Pay?

By Helen Adair

**T**HE eternal sacrifice of motherhood" was never more fully exemplified, nor the inevitable law of compensation more gloriously vindicated, than in the life of Susanna Wesley. She was a lady both by birth and breeding, and was not only beautiful, but accomplished, a woman of rare judgment and sterling piety; yet she cheerfully poured out her youth, beauty, comfort, health, accomplishments, her wisdom, and her life, before the altar of childhood.

In the midst of poverty and misfortune, during a period of riot and outrage, she gave birth to nineteen children. Sacrifices for them, however, did not cease with their birth. During the long, trying years of infancy, childhood, and youth, she personally attended to their creature comforts, and to their mental and moral education. On, into mature life, she carried them each on her heart, saving them from false moves, and encouraging them in right paths, by her prudent and loving counsel.

The training of her children began with their birth. They were dressed and undressed, fed and rocked to sleep, at set times. When only a year old, they had a wholesome fear of the rod, and learned to cry softly, so that, altho the house was full of children, it was no more noisy than many a home where there is only one. She insisted on perfect obedience, believing that this was the foundation of all true education, and the corner-stone of all true happiness. She believed in sowing the soil of their heart gardens with good seed *before* the enemy had opportunity to sow tares. When they were not yet old enough to speak or to know how to kneel, she taught them to be quiet at family prayers; and, as soon as they could talk, every morning and evening, they learned to lisp the sweetest Name in prayer and praise. When they knew how to use a knife and fork, they were allowed to sit at the table with their parents, asking softly for what they wanted, and eating thankfully whatever was prepared for the family. Since they were never allowed to eat between meals, this last was not a very difficult thing to do. "Early to bed" was another maxim to which Mrs. Wesley firmly adhered in the training of her children. First came family prayers, then supper, and by seven o'clock she was ready to wash and undress the children, beginning with the youngest, and ending with the eldest. At eight o'clock, all were tucked in for the night, and a blessed season remained for the sweet communion and quiet enjoyment of the weary father and mother.

Crying never won anything in the Epworth parsonage. In sickness and in health the children were expected to be obedient, polite, and unselfish. One result was, the most unpleasant medicine could be given without any difficulty. Much of the clamor and hostility incident to childhood was also banished by the invariable rule that no promise was allowed to be broken, no gift reclaimed, and no brother's or sister's belongings taken. Temptations to falsehood were almost entirely eliminated by the habit of never punishing them for a naughtiness confessed.

As soon as one of her children was five years old, she became its schoolmistress. Samuel Wesley, her grandson, says that "she had the happy talent of imbuing a child's mind with every kind of useful knowledge in such a way as to stamp it indelibly on the memory." No talking or playing was allowed in school hours, and no lesson was ever left until it was perfectly learned. At the close of the morning session, all that had been learned that morning was repeated; and at the close of the afternoon session, all that had been learned during the day was repeated. The progress made under such a teacher and such methods was "almost incredible."

When their house was burned, her children were kindly received into several different families, and were, therefore, separated from their mother for a time, and allowed to mingle with good and bad children, and grow up more as children usually do. When she was at last able to gather her family together again, she had a difficult task to bring them back to the good old reverent and obedient ways. They had had a taste of the "tree of knowledge of good and evil." But "she set herself bravely to recover the lost ground. Several new features were now introduced into the training," says John Telford. "Psalms were sung both at the opening and close of school. . . . The habit of general retirement at five o'clock . . . was then entered upon. The oldest child took the youngest that could speak, the second the next, and thus all the



THE LARGEST SHIP YET—THE EUROPA  
(From the "Scientific American")

