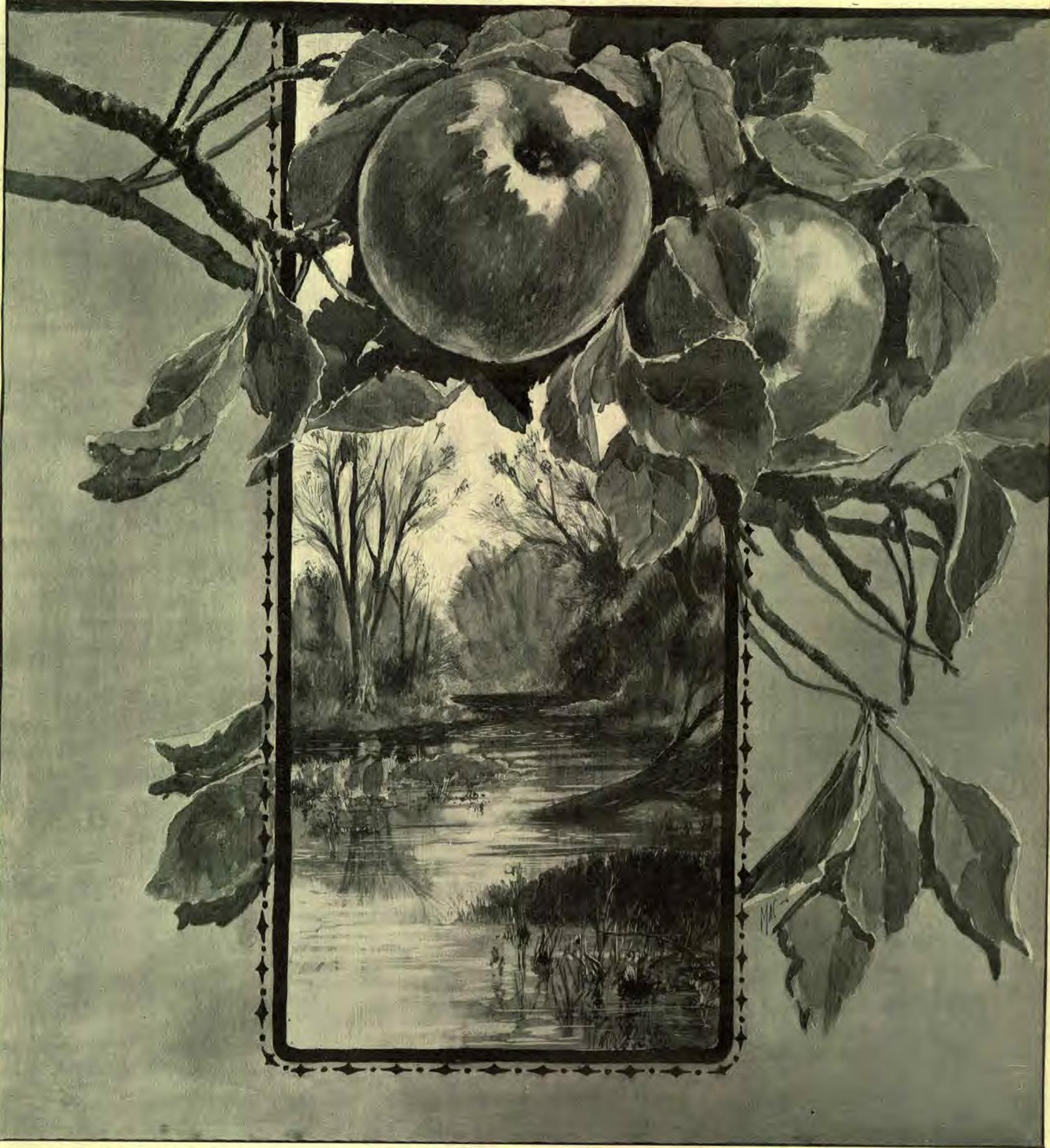


SIGNS OF THE TIMES





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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3836—The Saints of God

Who are the "sons of God" spoken of in Genesis, chapter 6, as marrying the "daughters of men"? H. H. C.

Evidently the men who profess the religion of God. Division came after sin entered. This is indicated by various expressions. For instance, in chapter 4:26 we read, "Then began men to call upon the name of Jehovah," or, as the margin reads, "to call themselves by the name of Jehovah." The children of Seth were those who had faith in God. The children of Cain became the sons of men, and looked simply to this earth life. They did not have the faith in God that was manifest in Abel, and afterward in Seth. The one class were men of the world; the other, children of God. But the children of God, with their human desires, looked upon the daughters of men, and saw that they were fair, and took them wives of all that they chose; and just the same as Solomon's heart and the hearts of others were weaned away from God by their wives, just so the sons of God became corrupted in this way. Mighty men sprang from them, but these men themselves were corrupt and wicked at heart.

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3837—Inheriting the Kingdom of God, 1 Cor. 1:44-55

I would thank you many times if you would give me more light on 1 Cor. 15:44-55. Especially I do not understand about flesh and blood not inheriting the kingdom of God. What, too, is the difference between corruptible and mortal, in verse 53? R. S. H.

Our explanation will necessarily have to be brief. Verse 44 declares that "it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body"—that is, having reference, of course, to mortal man. "Natural body" is really "soulical body." Verse 45 explains this,—"The first man Adam became a living soul"—he had a soulical body, and after he had sinned he lost that life connection with his Lord, and had simply the life of the body common to all animal creation. But such a one as that in the Lord Jesus Christ receives by faith the spirit-life, and when he dies he lays down the natural body, but receives in the resurrection the spiritual body. Of course we can not comprehend the nature or character of that spiritual body, but it is just as truly a body as the natural body, and will be the body of the resurrection, even as was Christ's body after it was raised from the dead. "The first man Adam became a living soul. The last Adam became a life-giving spirit," but possessing the spiritual body, and bearing the marks that were in the natural body transmuted by the power of God into a spiritual body.

Verse 46 shows that the natural comes first; then after, that which is spiritual. All who are of the seed of Adam are after the first man, earthly; the second man is the Lord from heaven. All mortal men have followed in the way of Adam and died; but all who have truly accepted of the Lord Jesus Christ, will bear His image when He shall come and the resurrection shall take place. The same thought is expressed in character in Rom. 6:5.

But the apostle would have us understand that we do not inherit the kingdom of God in these corruptible bodies. That evidently is all that is meant by "flesh and blood,"—men in the present state of things, the natural man. This is emphasized by the last clause, "Neither doth corruption inherit incorruption." God's kingdom is a spiritual kingdom, and all who inhabit that will be spiritual beings, real beings, literal beings with spiritual bodies, none the less real than here, but different in nature, not composed of flesh and blood as is corruptible man. May it not be true, as now man's life is in the blood—that is, the natural life (Lev. 17:11)—that then, in the kingdom of God, when man receives his resurrection body, the life will not be the blood life, but spirit life, nevermore to be lost, corrupted, or depraved?

Verse 51 declares that not all God's children shall sleep; we shall not all sleep, but all will be changed, as well those who sleep as those who wake and are ready at Christ's coming. All this change will occur by the creative power of God in one moment. The dead shall be raised incorruptible. That is, the coming forth from the very earth will itself be a change—they are raised in that way, and the righteous living shall be changed. The dead the apostle designates the

"corruptible," the living he designates as "mortal." The dead, the "corruptible," will put on "incorruption;" the "mortal," the living saints, will put on "immortality." "And when this corruptible [the dead] shall have put on incorruption, and this mortal [the living] shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

This, in brief, outlines the glorious change which will take place in the nature of all those whose characters have been formed in Christ Jesus.

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3838—Cutting Off of Israel

Please explain Isa. 6:9-13. K. L.

The passage is a prophecy of Israel's backsliding and defection, and the cutting off of the people as a nation. See the fulfilment of this in Matt. 13:14; Mark 4:12; Luke 8:10; Rom. 11:8; that is, the people hardened their own heart by turning away their ears from the truth until the Lord withdrew His Spirit from them, and they went on to their own destruction, choosing another king than Jesus, and rejecting God's message of salvation.

That, of course, began to take place before our Lord's time; it was true when Israel was carried down to Babylon. His people were removed far away, as the prophecy indicates, and only a very small portion left in the land; and even they journeyed to Egypt until the land lay desolate for seventy years. A few returned, and yet very few of all God's children, but they were the remnant. And so it was when we come to the time of our Lord; the large majority of the Jewish nation forsook Christ, and yet the remnant remained faithful. See Rom. 11:5. "Even so then at this present time also there is a remnant according to the election of grace." See the reference to Isaiah 6 in verse 8, also verse 25: "That blindness in part is happened to Israel, until the fulness of the Gentiles be come in." That is, as a nation they were cast off. Christ the fulness came in and opened the great door of salvation to Jew and Gentile alike, all who accepted Christ the fulness becoming a part of Israel, grafted into the true Vine.

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3839—Our Lord and Michael

I notice that in your answer to question No. 3783 you state that "our Lord Himself stepped down from His high estate of reigning with the Father, and took upon Himself the form of a creature, in order to save, and the first step in that downward career of sacrifice was to become an angel—Michael the Archangel." Please give me in your "Question Corner" your Scriptural authority or text for making this statement, as it is a new thought to me that our Lord took two steps downward before He could become man's Redeemer. We have the Scripture where He was made a little lower than the angels (Heb. 2:9), but can find no statement where He was made an angel from a higher order of being. Also tell me, whom was He to save in that first downward step, and how? E. N. B.

In the first place, our Lord did not take two steps downward before He could become man's Redeemer. If man had been the only order of creation below God, there would have been but the one step; but there were other beings involved in sin. Sin had entered in among the angels, and our "God is no respecter of persons." We know that His mercy endureth forever, and we know that He had the same tender care and solicitude toward "the angels that sinned" as He had toward man who sinned. But the Bible is not a revelation to the angels, but to us. If it had been, God would have given us all the particulars, with all the appeal which He must have made to them, and we would have had told us the effort that He put forth to save them; but He has given us enough of the revelation of His character that we may know that He had angels in mind in the sacrifice of the Redeemer as truly as He did man. Read Eph. 4:8, 9: "Wherefore He saith, When He [Christ] ascended on high, He led captivity captive, and gave gifts unto men. (Now this, He ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things.)" There is not one single vacancy which sin has made or can make in the universe of God, but what will be filled with the

fulness of the Lord Jesus Christ. Consequently there was salvation held out to the angels through Christ, just as truly as there was to man. Read the article on "Christ as Michael the Archangel," in No. 3 of this series, by G. W. Reaser. We have the fact set before us again and again that Christ the Lord was the Angel of God's presence, Michael the Archangel, the Angel of Jehovah, the One who served through all the past in behalf of God's children, an Example to angels both good and evil, and that this service continued until our Lord became human and took upon Himself the nature of the other class, that of man. These suggestions, with the article referred to, we are sure will help our inquirer to understand that the great plan of salvation was full enough to include every sinner in the universe, whether that sinner be angel or man. We do not need the statement that He was made an angel, when we read that He was the Creator of the heavens and the earth, and then read that He was an angel. Certainly somewhere the transformation took place, but when He became flesh He continued not in the nature of angels; He took upon Himself the nature of man—descended as low as death can carry one, and by right of character ascended far above all things, that He might fill all vacancies. See Dan. 12:1; John 5:28; 1 Thess. 4:16; Jude 9; Rev. 12:7; Ex. 23:20, 21.

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3840—Saw No Corruption

I have always understood from the Scriptures that none but our Saviour ever died and saw no corruption, but I have recently been told that Moses saw no corruption. Is this provable by the Bible? Also please state who compose the investigative judgment court now going forward in heaven, and who will compose the court which will judge the wicked. J. W. C.

The first is not provable by the Bible in so many words. We can only infer it,—first, that Moses was a type of Christ; secondly, that the devil disputed with Michael the Archangel regarding the body of Moses. Inasmuch as that notable servant of God was raised from the dead, it would seem quite clear that he was not left long in the tomb. He sinned one great sin, driven to it by the clamors of the people, becoming impatient over their backslidings, and for the moment forgetting God. For that he died, but he sincerely repented, as shown by his own words in the record which he himself left of his own sin; and while he could not lead that people into the promised land, he was raised from the dead, and appeared on the mount of transfiguration with Elijah. We could infer very readily, taking this in connection with the fact that he was a type (see Rom. 5:14; Deut. 18:15-18), that his resurrection took place shortly after his death.

The judgment court is in figure described in Dan. 7:9, with the Ancient of Days upon the throne, with ministers of light around Him, and our Lord Jesus Christ is there pleading as Advocate. But in the judgment of the wicked, we will have our Lord Jesus upon the throne, and associated with Him will be the righteous of all ages. Compare 1 Cor. 6:1-3 and Rev. 20:4, with other scriptures.



Schedule for the Week Ending September 7, 1912

Sunday	September 1	Matthew 16
Monday	" 2	" 17
Tuesday	" 3	" 18
Wednesday	" 4	" 19
Thursday	" 5	" 20
Friday	" 6	" 21
Sabbath	" 7	Psalms 90, 91, 92

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The readings begin with Matthew 16, giving the wonderful lesson of self-denial taught to us through Peter; Matthew 17 of the transfiguration; 18, God's marvelous mercy and man's inhumanity; 19, our duty toward the law; 20, the remarkable parable of the laborers and the lesson of Jesus to the sons of Zebedee; 21, the riding into Jerusalem, the cleansing of the temple, the lesson of the fig-tree, and the parables of the two sons and the wicked husbandmen, and the marriage feast. Our Sabbath reading is Psalm 90, "A Prayer of Moses the Man of God;" Psalm 91, the blessedness of trust in God and His marvelous kindness; and 92, a song for the Sabbath day. The author of these last two psalms is not named.

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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EDITORIAL

Among the Doctors

WE left our Lord, in our last article, as He was entering Jerusalem at the age of twelve, at His first Passover as a son of the law. We next find Him in a company of the aged men of the temple, listening to their instructions and asking them questions.

THERE were various events between the entering of Jerusalem and His presence with the great men of the temple. Some of these are not thought worthy of mention in the inspired record. He went through the usual forms of the Passover service with His parents. He witnessed the sacrifices, saw the cloud of incense arise, heard the chantings of the priests and the prayers of devout people. He probably saw its meaning in a deeper sense than did either parents or doctors, but in His human limitations He was still learning, yet His Teacher was God.

THE great day of the Passover was the first. After that, we are told, the people could properly return home, and many availed themselves of this privilege. Joseph and Mary may also have done this. In the vast number of Jews at Jerusalem there must have been much confusion. But uniting with some company northward bent, probably from Nazareth, the parents of Jesus take up their journey. Not until night are they aware that Jesus is not in the company. They suppose, doubtless, that He is with other boys, or talking in other tents, which would show that the Boy was normal in His associations.

BUT searching in their own company, among friends and acquaintances, with hearts growing more and more perturbed,

they do not find Him. He is left behind in the great city, lost. How the mother's heart must have pained her for neglect of duty! How the words of the angel and prophet, spoken of her Child, must have come to her with added force! She had been derelict in duty, and the Boy was lost, left in Jerusalem by them.

THEY return, and seek a whole day in

doctors to question Him. They are amazed at the understanding revealed in His questions; they are amazed at His answers to their questions. Untaught in their schools, He has more knowledge and wisdom than they. The truth of Daniel's psalm is demonstrated in Him.

"O how love I Thy law!

It is my meditation all the day.

Thy commandments make me wiser than mine enemies;

For they are ever with me. I have more understanding than all my teachers;

For Thy testimonies are my meditation.

I understand more than the aged,

Because I have kept Thy precepts.

I have refrained my feet from every evil way, That I might observe Thy Word.

I have not turned aside from Thine ordinances;

For Thou hast taught me. How sweet are Thy words unto my taste!

Yea, sweeter than honey to my mouth!

Through Thy precepts I get understanding:

Therefore I hate every false way."

IN that room of the sacred edifice, before those learned doctors, there was revealed the mighty truth, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." The education of children which leaves God out, or which makes Him secondary, is bound to fail in accomplishing what ought to be the object of all true education,—the formation of right and enduring character, which is entitled thereby to everlasting life and immortality.

FINDING the Boy where they did, and as

He was engaged, astonished the parents, but did not prevent the mild reproof and reproachful look of the mother: "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing." There is a lesson here for us. How often we go a whole day without the known presence of Christ! We mean to do God's will. In



IN THE TEMPLE WITH THE DOCTORS

Hofmann

Jerusalem,* three days including the first day's journey northward, the day in returning, and the whole day in Jerusalem. They find Him at last in a company or school of the teachers, or doctors, in the temple. He is listening to their instruction. After the custom of the times, He is asking questions, and His questions lead the learned

a general way we do no evil. We live on a sort of elevated, self-complacent plane, our own life, with our own immediate wants or environments, molding our conduct; and when night, or darkness, or trouble comes, we find that we have journeyed long and far without the Master, and tears are shed and hearts are broken before we find Him. The lesson is, Abide in Him. Let His words abide in you. Hold by living, constant faith His presence in your heart. Make it a part of character fiber by identifying yourself, your time, your interests, with Him.

His parents were not prepared for His answer to their question: "How is it that ye sought Me? knew ye not that I must be about My Father's business?"—literally, "in the things of My Father?" There had opened to the Boy more of the meaning of life. He had in those sacrifices and paschal offerings given Himself to God in a newer, fuller, more comprehensive meaning. Responsible to God as a Son, He gave to God full-hearted service. Henceforth He saw that His whole life must be "about His Father's business." Human inclination, desire for pleasure, fame, ease, emolument, all must not mold His life nor hinder His work. His Father's business and the things of His Father, in the Father's way, were henceforth His work of life.

BUT until God's time to call to the larger field, His work lay at home. His parents did not know what He meant. He must live the life with them and before them; He must live it for all the boys of this world who should come after; He must, in God's plan, be able to cover their failures, if they came to Him, and to set them a divine example by being subject, obedient, to His parents. Such purpose could have no other effect than resulting as the record tells: "And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52. w.

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A Matter of Conscience

MY conscience does not condemn me," is a plea frequently put forth, in these days of enlightenment, by professed Christians, to excuse them in some habit or course of action over which they have sometime felt condemned, and which, perhaps, they know to be contrary to the Word of God. The duty is perhaps urged by some friend who has an interest in them, and the last excuse is, "My conscience does not condemn me." And this may be true. Conscience is a very uncertain quantity, even tho it be so greatly exalted in these latter days. It is one of the unsafest of standards; in fact, God never gave it as a standard of right or wrong. It is only as men have perverted God's design that they have offered such a plea as the above. Conscience is not a *standard* of character or morality. It was not designed of God to be the standard which determines between right and wrong. "What is conscience, then? and what is its office?" asks a reader.

"Conscience" comes from the Latin "*conscire*, to know," and is defined by Webster to be "the faculty which decides on the lawfulness or unlawfulness of our actions and affections." Or the Schaff-Herzog Encyclopædia, "the moral sense which sides

with the requirement of the law," that which holds us to some standard of right or wrong.

With this definition we have no particular fault to find. It expresses the meaning as well, perhaps, as it could be expressed. Let us study the office of conscience:

1. Conscience is not the *law* of conduct. The law is prior; conscience decides as to whether or not the action is in harmony with the law. Just as the judge is related to the actions of a man arraigned before him on a criminal charge, so the conscience is related toward the actions of the person. The judge is not the law. Neither does the judge sit in judgment on the law. He simply interprets the law. It is the law which condemns the criminal; the judge merely shows how the law was broken, and makes application of its penalty. Just so conscience does not take the place of God's standard of right or wrong. "Fear God, and keep His commandments: for this is the whole duty of man" (Ecc. 12:13), and "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:12), are expressions of man's duty from both Old and New Testaments. Conscience has for its duty to bring home that great standard of right to each individual act. Conscience acquits or condemns only as it does this through the law. Conscience is a friendly judge, which makes application of the law now, teaching us its holy principles, that it may not condemn us by and by.