The world had scarcely ceased to wonder at the *Lusitania* and *Mauretania*, the monster ships of the Cunard line, ere the *Olympic* and *Titanic* of the White Star line were designed. The *Olympic* (noted last week) was scarcely launched ere the word comes that the Hamburg American line is completing a mammoth ship, the length of which is 900 feet, beam 96 feet, tonnage 50,000. The "Scientific American" tells us that the ship and its load would take a freight-train twelve miles long to haul it. It has a capacity of 4,250 passengers, 1,015 more persons than the three largest hotels in New York can accommodate. She will use 2,000,000 feet of Oregon fir for her decks alone. On this great ship will be gymnasium, race-track, swimming pool, Turkish and Roman baths, a special ventilating system which forces pure air to every room, and the most powerful wireless telegraph apparatus ever carried by ship.

children formed themselves into pairs to read over the Evening Psalms, with a chapter from the New Testament. Before breakfast the Morning Psalms and a chapter of the Old Testament were read in the same way." In addition to all this, she read to her children and servants, and explained spiritual things to them so interestingly and effectively that one boy told his parents, and they asked permission to attend. Then others joined, until, at one time, two hundred persons were present, and many more unable to enter because of lack of room. Besides this, she set apart, every evening, a little time to talk privately with her children, each child taking his turn on certain evenings. Thus her children breathed in an earnest and spiritual atmosphere from their earliest infancy.

Some thought that she was unnecessarily active in spiritual matters, and inexcusably strict with her children. Her life certainly was swallowed up in the life of her children to a degree that few mothers know anything about. Her sacrifice was complete. What about the compensation? Did it pay?

"Such was the effect of her training that his father admitted John to the communion when he was only eight years' old."

When he was a young man and Fellow of Lincoln, he wrote to his mother: "If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not but it would be as useful now for correcting my heart, as it was then in forming my judgment."

In later life, both John and Charles continued the habit of general retirement at five o'clock, and the love for religious music that grew out of their early morning and evening devotions finally bore rich sheaves of sacred song.

When sixteen, John's scholarly brother, Samuel, writes of him to his father: "Jack is with me, and a brave boy, learning Hebrew as fast as he can." Later on John and Charles formed the habit of conversing in Latin. At twenty-one, John is described as "the very sensible and acute collegian, baffling every man by the subtleties of logic, and laughing at them for being so easily routed; a young fellow of the finest classical taste, of the most liberal and manly sentiments, his writing showing the gentleman and the scholar." An extract from one of his letters to Samuel at this time shows how he regarded his mother: "The two things which I most wished for of almost anything in the world were to see my mother and Westminster once again."

We are told that John had some minor backslidings for a time after leaving home; but the old habits prevailed, and he was finally thoroly and gloriously converted. From that time on, his path was a bright and shining light that shone more and more to its setting, and has continued to send up an afterglow that time itself can never quench.

He was temperate, exceedingly careful in the choice of his friends, generous and kind, and so unselfish that he would go without common necessities in order to help the unfortunate. "When he had an income of thirty pounds a year, he lived on twenty-eight, and gave away two. Next year he received sixty pounds, and gave thirty-two in charity. By limiting his expenses to the same sum, he was able to give away sixty-two pounds the third year, and ninety-two the fourth."

For sixty years, he rose at four o'clock in the morning, and was in the habit of not wasting one moment of time during the eighteen working hours. He read his history, poetry, and philosophy on horseback, while going from one appointment to another; and during his thousands of miles of such traveling, through dangers manifold, his piety was so sincere that he knew what it was to have God heal and protect him, and even his horses, in times of need.

Like Daniel, John Wesley dared to stand alone and trust the consequences with God. He feared neither single rioters nor mobs, but moved steadily on doing the work to which he was called, and oft-times found that his Master caused even his enemies to be at peace with him. Shut out from the churches, he resorted to the fields, and, in the midst of "formalism, sensualism, and infidelity," lifted up Christ and His righteousness, demonstrating afresh the promise, "And I, if I be lifted up, . . . will draw."