2. As it is the duty of the judge to honor the law, likewise it is also the office of conscience to exalt God's great moral standard. A judge honors and upholds a good law; if he did not, he would arouse against himself a storm of indignation. He would be unjust and corrupt. Thus it would be with a conscience which did not honor and exalt the law of God; it would be a corrupted conscience. Therefore the apostle says that to "them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

3. Conscience must be informed in regard to the great moral standard of God. A good judge is one that is well versed in the law and its meaning and intent. If he is ill informed, his judgment will be partial, and he will thereby dishonor the law. If conscience is ill informed, it will be a one-sided or perverted conscience.

4. Conscience can not be a standard by itself. The constitution and laws always circumscribe a judge; the eternal law of God is designed as a standard to which conscience is to bring every motive and act. It would be as unreasonable for each man to set up his conscience as sole judge or standard of right as it would for each to make a standard timepiece of the watch which he carried. Men have too much sense to do such a thing in the matter of time. It would disarrange all manner of business, and be the means of endless strife and confusion. But in the realm of morals and religion, matters of paramount and eternal interest, man sets up uncertain conscience as a certain guide, a perverted conscience as a perfect judge; and he not only judges his own acts and those of his neighbors by that conscience, but he sits in judgment on God's great standard of morality, and degrades it by erecting in the judgment-seat an "evil conscience."

Many of the numerous divisions in Christendom may be traced to times in the church when the consciences of men refused to follow the truth of God, or new light shining out from that truth. They rested in error, content with the thought, "My conscience does not condemn me." Such turn from the worship of God to the worship of self, from God's great moral chronometer to their own fallible "cylinder escapements."

5. There is a reason why conscience should not be depended upon; namely, it is a creature of education. Man may educate his conscience to do without a qualm that which would horrify others. He who has no standard outside of himself will ever find himself changing by his surroundings. Many young Christians start out in the battles of life with "hearts sprinkled from an evil conscience" (Heb. 10:22), and run well for a season. But in a little time they return to habits which they once abhorred; they practise, uncondemned by conscience, that which once would have caused them intense pain. What is the reason?—They have ceased to look upon God in secret communion; they have ceased to study His Word; they have turned from the perfect rule of His law and the perfect example of His Christ to their own heart and conscience, and their conscience has become defiled, seared.

Paul thought *with himself* that he ought to persecute the church of God (Acts 26:9-11); the Hindu mother feels that she is doing a worthy act as she casts her child into the sacred Ganges; and our Lord assures us that "the time cometh, that whosoever killeth you will think that he doeth God service". (John 16:2). And all this, He declares, is done because men know not the Father nor Christ. John 16:3. As one writer truly says: "A terrible array of conscientious errors and persecutions, which have infested and afflicted the church in all ages, warns us of our individual need of perfect light and sanctifying grace. A 'good' and 'pure' conscience (1 Tim. 1:5; 3:9) is sprinkled with Christ's blood, clearly discerns the will of God, and urges us to obey it from gospel motives. In proportion as we thus obey God's will, conscience is void of offense (Acts 24:16), and its approbation is one of the most essential elements of happiness." A "weak" or irresolute or blind conscience (1 Cor. 8:7), or a "defiled" conscience (Titus 1:15), is the slave of a corrupt heart, and will finally become so seared that God's truth will never be able to affect it.

Dear reader, think not that you are in no danger. The only standard of moral conduct is God's holy law, of which "it is easier for heaven and earth to pass, than one tittle" "to fail" (Luke 16:17), and our only example is our Lord Jesus Christ, "who did no sin" (1 Peter 2:22), in whose life shone in all its beauty God's perfect law. Would you have a good conscience? Take the law as your regulator of conduct, Christ Jesus as your Saviour and example, His Spirit as your life. w.

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"DISAPPOINTMENT, His-appointment;
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me."

A Spiritual Autobiography—II

By J. A. L. Derby

The Perfection of the Law

IN last week's article I gave an account of how I came to regard the Decalogue as the summary of the whole will of God. As there noted, this belief was not arrived at primarily by finding in the Old Testament argument for such a conclusion, but by the fact that the Messiah so taught, and furthermore, by the fact that He lived what He taught.

But this process of reasoning by no means warranted me in discarding Old Testament evidences of the Ten Commandments' being the divine epitome of the whole duty of man. Christ's acceptance of the Old Testament presentation of that subject, is evidently but added emphasis to every text there which tends to set apart the Decalogue as the moral law. He took for granted the validity and adequateness of the testimony of the Old Testament as to the law of the two tables being a divinely abridged statement of man's spiritual obligations. It should, however, be remembered, that such testimony has weight only through Jesus Christ—only because He approved it.

In studying the headship of Christ I came to see that every Old Testament argument to establish the law spoken from Sinai as the supreme law of God for the present dispensation, must ultimately rest either explicitly or implicitly on the authority of Christ. I could then readily see how it is that good and perfectly well-meaning people may get the reputation of being legalists. I have heard such accused of trying to get righteousness from the law. It was due to their founding merely on the Old Testament their argument for the Ten Commandments as the criterion of righteousness, instead of approaching through Christ the Old Testament evidence. In the gospel age, since the coming of Him who was "to be the Head over all things to the church" (Eph. 1:22), "that in all things He might have the pre-eminence" (Col. 1:18), our whole duty, and every particular duty, must rest directly or indirectly on the doctrine of Jesus.

The Master Fully Accepted the Old Testament

After the American colonies became independent of Great Britain, the English common law remained binding in this country, not because it was the law of England, but because the colonies approved it. Whatever the legislatures of these colonies rejected, lost all force as law, no matter to what extent such an English law might serve as a precedent. And Jesus did fully and completely accept the Old Testament standard of righteousness—the Ten Commandments.

What then was I to do? There was no possibility of evasion. He was God manifest in human flesh. What He accepted I must accept. But I was a Sunday-keeper. Must I keep Saturday? Every recorded word spoken by the Master to whom I had now sworn allegiance, come life or death (for I had been publicly baptized), every recorded act, was now gone over afresh with the closest scrutiny.

The study of this matter led me to the

consideration of three further subjects: (a) the perfection or imperfection of the Decalogue, (b) the authority of all the Old Testament, (c) the authority of that part of the New Testament after the book of Acts.

Christ Himself left no written records. Whatever we know of Him or of what is implied in His teachings, we must get from the writings of others. Now in some of the books following the Acts, in the New Testament, I found some texts which superficially seemed to indicate that Christ, through the writers of the books containing these texts, might possibly, if those books

Egypt

By Ina Uno

Lone, weary waste, whose dull gray sameness greets the eye,
Aged land of mystery and nigh forgotten power,
Who, musing on thy mighty grandeur long passed by,
Can doubt a lifetime in earth's span is but an hour?

Once home of Pharaoh, who could dare defy the hand
Of Him who formed the universe from empty void,
Yet heard the cry for succor in thy troubled land,
And interposed His will e'er Israel was destroyed;

Proud land of poverty and latent wealth untold,
The old, new story comes to-day once more to thee;
It offers thee a treasure that the purest gold
Can never buy, and yet that treasure rare is free.

Rejoice, thou dust-worn empire of a by-gone day!
Be glad, and welcome in thy coming King divine!
A thousand portents, spread along life's weary way,
Foretell the dawning of His crowning day sublime.

were inspired, have made some changes in the Decalogue after His ascension. I saw the necessity of reaching some reliable conclusion regarding the character and authority of these books.

Authority of the Old Testament

As regards the authority of the Old Testament as a whole, the attitude of Christ is decisive. The "Scriptures" of His day were the Old Testament of Protestants today. Never once did He by the slightest word indicate that any book of the canon then accepted was not inspired. A few of His words will illustrate His position. Speaking (Matt. 26:53, 54) of His power to rescue Himself from those who would crucify Him, He said: "Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" Again (John 10:35), "The Scripture can not be broken." Still further, "Search the Scriptures; . . . they are they which testify of Me" (John 5:39). Notice yet again the statement by Luke (24:27, 44, 45): "And beginning at Moses and all the prophets, He expounded unto them in

all the Scriptures the things concerning Himself. . . . And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures."

That the omniscient God-man should thus view the sacred writings of His race, was to me convincing. That they were, as far as they went, the infallible revelation of the divine will, was for me the unavoidable conclusion. It matters not how much of those records I do not understand; their inspiration is not thereby impaired. The greater includes the less.

Authority of the New Testament

Historically, I consider the authenticity and genuineness of Paul's epistles to the Romans, Corinthians, and Galatians, as most easily established. No critic, however adverse, will, with any respect for his reputation as a scholar, assert that Paul was not the author of these books.

As I remarked in my previous article, when I once learned that a thing is true, I never felt that before it was allowed to bind my reason and conscience, I must delay till I could further prove truth inspired. Indeed, for a doubter to make such a demand seemed to me unnecessary and unreasonable. That inspiration has advantages, especially to one already a believer, is of course, beyond question. There are parts of the Bible far less interesting than are numerous secular books which are true; yet these parts of Holy Writ, because of the regard we have for their inspiration, are read a thousand times more. Again, a writing not having the guaranty of being "God-breathed," always suffers from the possibility of containing error. No such presumption or assumption can obtain against an inspired document. But as I viewed the matter, the very proof of inspiration is the truth of the evidences therefor; that is, we examine the truth of the evidences concerning that for which inspiration is claimed, and if these evidences are true, and in relevancy and number sufficient, we accept the inspiration as a fact. We do not prove a statement true by showing it to be found in a book *assumed* to be inspired; we must first prove the truth of the claim of inspiration for the book.

It was thus I approached the writings of Paul. His veracity and mental competency once established, his inspiration follows, for he says that he obtained his doctrine from God: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12.

How I came to believe in the Heaven-sent nature of the remainder of the New Testament is here unnecessary to give in detail. For the most part it was through the consistency of these writings with all that I had thus far found to be inspired. The book of Revelation has the added proof of the fulfilment of its prophecies.

My inventory of faith now showed both the Old and New Testaments fully accepted.

Thus equipped, I was ready to return to the study of the perfection of the law of the Ten Commandments. Was the Decalogue as spoken by God from Sinai's summit a perfect law? If it was, there could be no change of the Sabbath commandment, or of any other.

But what do we really mean by perfection? One of the definitions found in the dictionary seems to be the proper one for this place. It is, "That degree of completeness in which nothing essential or desirable is lacking."

A Law That Needs No Change

Historically tested, as in the United States, it is found impossible for the wisdom of man to frame a legal constitution that will need no amendment during the ages. In a hundred years we have amended our organic law almost a score of times. But against an all-powerful and all-wise God, no such presumption of inability can for a moment be entertained. That God could make a perfect law eternally adequate for the universe, including men, angels, and the unfallen inhabitants of other worlds, must in logic be admitted.

Now it is obvious that such a fundamental law must be one of principles rather than of particular actions, because of the simple fact that no book could be large enough to name and give instruction to meet every emergency in the infinitely complex relations of the billions of beings in the universe. If, then, such a law must consist of principles rather than of explicit instances, what greater perfection could reason demand than that of a law having but one principle, and that principle expressed in one word? Wonderful as it may seem, the Bible reveals just such a law. No wonder the great apostle exclaims, "O the depth of the riches both of the wisdom and knowledge of God!"

Are you interested to know where this principle is recorded? Let me read it to you:

"Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:35-40.

"But," some one may say, "this is two principles, not one." Look again. These are but two phases of the same principle. Note the principle,—LOVE. What a revelation is this of the character of God and His law! Love! No argument is necessary to prove the perfection of a principle which reason, instinct, and intuition proclaim supreme. Personally, I found myself wholly unable to imagine what more I should or could look for in a perfect principle.

But One Principle; Many Applications

The law of God, then, has but one absolute principle of action, tho that principle has millions of applications. All other things are relative. Only one thing is at all times, in all places, under all circumstances, right. The moral quality of every other action depends on circumstances. Elisha permitted Naaman to bow down to idols. 2 Kings 5:17-19. The hangman frequently takes the

life of man, and that without guilt. Gen. 9:6, *passim*. Work of necessity or duty is lawful on the Sabbath, etc.

It would be interesting and profitable to notice some of the characteristics of the law of God; as, first, its perfection, already discussed (Ps. 19:7); second, its unity, having but one principle, to violate any application of which is to transgress the principle, as says James (2:10), "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" third, its spirituality (Rom. 7:14); fourth, that it is holy, just, and good (Rom. 7:12, 13); fifth, that it is a law of liberty (James 1:25; 2:12); sixth, that it is the standard by which we shall be judged (James 2:12); seventh, that it is the law of God's kingdom, the royal law (James 2:8); and many other phases besides. But these are not now to our purpose.

As just noted, James says that this perfect law is the law of the kingdom. How extensive, then, is this kingdom? That God rules the universe, need not be said; all Scripture testifies to that. But I quote two texts: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all." 1 Chron. 29:11, 12. Or again (Ps. 103:19), "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all."

But "there are limits to the profitable elaboration of the obvious." God is King of the universe. He has but one law for men and angels. That law is the perfect law we have been discussing. The violation of this law is sin either in heaven or on earth. See 1 John 3:4, "Sin is the transgression of the law;" Rom. 4:15, "Where no law is, there is no transgression;" 2 Peter 2:4, "God spared not the angels that sinned, but cast them down to hell."

A Perfect Constitution of His Universal Kingdom

Now in my first article I showed how I found that the law which deals with sin, is summarized in the Decalogue. This is only one way, however; any person reading his Bible will find many proofs of the same thing.

From this line of thought it became clear to me that the Ten Commandments, as spoken by God's own voice on Horeb, written by His own finger, carved by Him on two tables of enduring stone, and which His people were commanded to keep in a golden chest and observe on peril of their lives,—this law is the perfect constitution of His universal and eternal kingdom.

It matters not that, for instance, angels are not fathers and mothers. A perfect law must provide for every emergency, tho the provision therefor may lie passive without application for millenniums. The earth, with fatherhood and motherhood, was in the purpose of God from eternity.

The perfection of the Sinaitic law as an epitome of the whole duty of man, is evident not, perhaps, so much from the readiness with which every possible act can be subsumed logically under one of the ten as a genus, as from the fact that when the heart is completely permeated with obedience to these ten, it will be in the right

attitude and spirit to render cheerful obedience to any command that God may give.

For example, suppose there were no assignable reason for, say, the fourth commandment, except that God wills it; that is, if this were what the theologians call a "positive" command; would not obedience thereto prepare the heart and mind for any command God might give, even tho we in our finiteness might not be capable of seeing any good reason for such a behest?

From the standpoint of the perfection of the law, I saw no excuse for expunging the Sabbath commandment.

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God's Love Unmeasured

By Mrs. E. G. White

THE question has been asked, "Would not a lesser gift from God have been adequate for the redemption of lost man?" "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." The question is unanswerable, and it is not profitable for us to spend our time in making conjectures. All our thoughts and imaginations will not alter in the least any part of the plan of redemption devised from all eternity. God loved the world to such an extent that He gave full and complete evidence of the fact. He did not leave any opportunity for the tempter to say that He did not love us, for He gave a gift whose value could not be estimated. Had He done less, Satan and his agencies would have sought to inspire jealousy against God by intimating that He could have done more than He did. God so loved the world that He determined to bestow a gift beyond all computation, and make manifest how immeasurable was His love. The gift of God would be a wonder to all worlds, to all created intelligences, ever enlarging their ideas of what God's love was in its infinity and greatness. Contemplation of this love would uproot from the heart all selfishness, and so transform the soul that men would cherish generosity, practise self-denial, and imitate the example of God. God so loved the world that He gave heaven's best gift, in order that the most guilty transgressor should not be deterred from coming to Christ, however great his sin, and be enabled to ask for pardon at a throne of mercy.

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Seed Thoughts

WE are accountable to God alone for our thoughts.

Every individual, so far as the state is concerned, has a perfect right to believe as he chooses.

The state is under obligation to protect every person in his individual rights.

Every human being is in duty bound to order his life in accordance with his honest convictions.

To compel a man to appear to believe or be something that is foreign to his real self is to force him to be a hypocrite.

No one person or class of persons has any right to preference over another.

J. W. LOWE.

Our Saviour and Lord

By George W. Reaser

Christ as Our Great High Priest— No. 2

TO supply *all* of the Scriptural proof that Christ becomes "a priest forever after the order of Melchizedek," by virtue of His taking Adam's position as the head of our world, would require the entire space of several issues of the SIGNS OF THE TIMES. We will therefore limit our present treatment of the theme to the development of a few salient points in the argument.

Coincident with sonship, by His resurrection Christ became the Melchizedek of our world.

That there was a time when Christ was *not* the Melchizedek of our world, and that He became such coincident with the declaration of His sonship by the resurrection from the dead, is perfectly clear from the following statement: "So also Christ glorified not Himself to be *made* an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchizedek;" "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Heb. 5:5, 6; Rom. 1:4. Adam was the son of God by creation, doubtless in the same order as the sons of God who present themselves before Jehovah to represent their respective worlds. In the instances brought to view in the book of Job, Satan represented our world instead of Adam, because the latter had forfeited his sonship, his representative right, his Melchizedek priesthood, by yielding to Satan, who became "the prince of this world." Christ was declared to be the Son of God by the creative power manifested in bringing Him from the dead (Rom. 1:4), and not until He was triumphant over death did He fully take Adam's place—become the last Adam, the Melchizedek of our world.

What a glorious change in representation for our human family! When our first father had so dismally failed, and Satan became the prince of this world, then Christ, the Creator, "the Head of all celestial powers," stepped into the breach, by the cross, redeemed the failure of Adam, cast Satan out of heaven, and became the representative of our world in the councils of Jehovah.

A Perfect Parallel

A certain statement descriptive of the Melchizedek who met Abraham is considered by commentators to be one of the most difficult and perplexing passages in the entire Word of God. The reader will observe that by applying the principle that the order of the Melchizedek priesthood is composed of "sons of God," created to be heads, eternal priests, of worlds, all of the apparent difficulties of the passage are removed. The verse referred to reads thus: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:3. Proceeding on the basis that Inspiration will make its own statements clear when the

time comes for their unfolding, let us undertake to analyze this verse.

The Bible recognizes but two ways in which intelligent beings can have existence. These two ways are, either by creation or by birth. Then if Melchizedek was "without father, without mother," he did not come into existence by birth, and *must* have come into being by the only other process, namely, by being created. In fact this verse

Why I Do Not

By Mrs A. H. McAdow

A popular editor and writer asks me, "Why do you not write something popular, and be a leader instead of going down? Success is the final proof of power."

I can not put my heart into anything of evil;
My love and hate combine to rout and chase the devil.

The world has had her "leaders,"
Who were vile and beastly men,
And to-day a few there are
Steeped in bribery and sin;
While many noble souls
Have lived and died in shame—
Upon the great world's record
They never had a name,
Yet won the richest laurels,
And will wear a jeweled crown
When the "grafter" and the "trimmer"
Will in infamy "go down."
And "the final proof of power"
Is to live for God and right,
And shine through endless ages
In the kingdom of God's might.

The grandest, highest courage
Is not to ride the wave
Of earth's conceited glory
As "leader," or as knave,
'Tis not to climb to honor
On the weaker who "go down,"
But to stoop and lift a brother,
And help replace his crown,—
Perhaps endure and suffer;
But wrong is never right,
And "the final proof of power"
Is to trust in God for might.

"Perseverance" is rewarded;
It is seldom it will fail;
Yet before a brazen selfishness,
How oft may true worth quail!

I thank you for your mottoes
While I earn my daily bread,
But brave and honest-hearted,
Not to lead, by Love I'm led.
I war not for distinction,
But victory! When I "go down,"
If I have helped the fallen,
I care not for earth's crown.

informs us that he *was* a created being, and also conveys the idea that he was not created a member of our human family, for Eve "was the mother of all living." Adam and Eve were the only two created members of our race; therefore Melchizedek *must* have belonged to the family of another world.