"During his half century of itinerant life, he traveled a quarter of a million miles, and delivered more than forty thousand sermons." He crossed the Atlantic twice, paid three visits to the continent, and sailed forty-two times across the Irish Channel. "His service to popular literature entitles him to a distinguished place among the benefactors of the eighteenth century. Most of his writings and his brother's hymns were published at prices that put them within the reach of all. Many were in the form of penny tracts, so that even the poorest could purchase them." "His twelve rules for a helper are still cherished as the guiding principles of a Method-



ist preacher. One original hymn of his, a paraphrase of the Lord's Prayer in three parts, will be found in the present Wesleyan Hymn Book. There may be others, but it is not certain which are his and which are his brother's.

Mrs. Wesley died at last, and her funeral sermon was preached by her beloved John; but "the mother lived on in her sons and in the glorious work which they were doing for God and their country. Her name has become one of the household names of the world. Isaac Taylor says, with great justice, 'The Wesleys' mother was the mother of Methodism in a religious and moral sense; for her courage, her submissiveness to authority, the high tone of her mind, its independence, and its self-control, the warmth of her devotional feelings, and the practical direction given to them, came up and were visibly repeated in the character and conduct of her sons.'" Besides her nineteen children, millions of others have arisen to call her blessed, some, doubtless, during the ceaseless ages of eternity. At the conference before John Wesley died, there were 71,463 members in his Societies in the Old World, 48,610 in the New. The Methodist family throughout the world now numbers over five and a half million members. If the Sunday-school scholars and attendants on public worship be added, the number would reach over twenty-five millions.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it DIE, it bringeth forth much fruit."

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.

Sincerely yours,

MRS. ASA SMITH, Crawford, Neb.

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

50-Acre Home for Sale on Payments

I own several thousand acres of Northeast Texas farm and fruit land. Will cut up in 50-acre blocks and set out new orchard of figs, peaches, pears, apples, and grapes, for worthy families. Will fence, and build new houses, and accept payments either monthly or yearly, and we will care for same until parties can move.

This plan to deliver good homes to worthy families on their terms of payment.

We raise corn, cotton, sweet potatoes, Irish potatoes, melons, peas, peanuts, grasses. Good water and plenty of timber. Fine dairy land. Healthy. Mild winters. Sandy loam, clay subsoil. Well located. Bank references furnished and required.

D. JONES,

Jefferson, Marion County, Texas.

The Ten Commandments.—We have a beautiful four-page folder, tastily printed in blue and gold on tinted cardboard, giving the Commandments as found in the Authorized Version. This attractive little folder makes a very desirable gift for birthday or Sabbath-school class. Price, post-paid, 5 cents. Address this office.

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Questions and Answers

A NEW BOOK

FREE

It isn't very often that nothing, but in order to culation and usefulness THE TIMES we are actually copy of this new book THE TIMES we are actually copy of this new book

we give something for increase greatly the cir- of the weekly SIGNS OF THE TIMES we are actually offering to give a absolutely free. The

book contains 256 pages and is handsomely bound in cloth. It answers hundreds of those questions which have perplexed Sabbath-school teachers, and other exponents and students of the Word.

Here is one of the Contents pages

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### A Wandering Son's Return

He has come back. Repentantly he yearned  
For rest and fond forgiveness in the home  
Whose threshold he in angry scorn had spurned  
When he went forth the unknown world to roam.

He has come back. The world had used him ill;  
He found no friend such as he left behind;  
And shamed and sorrowing, but hopeful still,  
His feet turned back forsaken love to find.

He has come back. There is the humble room;  
Its dear and homely features all are there;  
His mother's loving face is all abloom,  
While from her lips there breathes a thankful prayer.

O, many tears and weary nights she spent  
In fear and prayer for her lost, wandering son,  
But now, with heart of joy for blessings lent,  
They thank their God for blessings grace has won.

—Mitt. Bertron, Jr.

—★—

### Bearing the Test

**D**O the converts of the Lord Jesus who are brought into the third angel's message direct from heathenism bear the test of discipleship? Yes; they do. So say our missionaries everywhere in heathen lands. Disappointing experiences there are, as in every land; but souls being won out of the darkness of heathenism are enduring hardness and bearing witness in a way to inspire us all to more earnest, self-denying service. In a recent letter, Elder I. H. Evans, of the Asiatic Division, writes from China:

"It is wonderful the depths of love some of these poor souls have for God when they once get a glimpse of the love of Jesus for them. There is nothing they will not cheerfully suffer for Christ. Life, physical suffering, money, all, they give and endure for the sake of Him who loved them. Brother Oberg writes of a young man and his wife in Korea who accepted Christ. They were maltreated by the young man's father. Food was taken from them, and they nearly starved. Then the parents beat the young people and



Here is our little church in the bamboo forest at Mokanshan, China. Note the size and height of these trees.

drove them from home. The young man came to Brother Oberg, and he has taken them both in, and is now putting them through school out of his own meager salary.

"From Japan one of the workers tells of the heroic struggles of a young man who had accepted the truth in Hiroshima. So angry were his people that they tried in every way to compel the young man to work on the Sabbath. When he steadfastly held to the truth, they shut him up and took all food from him, leaving him in this condition for several days, until he became unconscious and they thought him dead. Then they gave him food and nursed him until he recovered, expecting him to surrender his faith. His father made it so hard for him that he was finally compelled to leave home and seek work elsewhere. Of him Brother Foster says, 'He, like many others in Japan, is ready to die by cold, fire, hunger, or the sword for this message.'

"The other day I received a letter from



A fountain in Asakusa Park, Tokyo, Japan. The figures in front are Brother and Sister Sparks.

a young man in Japan who desires to go to America to secure a medical education. He has the funds, and comes from a high family. His uncle is a great naval officer, and one who helped in leading the Japanese fleet against the Russians when they so completely demolished the Russian fleet. He had planned on taking a medical course at the Imperial University, in Tokyo. When he found he had to work on the Sabbath if he made his grades, he declined to go. Then he tried to get to America, and they would not give him a passport. The young man is working and planning, and says, 'Undeterred by derision, and undismayed by opposition, I will concentrate all my thought and energies to hasten to become a medical missionary, and to propagate the Gospel even among the poorest.'

"Elder R. F. Cottrell, of China, in speaking of the experiences he had in visiting the Sabbath-keepers in Hunan, says: 'To a



This is the viceroy's Yamen gate, Nanking. Notice its elaborate decorations.

great majority of these people it takes much more faith to step out on the promises of God and keep His commandments than is needed in many more favored countries. Take the teacher class, for example. He is practically fitted but for one kind of work. As soon as he becomes a Christian, he can neither study nor teach in a government school. Nor can he open and conduct a school of his own, for he would not be wanted. He is usually quite ostracized from home and friends. Seemingly he has but little chance for earning enough to support himself and family if the mission does not, in some way, lend him assistance. With other classes it seems almost equally perplexing.'

"Thus you will see," Elder Evans continues, "it means something for these dear people to accept Christ. It means for them all they possess in earthly goods, position, and friendship. It takes all here to buy the field. Yet we hear only the most cheering news from every land. Word just reached the brethren in Honan of a company of twenty-one who are keeping the Sabbath without help. In the South is another company of seventy waiting to be taught more fully. Six precious souls were baptized at the Canton meeting, and others will wait a little before receiving the ordinance. In Korea a splendid work has been done this fall. Japan has taken on a new impetus and the work is moving in the land of the rising sun. Elder Finster reports converts in the Philippines; and tho he is practically alone, yet he is doing well. I believe we shall have a bountiful harvest of souls here in these Oriental fields."

—★—

### The Plague in China

THOUSANDS and thousands are dying of the plague in the north of China, and hundreds of thousands are dying in the south of China. The plague, especially in Manchuria, is of a very malignant form, and



nearly all cases prove fatal in a very few hours. It is spread from rats by fleas to humans; and dogs and cats and squirrels and gophers are said to be purveyors of the disease. There have been 6000 to 8000 deaths in Harbin, and most of the Russian physicians and nurses fled. There are not enough men in Harbin to care for the sick or to bury the dead. It is said that "stacks of bodies are burned daily outside the city."