How good it is that this same so-called difficult passage informs us as to how Melchizedek came into existence! We read, he was "*made* like unto the Son of God." Reasoning from the analogy of God's plan for our world, we have reason to believe that the head, the Melchizedek, of each inhabited world, was made in the likeness, after the image, of the Son of God; for in the proposed creation of man, it was said, "Let Us make man in Our image, after Our likeness," and describing the creation of Adam,

it is written, "So God created man in His own image." Gen. 1:26, 27. An exhaustive study will reveal the fact that in speaking of a creative act of God, the verbs "make" and "made" are more frequently employed than any other words. Thus the statement that Adam was made in the "likeness" of the Son of God, to be the head of our world, is in perfect harmony with the fact that another Melchizedek was "made like unto the Son of God," to be the head of another world. The next expression requires no explanation. Adam and Melchizedek each came into being without birth, but instead by a special creative act of God, and were therefore "without descent." It will be observed that in the tracing of the "descent" of Christ, the record stops of necessity with the fact of Adam's coming into existence as a "son of God" by creation. Luke 3:38.

Without Beginning of Days

If Melchizedek was the Adam, or first created man, and hence the head, of another world, he did not begin his days—his life—by birth, as do all members of our human family except our first parents; but like Adam, he came into existence a perfectly developed, mature man. He did not begin his days in our world, *nor as an infant* in his own world. As a divine comment on this point, we find that the Lord uses similar language in drawing the contrast between a mature man and a child, by speaking of the latter as "an infant of days." Isa. 65:20.

Without End of Life

No fact could be made clearer or more emphatic than the certainty that Melchizedek never experienced death. This truth is still further impressed by the statement that "here men that die receive tithes; but there he [Melchizedek] receiveth them, of whom it is witnessed that he liveth." Heb. 7:8. In fact, it seems to be set forth that the Melchizedek priesthood has "the power of an endless life." Verse 16. This would have been true of Adam had he not sinned. The fact that Melchizedek saw no "end of life" would indicate that he belonged to a sinless world, and also that by experience he never knew sin, for "the wages of sin is death."

A Perpetual Priesthood

If we are satisfied with a plain statement of Scripture, we must concede that the Melchizedek who met Abraham holds the office of priest in perpetuity, for such must be the meaning of the expression, "abideth a priest continually." This would have been the character of Adam's priesthood had he not lost all in the act of sinning against his Creator. But what was Adam's loss will eventually be the eternal gain of our human family, for One greater than Adam took his position as Melchizedek—priest-king of our world.

The Oath of Jehovah

"For those priests [the Levites] were made *without* an oath; but this [Christ] *with* an oath by Him that said unto Him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek." Verse 21. The fact that one thousand years before the birth of Christ Jehovah saw fit to place Himself under oath to make His Son a priest after the order of

Melchizedek, proves that we are dealing with a subject of paramount importance. Naturally one of investigative mind will desire to make a careful study of the text of the oath in its original setting. We find it recorded in Ps. 110:4. We will preface our study of the oath by the statement, which could be fortified by much Scriptural proof, that in the plan of God "the kingdoms of this world" will eventually "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

Now if we find, by the setting of the oath, that it will go into full effect, become fully operative, when Christ takes possession of "this world" as His rightful and eternal kingdom, then will our minds be impressed with the fact that the oath of Jehovah makes Him "a priest forever after the order of Melchizedek," by virtue of placing Him, as Adam's successor, in possession of this world, renewed and purified, as His eternal kingdom.

It seems to the writer that a correct understanding of the Messianic psalm under consideration makes it one of the most profoundly beautiful portions of the entire Scripture canon. The first verse represents Jehovah as addressing these words to Christ: "Sit Thou at My right hand, until I make Thine enemies Thy footstool." That this has reference to Christ *after* He had offered Himself as the one sacrifice for sins forever, by which sacrifice He redeemed the failure of the first Adam, and occupied thenceforth an attitude of waiting until He should be placed by Jehovah in possession of the dominion lost by our first parents, is proved by reference to Heb. 10:12, 13, and to Matt. 13:40-43; for the making of His enemies His footstool is simply the gathering out of His kingdom all things that offend and do iniquity, and reducing them to non-sentient ashes. Mal. 4:1-3.

The second verse of the psalm continues in the same strain, by referring to the well-authenticated Bible truth that for a brief space of time, "a little season," after the descent of "Zion," New Jerusalem, the capital city of Christ's kingdom, the resurrected wicked will live upon the earth and finally surround "the camp of the saints," and "the beloved city." The sending forth of the rod of His strength out of Zion, the ruling in the midst of His enemies, are figures of speech, indicating the complete overthrow of the wicked.

The next expression, "Thy people shall be willing in the day of Thy power," indicates that altho *now*, while grace reigns and mercy lingers, we are burdened of heart to plead for and to save the wicked, yet when probation is closed forever, and none of the wicked manifest any desire to repent, but instead curse God, even the most zealous soul-winners in this gospel age will be "willing" in the day of God's power—manifested in rooting out of Christ's kingdom all things that offend—that the wicked shall be destroyed. In fact it will be an "honor" to have a part in the final overthrow of sin and rebellion. Ps. 149:4-9.

"In the beauties of holiness from the womb of the morning: Thou [Christ] hast the dew [the freshness] of Thy youth." Ps. 110:3. The most beautiful thing in all the universe is spotless holiness. Because of

absolute holiness of character, Christ is as strong, as vigorous, when the time comes to overthrow sin, as He was at creation's morn. The only thing that weakens is sin. The climax of weakness is death. When Christ goes forth to final triumph over His enemies, then will be fulfilled the prophecy concerning Satan, "How art thou cut down to the ground, which [by sin] didst weaken the nations!"

The Lord Hath Sworn, and Will Not Repent

The things about this oath which impress us with the fact that it embodied the idea of Christ's receiving the kingdom lost by Adam, are that it is set in the exact midst of this psalm, the whole intent of which is to show that Christ will ultimately triumph over Satan, eradicate from the kingdom His enemies, and save His people by virtue of the cross of Calvary. This statement naturally raises the question as to what occasion there is for repentance on the part of Jehovah in making Christ a priest forever after the order of Melchizedek.

The answer is this: The cost to heaven of remedying the ruin that Adam had wrought was the priceless gift of the Son of God to redeem Adam's failure. In brief, the cross of Calvary, with all that was involved in the crucifixion of the Lord of Glory, is the price that Jehovah paid to fill Adam's place by making Christ "a priest forever after the order of Melchizedek."

There must have been special occasion for repentance—for turning back from the carrying out of the oath—or the thought of the possibility of Jehovah's repentance would not have been embodied in the oath. To redeem Adam's failure, and forever seat Christ as priest-king upon Adam's forfeited throne, would make it necessary that Christ should become, and forever remain, a member of our human family. It embraced the idea that He must become a weary, homeless wanderer in the earth, "despised and rejected of men," to be mocked, treated as a malefactor, and finally taste death for every man. But no matter what the cost, Jehovah is pledged, by His oath, not to turn back from the completion of the purpose to redeem Adam's failure, by making Christ a priest forever after the order of Melchizedek.

The fifth and sixth verses continue on the same theme, bringing to view the day of God's wrath, when He will smite through wicked kings to prepare the way for Christ's kingdom, and when He will execute judgment upon "the heathen"—all who are not children of the kingdom.

Then (verse 7), because He drank of the whole flood of human sorrow, received in His own person the sentence of death, which sentence stood "in the way" of our eternal salvation, He will lift up our heads with the joys of salvation forevermore.

Thus among all the offices held by Christ, none can be more important to our human family than that of His priesthood after the order of Melchizedek. When by the fall of our first father we were left hopeless, fatherless, homeless, kingless, the Son of God, the Creator of all worlds, came to our rescue, and became hope, everlasting Father, Saviour, King, in short, Melchizedek, to our race.

As King, He is King of Kings and Lord of Lords. Our erstwhile sin-defiled, grave-filled world will—praise God—erelong be

the brightest, the happiest, the most glorious spot in all the universe, for the throne of God and of the Lamb shall be in it, and the "sons of God" will at stated seasons wend their way from worlds afar to join with our redeemed, blood-bought family in worshipping our King and our God.

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An Illustration of Matthew 28:1

By F. C. Gilbert, author of "From Judaism to Christianity," from which the article is taken

The Levites and the Week



S is well known, the week from earliest times has been divided into seven days. Six of these days are called working-days, and the other day, the last day, is known as the Sabbath. See Eze. 46:1; Gen. 1:1-31; 2:1-3; Ex. 20:8-11. The Israelites have always had this reckoning, and have ever kept count by it. The Lord gave them much instruction concerning the Sabbath, and everything was done by the Lord to have the people keep count of the days of the week. Num. 28:26.

For many centuries the priests and the Levites had a method of keeping track of the days, and this, too, in a very interesting way, so that it could be observed with a great deal of pleasure. In fact the Jews had come to learn that one great object of the week was the Sabbath. So with them everything pointed to the Sabbath. At the time of the second temple, therefore, there was introduced the following custom among the Levites, which was used in connection with the daily service of the sanctuary:

Seven psalms, from the one hundred and fifty, were selected, and every morning one of these psalms was used in connection with the temple service. It was something along the same line as we would use a hymn of praise before we begin the service.

On the first day of the week they would say the following: "This is the first *in* the Sabbath, in which the Levites would say the following in the temple." Then would follow the psalm. On the second day of the week they would say: "This is the second *in* the Sabbath, in which the Levites would say the following in the temple." Then another psalm especially for that day would be quoted.

On the third day they would say as follows: "This is the third *in* the Sabbath," etc. Thus they would repeat the same expression every day, as each successive day would come, but each day would always point forward to the Sabbath. When the Sabbath would come, they would say, "This is the holy Sabbath," etc.

In this way, every week the Levites would repeat the seven different psalms, and every day they would look toward the Sabbath; that is to say, the climax of the week was the Sabbath, and each day of the week looked forward to this Sabbath day. Thus after a time, with the Jews the Sabbath and the week became almost synonymous. The Sabbath being the last day of the week, when the Sabbath had come and gone, another week had come and gone; and a new week would begin at the close of the Sabbath.

 To Begin and Close the Sabbath 

There had also grown up among the Jews a custom of having a service in connection

with the beginning and ending of the Sabbath. At the beginning of the Sabbath, after the mother of the house had lighted and had blessed the Sabbath candles, the father of the family would pronounce the benediction or blessing on the Sabbath with a cup of wine. This service at the beginning of the Sabbath was called *kid-desh*, literally meaning "holy or hallowed." This word comes from the same Hebrew word, *kad-desh*, which means "holy." This service was hallowing the Sabbath.