Starvation in the south of China is a result of floods. More than a million, it is feared, will starve. The United States Government has authorized the transport Buford to carry supplies. It was supposed to sail from Seattle February 27, laden with supplies collected by the Red Cross Society. If any of our readers desire to contribute to China's need, for the weary, suffering months to come, let them send it to us and we will forward it.



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MOUNTAIN VIEW, CAL., MARCH 7, 1911

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

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

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**Postal Troubles.**—The *World's Work* sums the whole matter of postal deficits up in a single common sense paragraph: "The remedy for the postal deficit is good business management divorced from politics; and there is no other remedy. Tinkering with it by complicated and discriminating patchwork legislation is simply dodging a plain duty and is adding more complications to an already complicated wrong method."

**The Magazines and Mormonism.**—The Mormons—perhaps we ought to say Mormonism—are receiving determined and persistent attack just now—big guns, eight-pounders, hot shot, explosive shells, chain-shot, grape and canister. The efforts of the antagonistic religious press are eclipsed by the popular magazines. In the *Cosmopolitan* of March, Alfred Henry Lewis writes on the polygamous side of Mormonism under the heading of "The Viper on the Hearth," profusely illustrated by vipers in various forms, but always with open mouth. Mr. Lewis shows how Mormonism is entering politics. In *McClure's* Burton J. Hendrick writes on "The Mormon Revival of Polygamy," but he clearly shows from indubitable evidence that the practise has been continuous, and the "manifesto" a farce in the church, a blind to the world. Mr. Hendrick also shows why the young women generally favor polygamy. *Pearson's* December issue shows how that church is a great grasping monopoly of which the head is president of not less than thirteen great financial money-making schemes, and director in others, among which is the Union Pacific Railway Company. The criticizers are just and the warnings needed.

The New York "Independent" of February 16 says: "Guatemala, desiring to negotiate a loan of \$30,000,000, is considering the offers of three New York syndicates."

The fight against tuberculosis is extending round the world. Organized work is being done in Cuba, Porto Rico, Trinidad, Denmark, Italy, Syria, Hungary, Japan,—in fact, there are more than thirty national and provincial associations formed to fight tuberculosis.

How good it is to stand on a foundation -- God's Word -- which can not be criticized for its morality! It may be called out of date, antiquated, superstitious, Jewish, and so forth, but it can not be condemned for its morality or its beneficent results. If that Word is received, it makes men, molds characters, transforms lives, changes hearts. It can make the drunkard sober, the libertine and harlot pure, the covetous man liberal, the profane reverent, the cruel kind. Upon that foundation there is room for all.

**Held Responsible.**—In the settlement of the collapsed Northern Bank of New York under control of Joseph G. Robin, the directors, W. F. Havemeyer, J. H. Flagler, C. M. Schwab, John W. Gates, Robert M. Thompson, pleaded ignorance as to the conduct of the bank's affairs. But the court held them responsible for the debts of the bank to the extent of \$240,000. The *World's Work* well says: "The principle is, that if one becomes director in a bank, he must also assume responsibility for the management. It is a sound principle—that directors must direct or suffer the consequences."

Jesus Christ is not the way alone, nor the truth alone, nor the life alone. Some accept Him as the way, and out of this perversion we have Christ in politics, Christ a Saviour in sin, Christ condoning error. Some accept Him as the truth apart from the Word, a sort of abstract truth gathered from a brief account of character reflections, not seeing that He is the author of the Word itself. Some believe in Him for life regardless of character, not knowing that only in righteousness is life. In all that is implied, carried back to the very root and substance, Jesus Christ is the way, the truth, and the life. He who truly accepts Him receives Him in His fullness.

We do not charge the great Episcopal Church with the teaching of Bishop Williams regarding the Decalogue as quoted on page 10. We wait with interest as to how they regard it. However, his attitude shows the unmistakable trend and influence of Higher Criticism upon that church. Bishop Williams would not have dared to speak quite so boldly if he had not felt that behind him were many supporters.