At the close of the Sabbath, as the sun was setting, the other service was held, and this service was called *hav-do-lah*, literally, division. This word comes from the Hebrew root word which means "to divide." At this time the man of the house would take a cup of wine, some spices, a candle, and in this way, by pronouncing this blessing, he would divide the Sabbath from the next week. From this time on, now that the Sabbath was ended, it would begin to dawn, or be on the way, toward the first day of the week. So the Jews would regard the time when the Sabbath was divided on Saturday night, till the daybreak Sunday morning, as the dawning toward the first day of the week. In other words, now that the Sabbath was divided and the week fully gone, it was getting to start toward another week, and by the people was recognized as being on the way toward the first day of the week, or toward the first of another Sabbath. The people having been so accustomed to enumerate the days of the week with the Sabbath in view, it is easy to see what is meant therefore in that text, when it says that the Sabbath was ended, and it began to dawn toward the first day of the week, or the first of the Sabbath. Every day with the Jews was looking forward toward the Sabbath, as when it came, another week was done and finished.

With this thought in view, one clearly sees what is meant by the text in Matt. 28:1.

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"Behold, I Thought" — "Behold, Now I Know"

2 Kings 5:11, 15

By Arthur V. Fox



ES, Naaman saw things differently now. Religion had ceased to be a mere matter of opinion; it had become a matter of personal experience and conviction.

Instead of "Behold, I thought," words which we are all ready enough to use on religious questions, he could say, "Behold, now I know." He was a changed man altogether. The wounded pride which had made him turn away in a rage when he received Elisha's message, has given place to true humility. The prejudice and unbelief which made him scorn the thought of bathing in Jordan, have vanished before the manifestation of divine power: and now, Syrian and idolater as he was, he can witness for God in perfect confidence. That great foundation truth, which by its very nature lies outside the range of scientific or philosophical demonstration, has become to him a matter of absolute certainty. "Behold, now I know," he cries, "that there is no God in all the earth, but in Israel."

There are still, alas, too many people in

the "Behold, I thought" stage. They can not let religion alone, because they are conscious of a deep need within. But there is an idol in their heart which shuts out all real blessing.

It is the idol of their own opinions, to which, altho continually shifting, they hold on as if they thought themselves infallible. They have not yielded themselves to Him who is Himself the truth. Religion is to them a mere matter of opinion, hence they meet the plainest direction of God's Word with the one objection, "Behold, I thought." Those who do not know, may be left to play at ninepins with their own opinions, setting up their own and knocking down other people's as they please. There may be a good deal in your favor, as there was with Naaman, but at the end Scripture adds the fatal words, "but a leper." You are not perhaps conscious of it. It does not interfere much with your comfort. The leprosy may, like Naaman's, be confined to one place — "I thought, He will . . . strike his hand over the place;" and that spot may be amply covered by a splendid uniform. Yes, there may be nothing outwardly loathsome or repulsive about your sin. You perhaps look down upon the drunkard or blasphemer as belonging to a totally different class from yourself, for their leprosy shows, while yours is gracefully concealed; but for all that, you know you are a sinner.

Naaman was more than an imperfect specimen of humanity; he was a leper, totally corrupt and unclean. And your heart is just the same. The Saviour said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It was so then, and it is so still. Men have learned in these days to

sin with elegance and unblushing audacity. But the heart is just as unclean as ever. Selfishness, greed, pride, lust, are the very woof and warp of our fallen nature. Civilization may conceal the evil, but it can not remove it. There is no need of arguments to prove this. It is a fact to which the heart of every honest man bears witness. You know that you are unclean. And when God does a work of pardon and cleansing, you will be as conscious of the salvation as you were of the sin. "The Spirit itself beareth witness with our spirit, that we are the children of God."

No argument from without can take the place of the witness from within. No man's religion is the reality it should be, until he can say with Naaman, "Behold, now I know." Let there be the persevering obedience of faith. Naaman dipped himself seven times. Had he stopped after four or five dips only, he would have lost the blessing. You must believe not once, but continually. You must believe and keep on believing, until God seals you with His Holy Spirit, and you know that you are His.

Then face the world, and say, "Behold, now I know."

Lewiston, Idaho.

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"A MEMBER of the French Academy went to see Diderot, an able champion of infidelity, and found him explaining a chapter of the Gospel to his daughter as seriously as a Christian parent. The visitor expressed surprise. 'I understand you,' said Diderot, 'but, in truth, what better lesson could I give her?'"

Our Bible Reading

How Men Obey the Law

1. What is the attitude of the carnal mind to the law of God?

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7.

2. What is further said in regard to living according to the flesh, or the "carnal mind"?

"So then they that are in the flesh can not please God." "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:8, 12, 13.

3. How do we escape this fleshly or carnal mind, that is not in harmony with the law of God, and that brings death?

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:9-11.

4. When admitted into the heart and life of the

individual, what does the Spirit of God bring with Him, to give us victory over the carnal mind?

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

5. For this work of witnessing to the ends of the earth, how extensive is the power that the Saviour promises?

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

6. What is the channel through which the Spirit of God, with His mighty power, operates?

"And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Eph. 6:17.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." John 6:63.

7. Then since it is the spiritually minded that are to have power over sin, what mind are we exhorted to have?

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.



THE OUTLOOK

"Watchman,
what of
the night?"

"Stormy Wind Fulfilling His Word"



FEW months more than six years ago the whole civilized world was shocked and stood aghast for a short time because of the awful destruction wrought in San Francisco by earthquake and by the fire that followed. All the great business district and much of the residence portion of one of the great cities of earth was first terribly shaken and then reduced to ashes. Following this destruction in the great metropolis of the Pacific there have been numerous other disasters of appalling magnitude. They have scattered themselves through South America, Mexico, the West Indies, Southern Europe, Alaska, and other parts of the earth, as well as on the sea. These calamities that are coming with such marked frequency have made it quite a common thing for a newspaper or magazine to have an article at the beginning of the year setting forth the damage done by the unusual disasters of the year before.

Already this year is making a big record. There have been, among others, great upheavals and volcanic actions in Alaska; the great earthquake of a few days ago that shook Turkey and much adjoining territory; and then the tornadoes and other storms and disturbances that have spread destruction in divers places. In one or two instances whole villages have been practically wiped off the map.

But perhaps the worst of the tornadoes is the one that visited Regina, in the province of Saskatchewan, Canada, on Sunday evening, June 30. From a brochure entitled "Regina Before and After Cyclone, June 30, 1912," and published by P. T. Evans and K. L. Fenney, Regina, we gather the facts that follow, and select the photographs on this and the next page that so vividly portray to the

eye the destruction that was wrought. Their pamphlet as a whole is striking and full of interest, and it is well worth while for any one to get it for permanent preservation.

The storm struck the city at about 5 P.M., and did all its destructive work in about three minutes time. The damaged section was three blocks wide and about twelve blocks long. Thirty persons were killed, 200 were injured, and 2,500 were rendered homeless. Five hundred buildings were wrecked and damaged, and the property loss is estimated at \$4,000,000. The following paragraphs quoted from Evans and Fenney tell something of the courage and generosity that fill the people of the stricken city:

"Eighteen hours after the cyclone had completed its work, thousands of men were at work clearing

But right into the midst of this great material prosperity and growth came the awful disaster of June 30. And in view of the fact that these storms and the great upheavals of the earth are becoming so frequent and so destructive, we find people on every hand asking for the meaning of it all. Scientific men are making exhaustive and expensive research to ascertain if possible the cause of increasing earthquake, volcano, and disastrous storm. Various theories are advanced, but no theory presents a workable plan by which the destructive forces of nature may be permanently calmed. There is one authority, however, that states more than a mere theory in the case. This authority tells its story so in harmony with the actual facts and conditions as we see them on every hand, that we can not resist the conviction that it is speaking in a

masterly way the exact truth. A few lines from this authority read:

"Then said He unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth:

for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 10, 11, 25-28.

When the One who uttered the foregoing words had concluded His Sermon on the Mount, it was stated of Him that "He taught them as one having authority, and not as the scribes." Matt. 7: 29. And we present His words, not as a theory, but as authority in this matter. Observe that He tells us of signs that will appear in sun, moon, and stars. There will be great earthquakes, and they



Lorne Street, Regina, showing a section where the buildings were utterly destroyed, with others only partially destroyed

the debris and repairing such buildings as could be repaired. Many buildings, completely demolished, are being rebuilt. There is still plenty to be done, but with the large army of workmen now employed on the task, it is only a matter of a few months until outward trace of the cyclone will have passed.

"The city has under consideration a plan for the relief of the homeless by rebuilding their homes on long-time loans."

Perhaps one of the saddest things in the way of the destruction of buildings was that of the large Metropolitan Methodist Church. It was said to have been one of the finest church buildings in the West, and was completed some eighteen months ago at a cost of over \$100,000. It is so badly wrecked that it will have to be rebuilt from the ground up.

Regina has made the most rapid growth, during the past five years, of any city in Canada. It is a great railroad center, and has immense warehouses in which to store the wheat and other grain that is produced in such great abundance in that section. The prosperity of the surrounding farms may be understood best by observing that Regina makes the claim of being the largest distributor of agricultural implements, not merely in Canada, but in the world. The city is also noted for its splendid parliament buildings, its fine residential streets and homes, for its banks, its municipally owned street-railway; and plans were already completed on May 1 for the erection of some seven million dollars worth of buildings this year.



Metropolitan Methodist Church, Regina, before the tornado



Metropolitan Methodist Church as wrecked by the tornado

will be in divers places; there will be fearful sights and great signs from heaven; upon the earth there will be distress of nations, with perplexity; the sea and the waves will be roaring; and all this mighty and disastrous commotion will be of such a character that men's hearts will be failing them for fear as they are looking after those things that are coming on the earth. Finally, as the great climax to this disturbance, the powers of heaven shall be shaken. "And then shall they see the Son of Man coming in a cloud with power and great glory."

Another of the various scriptures that may be read on this subject is the following:

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:12-17.

Students of prophecy to the extent of a great host believe that we are now living in the time when the sixth seal has been opened, and we are even now passing into the shadows of the sublimely awful and supernaturally striking scenes and terrors that are to mark the very closing agonies of this world's struggle in sin. You will say that such a thought terrifies you, and that you do not want to hear anything about it. But trying to shut your ears and eyes to the evidence will not stop the progress of fulfilling prophecy. He whose voice commands the worlds in their sweeping orbits has spoken, and His words will be literally fulfilled.

But we need not be filled with terrors at the thought of what is coming on the earth. For did not the Master say in one of the foregoing texts, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh"? Luke 21:28. And then we have the following beautiful promises in the psalm that applies so strikingly right in this time:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:1-10.

When the noisome pestilence is stalking through the land; when there is the terror by night and the arrow by day; when destruction is wasting at noonday, and a thousand are falling at the side and ten thousand at the right hand,—even then it is said, "Thou shalt not be afraid," for you are resting "under the

shadow of the Almighty," and "surely He shall deliver thee."

The individual who knows the meaning of these things, and who is standing with his Lord, will have his heart thrilled, and thrilled, and thrilled, with indescribable joys, as he sees the evidence heaped upon evidence showing that soon he will see his Master coming in the clouded robes of glory and attended by the shining throng of all the angelic host. At the same time, this same individual will be urging home the evidence of the Master's coming upon every mind and heart that he can reach. And the only tinge of sadness that crosses his track is occasioned by the fact that so many will persist in scoffing at the insurmountable evidence that shows that the end of all things is at hand. He is saddened at the thought that men will continue to scoff till their probation closes, and then they will fulfil the Scripture in calling for the rocks and mountains to fall on them and hide them from the face of Him who sits on the great white throne.

Where will we be standing when the climax is reached and the great day is here? T.



The work of the tornado on Cornwall Street, Regina

Saying "I am Strong"

ITALY'S war with Turkey is costing her about \$500,000 a day. It has cost her all together, up to the present time, about \$150,000,000. Patrizi, the scholarly editor of *L'Italia*, says that it was necessary for them to declare war on Turkey, or face a revolution at home. The outrages committed by the Turks against his people in Tripoli had made the people at home so angry that they demanded the war. He says that Turkey had despised Italy because of her supposed weakness, but the prosecution of the war has shown that Italy is one of the strong, modern, military powers. One of the prophecies that we know applies right in this time reads:

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:9-14.

The foregoing prophetic utterance, together with many more of a like import, tells plainly that the war spirit will be raging in the closing days of this earth's history. The weak nations will be saying, "I am strong." They will be beating their plowshares and pruning-hooks into implements of war; they will bestir themselves for the mad strife. The literal way in which these and all the many other prophecies relating to this time are being fulfilled should cause men to think. Everything points to the fact that the career of this world in its course of sin is about to be terminated.

Every day is adding some new chapter to the story of the police corruptions in New York City. The despatches are now saying that the mayor himself is involved in it, and that during the last eight years the profits to the gamblers under police protection in that great city have amounted to \$93,400,000. This sum shows only their profits after deducting their expenses. Their gross income was something like \$120,000,000. Now added to this scandal in New York is the arrest, on August 9, of sixteen aldermen in Detroit, Michigan, the arrest of at least two more to follow, charged with the crime of defrauding the city by various grafting methods. Then there comes the news, right in connection with this, that Oakland, California, is talking of starting on a similar so-called "house cleaning." The "Vice Commission" of Chicago has told of the terrible conditions existing there. The evidence is piling up on every hand, showing that our great cities are rapidly coming into the hands of thieves and robbers. The very police officer that is paid by the people to protect life and property is allied to the criminal element and is making gain of the evil combination. Is it to be wondered at, in view of all these facts, that the prophet of old singled out the cities for prominent mention by saying that "all the cities thereof were broken down at the presence of the Lord, and by His fierce anger"? Jer. 4:26.

The charge is openly made that the new republic of China is being "held up," by the money power of the six nations that are trying to make her a loan of \$300,000,000. They insist that China shall borrow that much, and that it shall be expended under the direction of an official that the six powers may appoint. In other words, they say that they must still look after the spending of the money after they have loaned it. It is all right for the money lender to know that his security is sound, and he should have confidence in the ability of the borrower to use wisely what is loaned to him; for the principal, with reasonable interest, should be returned. But that is very different from making a loan in such a way as to gain control of the business and resources of the borrower. If other evidence were lacking, this one proposed deal is sufficient to show that we have an international money power that is in full command. The nations must all bow to it.

It is estimated that 100,000 pulpits in America, on Sunday, October 27, will preach to 30,000,000 people on the necessity for concerted action in exterminating consumption. It is a matter in which every one should take a lively interest. It has not been so very long since it was considered by every one that consumption was an absolutely incurable disease. But now it is demonstrated that it may be cured by the proper use of an abundance of fresh air, in connection with nourishing food. And not only may it be cured, but much of it can be prevented altogether by proper care.

Mrs. Vanderbilt and Mrs. Fish will spend \$50,000—quite a good sized fortune for most people—on two social occasions. One will be on August 19 and the other August 23. It has not been so very many years that we have had persons with fortunes large enough that they could afford to spend \$50,000 as a mere incident of one week. The vast fortunes that are being piled up are one of the remarkable features of this time, and the prodigal manner in which some of this money is spent is quite as much to be remarked about.

Congressman Sulzer has succeeded in securing the passage of a bill by the House creating a national department of labor that will have a secretary with a seat in the Cabinet. Should the Senate give its approval, the bill will become a law.

Arrangements have been completed by the labor organizations of San Francisco for 35,000 wage-earners to march in the Labor Day parade on September 2.



My soul, what hast thou done for God?
Look o'er thy misspent years and see.
Sum up what thou hast done for God,
And then what God hath done for thee.
—Faber.

The Family Circle the School of Christ

By Mrs. E. G. White

THE family institution is a divine ordinance. Parents stand in the place of God to their children. How grievous in the sight of heaven is the neglect of parents to train their children for the future immortal life! Christians should look upon children as the younger members of the Lord's family, entrusted to the parents and to the church to be trained up as children of God, to be brought up in the nurture and admonition of the Lord. The Christian family is to be a school of Christ, where parents are to be the visible teachers, but Christ Himself the great invisible Teacher. The lessons which Christ imparts to the parents they are to repeat to their children line upon line and precept upon precept. Patiently, tenderly, and lovingly their steps are to be guided in the narrow path of holiness. Parents are not to compel their children to have a form of religion, but they are to place eternal principles before them in an attractive light.

The mother is to teach the children through their earlier years; and in order to fulfil her great responsibility, she needs to be molded and fashioned after the similitude of the character of Christ. She is never to use her influence fitfully, unwisely, or arbitrarily, simply because it is in her power to do so. She must ever remember that she must render up an account to God for the way she has done her entrusted work. The father should see to it that the mother is not overburdened with the care of many children. Children are not to be crowded upon her so that her physical strength and training capabilities are taxed. Men and women should carefully, conscientiously consider, with an eye single to the glory of God, what is involved in bringing children into the world. When mothers bring forth children in rapid succession, the burdens of caring for and training them are so heavy that they become discouraged, and are not able to accomplish the work that they should in educating their numerous and fast increasing flock.

A mother is but a human being, and the husband and father of the family should unite his efforts with hers in building up a proper family discipline. If he neglects to do his part, failure is registered in the books of heaven against his name, and he will have to give an account of himself before the great white throne. Many fathers think family discipline a light matter, and it does not enter their minds that they have a part to act in cheerfully training and governing the children. The father frequently manifests passion and impatience, and alienates the hearts of his children from him, and yet he often charges the blame of this upon the

poor management of the mother. Let Christian parents take heed how they deal with the younger members of the Lord's family. The father and mother should always be at agreement, not working counter to each other, in order that right impressions may be made on the minds of their children. Let parents seek wisdom of God; for He has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not."

It is the privilege of parents to rear their children in a divine atmosphere. As soon as the little ones are intelligent to understand, parents should tell to them the story of Jesus, that they may drink in the precious truth concerning the Babe of Bethlehem. Impress upon the children's minds sentiments of simple piety that are adapted to their years and ability. Bring your children in prayer to Jesus, for He has made it possible for them to learn religion as they learn to frame the words of the language. Let children hear from the lips of their mother words of gentleness, purity, and truth. Let her maintain her authority, permitting no disobedience on the part of her children. Command your children and your household after you, as did Abraham, to keep the way of the Lord, to do justice and judgment. Parents must keep their hearts and minds in the love of God, and bring their children to the altar of prayer, where day by day the household may offer up supplication and thanksgiving.

When parents become old, and have young children to bring up, the father is likely to feel that the children must follow in the sturdy, rugged path in which he himself is traveling. It is difficult for him to realize that his children are in need of having life made pleasant and happy for them by their parents. Many parents deny the children an indulgence in that which is safe and innocent, and are so afraid of encouraging them in cultivating desires for unlawful things that they will not even allow their children to have the enjoyment that children should have. Through fear of evil results, they refuse permission to indulge in some simple pleasure that would have saved the very evil they seek to avoid, and thus the children think there is no use in expecting any favors, and therefore will not ask for them. They steal away to the pleasures they think will be forbidden. Confidence between the parents and children is thus destroyed. If fathers and mothers have not themselves had a happy childhood, why should they shadow the lives of their children because of their own great loss in this respect? The father may think that this is the only course that will be safe to pursue; but let him remember that all minds are not constituted alike, and the greater the efforts made to restrict, the more uncontrollable will be the desire to obtain that which is denied, and the result will be disobedience to parental authority. The father will be grieved by what he considers the wayward course of his son, and his heart will feel sore over his rebellion. But would it not be well for him to consider the fact that the first cause of his son's disobedience was his

own unwillingness to indulge him in that in which there was no sin? The father thinks that sufficient reason is given for his son's abstaining from his indulgence since he has denied it to him. But parents should remember that their children are intelligent beings, and they should deal with them as they themselves would like to be dealt with.