**Not "Thy" but "Our."**—If the American Episcopal Church should adopt the plea of Bishop Williams to revise the Decalogue, and especially the fourth commandment so as to take the fact of God's creatorship out of it (see article page 10), and if both Church and State interpret the Sabbath day, as they have done, to apply to the first day of the week, we may expect, as suggested by a friend, to hear this in the church service: *Reader:* "Remember that thou keep holy the Sabbath day."

*Response by the congregation:* "O Lord our God, have mercy upon us, and incline our heart to keep our law."

It certainly will not be God's law.

Senator Bristow of Kansas stated in the U. S. Senate that "during the last forty years the Senate has had under consideration fifteen cases where corruption was charged in the election of Senators, while during the preceding eighty-four years of our history there had been but one such case."

The Christian Endeavor Union of Chicago is pushing a movement started by one hundred clergymen of that city to relieve mail clerks and carriers of Sunday work.

**How to Draw.**—Jesus said, "And I, if I be lifted up, . . . will draw all men unto Me." But there are many who do not know this scripture, or if they know it do not believe it. For instance, a news item declares that the First Congregational Church of Winnetka, Ill., has decided to build a \$40,000 theater as an annex, under the personal supervision of the pastor, J. W. Davies. And he expects to make his theater "spiritual and elevating." It will take all the spirituality that is left, out of his church.

**The King's Declaration.**—On February 6, with the usual ceremonies the British Parliament was opened by King George V and Queen Mary. The old Royal Declaration, with its words concerning the idolatry of the mass, was omitted. The revised declaration thus reads:

"I do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful Protestant, and I will, according to the true intent of the enactments which secure the Protestant succession to the throne of my realm, uphold and maintain the said enactments to the best of my powers according to law."

The English monarch is still legally Protestant.

We commend as worth reading and consideration the article, "The Post-Office, and Obstructive Monopoly," by Don C. Seitz, in the *World's Work* for February. The Postal Department is set forth as "the only corporation in the world that does 224 million dollars worth of business in a year and loses money." Worse than all, it is endeavoring to lay that deficit to the door of the second-class publications it carries, the very things which make business for it. There is at this writing a bill before the Senate to increase the postage on advertising pages of magazines to four cents a pound, instead of one cent a pound now paid. It is claimed that the cause of the deficit is the carrying of so much second-class matter, and President Taft has spoken of these publishing interests as being "subsidized." But Wilmer Atkinson has shown that the deficit decreased as the publications increased. One advertiser has shown that one page of advertising in a magazine brought the Government, largely through letter postage, on which there is an immense profit, more than \$864. The proposed law is class legislation, un-American, and short-sighted.

**The Creation of a City.**—An "incident," for it is so called, which shows the wealth and power of the great steel interests, is the building of the city of Gary at the foot of Lake Michigan in Indiana. Modern pavements, sewers, water-system, public buildings, etc., etc., to accommodate a city of 300,000 have been erected in the last four years. Here steel will be manufactured from ore brought from the mines of Lake Superior by water. Already the city has a \$250,000 railway station, a \$200,000 Y. M. C. A. building, a \$500,000 hospital building, a \$1,000,000 breakwater, 14 churches, 40 social organizations, hotels costing as high as \$150,000. Houses have started from the framework in the morning, and the family have moved in at night. A congregation, of which a woman was pastor, wanted a church. The labor was donated; the work began at 1 P.M. the last day of the week; in the evening the workmen sat down to a dinner furnished by the women in a completed church 40 x 100, seated with 100 folding chairs; and the next forenoon services were held in the house. And yet it is said that not more than half of the people employed in Gary can find homes there. In a short time as a steel manufacturing center Pittsburg will take second place. In 1913 the Gary district will have 86 blast-furnaces, while Pittsburg has but 56. The power of great combinations is such now that they can make and break great cities.