It is true that Christ is to be the model for children. He was subject to His parents; but Christ is also the father's example, and His tender love should be shown by His human agent. The father should be enabled to say, "Thy gentleness hath made me great." Christ is the model of perfection, in both outward manner and inward grace, for He was meek and gentle of heart. He did not break the bruised reed, nor quench the smoking flax. He enjoyed seeing children and youth happy. He never spoke an unkind, discourteous word. Even in His denunciations of the hypocrisy of the Pharisees, keen and searching tho they were, there was no manifestation of an irritated temper. Divine grace alone can correct our objectionable tendencies.

When circumstances arise that tempt and irritate us, we should manifest love and sympathy, and cultivate patience under every provocation to anger. Under trying circumstances parents may think it right to manifest sternness; but this is the time when they will need to apply the oil of grace in order to prevent friction in the family. Harshness of temper must be softened and subdued by the love of Christ, in order that parents may be able to deal wisely with their children. When, by the wrong course of some members of the family, a most difficult combination of things comes into existence, which is hard to harmonize, different manifestations of mind will make themselves apparent in those who are to be reprovved. Some will be excessively sensitive, others manifest a cold, proud reserve, others be nervous and timid, and others still be excessively irritable. Under such circumstances there will always be need of forbearance, patience, and love. Let all by repentance, forgiveness, and love seek to bring all the sunshine that is possible into the home life, that alienation may be healed, and the family come into unity.

The Christian must modify his stern traits of character through the grace of Christ, and cultivate that which is gentle and peaceful. Great harm is done to the cause of Christ when Christians permit their unholy traits of character to misrepresent the gentle, courteous spirit of the gospel of Jesus Christ. Old age at times expects too much of inexperienced youth, and youth expect too much of the aged. Let all take Christ for their example, who never spoke a hasty, discourteous word, or performed a rude action. It is just as much the sacred duty of the aged to grow old gracefully, mellowing in disposition in the autumn of life, as it is for the youth to represent the graces of the character of Christ. Manners are the expression of character, and divine grace can do everything to sanctify the character. Therefore, "let this mind be in you, which was also in Christ Jesus."

Our Work and Workers

AT the Massachusetts camp-meeting forty-one were baptized.

IN Wieburg, Finland, thirty have commenced to obey the message.

SUNDAY, July 14, six souls were buried in baptism at Vernon, Vermont.

FIVE at Pearl Lagoon, Nicaragua, have received baptism, and four at Yulu.

SEVEN at Cristobal, Canal Zone, have been baptized, and a new chapel dedicated.

SIX Germans have recently received baptism at Buffalo, New York, and four others at Elmira.

SEVEN were baptized in the ocean at Kagoshima, Japan, the fruits of a tent mission in that city.

AT the last session of the Norway Conference twenty-five persons identified themselves with us.

BAPTISM was administered to three believers in Murcia, Spain, recently, and to three at Cartagena.

EIGHT or ten persons in Buenos Aires, Argentina, have identified themselves with us and are awaiting baptism.

FROM the interior of Armenia comes news of twelve persons' having lately commenced to obey the truth.

AT Rhyndaston, Tasmania, seven adults and seven children are witnessing to the truth as a result of a tent effort at that place.

TWELVE or more at Grey Lynn Mission, New Zealand, have expressed their decision to obey God in keeping all His commandments.

AT Antigua, West Indies, eight have been baptized, five at Kingston, and twenty-one at St. Thomas are preparing for baptism.

A SABBATH-SCHOOL of twenty-five has been organized at Nampa, Idaho, where three have recently identified themselves with this people.

FIFTEEN persons in Monterey, Nuevo Leon, have covenanted to keep the commandments, and there are several applicants for baptism.

A REPORT from Italy states that nine persons at Gravina, Bari, have been baptized, and several more at Genoa and Montaldo are to be baptized.

AT Chang-Sha, Hunan, China, nine candidates were recently baptized. At the close of a general meeting in Honan, thirty-two persons were baptized.

BAPTISM has been administered to five at Dexter, Maine, and seven new members have been added to the Dyer Brook church. Nine converts are reported at Fort Fairfield.

WE note that the work is progressing encouragingly in Batavia. A recent report from there states that nine or ten earnest souls are ready for baptism, and several more are obeying the truth.

AT Rockhampton, Queensland, Australia, seven have taken their stand for the truth. Five at Bendigo, Victoria, have signified their intention to walk in the ways of God's commandments, and a church building has been dedicated.

THREE patients of the Portland, Oregon, sanitarium have accepted the truth, seven persons at Marshfield, four have been baptized at Brownsboro, and four at Ashland. Since January 1 twenty-four have been added to the membership at Medford.

NEWS comes from Russia of a village where more than two hundred persons are observing the commandments. In another place twenty-six have been baptized, and a church of over thirty members organized. The past year the Russian Union has shown a gain of 794 members.

FOUR at Granite Falls, Washington, have been baptized, two at Snohomish, three at Washougal, three have been added to the church at Colville, and three at Spokane. Fifty-one were baptized at the close of the North Yakima camp-meeting. During the past year twenty-nine have been added to the Wenatchee church.

FROM the Somabula Mission, Rhodesia, South Africa, comes the report of the baptism of twenty-

one persons who have renounced heathenism and accepted Christ; seven at the Que Que school near Gwelo; a company of twenty-five at the Tsungwesi Mission awaiting baptism; five new converts in Natal, and seven at Bloemfontein, Orange Free State. Two of the latter are Salvation Army officers, who were recently baptized. At the Bloemfontein camp-meeting three new churches were admitted into conference fellowship.

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E. S. J.	5.00
X. Y. Z.	12.50
Mrs. H. C. Tinsley	2.00
Ezra Egoff	16.00
Alexis Hincley	5.00
A friend—S. S.	40.00
M. Stephenson	1.03
Total to August 1, 1912	\$317.42

CHINA FAMINE FUND

Previously reported	\$121.96
Mrs. C. Gerloch	1.00
Miscellaneous	.80
Total	\$123.76

INDIA MISSION

Previously Reported	\$215.95
E. S. J.	5.00
Laura Shelton	1.25
Mrs. J. A. Hardy	2.75
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A friend—S. S.	60.00
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PITCAIRN

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JAPAN

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Rome's Method in Protestant Lands,
Rome's Growth and Power in Germany,
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"Columbus Memorial" and "Free Speech" Number

PARTIAL CONTENTS

Cover: Washington Crossing the Delaware.
Frontispiece: Photo facsimile of Declaration of Independence.
Two Double-Page Pictures: "Unveiling of Columbus Memorial" and "Catholic Field Mass on the Washington Monument Grounds."
Religious Garb in United States Indian Schools (Concluded),
The Declaration of Independence.—History and Meaning,
Significance of Columbus Monument Unveiling,
"Columbus Day" and Its Meaning,
Sunday Rest in the Post-Offices,
Booze—The Real Trouble with America,
Rome Forbids Free Speech to General Miles in St. Louis,
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Washington, D. C.

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How few young people really know more of John of Wycliffe than that he was the "Morning Star of the Reformation"! His entire life was molded by his surroundings in youth, his leaving the monastic school and entering Oxford before the age of twenty, his seven years of study and contact with the Holy Scriptures there. Of all this, and later of his break with Rome and the mighty work he accomplished, this thrilling biographical sketch tells our young people.



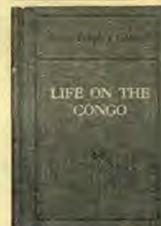
Savonarola

A few years before the birth of Martin Luther, Italy was stirred by the preaching of Girolamo Savonarola. This sketch tells of his early education and his study of the works of Aquinas; of his piety, which led him to enter the monastery at Bologna; of later missions; and, finally, of his faith in the Word of God, and the revelations concerning what should befall Italy, and their fulfilment. His fearless proclamation of the truth brought on opposition and resulted in his being martyred in 1498.



Two Cannibal Archipelagoes

Traveling 600 miles westward from Fiji you would reach New Hebrides, inhabited by 250,000 people, made up of tribes, and ruled principally by chieftains. You approach Tanna, where, if it be night, you see the light of the great volcano Yasur. Of this island the captain tells you that more white men have here lost their lives than on any other island in the South Pacific. This book gives an interesting account of the New Hebrides, also of the Solomon Islands, and refers to the efforts to establish missions.



Life on the Congo

In this description of the great Congo River Basin—Africa—with its one million and fifty thousand square miles, and its six races of people, the reader will figuratively find himself lost to the world. A chapter on "Home Life" brings in the peculiar customs, the domestic activities, marriage, trading, dress, etc. "Religious Ideas," "Cannibalism," "Free Masonry and Charms," and "Missions" are other chapters of intense interest.



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Message**

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Other articles of more than ordinary worth are:

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"An American Reformer," by Mrs. E. G. White, continues this series on the great work of William Miller. Presents the providence of God in the life of this man in an interesting way.

"Industrial Unrest and Warfare a Sign of Christ's Coming." By Prof. George W. Rine. Continuing the notable series on the general theme of the second advent, which has been appearing in the *Signs* for some time. A close, graphic study of industrial conditions by a most interesting and authoritative writer.

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A helpful Bible study, and Live Current Topics, as usual.

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Mountain View - California

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PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton O. Wilcox
Associate Editors A. O. Tait
L. A. Reed

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MOUNTAIN VIEW, CAL., AUGUST 27, 1912

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

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

Contained in This Issue

Question Corner	PAGE
3836 — The Saints of God; 3837 — Inheriting the Kingdom of God, 1 Cor. 15:44-55; 3838 — Cutting Off of Israel; 3839 — Our Lord and Michael; 3840 — Saw No Corruption	2
Our Bible Band	2
Editorial	
Among the Doctors	3
A Matter of Conscience	4
Notes	11, 16
General	
A Spiritual Autobiography — II	5
God's Love Unmeasured	6
Seed Thoughts	6
Our Saviour and Lord	7
An Illustration of Matthew 28:1	8
"Behold, I Thought"—"Behold, Now I Know"	9
Our Bible Reading	
How Men Obey the Law	9
The Outlook	
"Stormy Wind Fulfilling His Word"	10
Saying "I am Strong"	11
Home and Fireside	
The Family Circle the School of Christ	12
Missions	
Our Work and Workers	13
Our Mission Funds	13
Poetry	
Egypt	5
Why I Do Not	7

Our general manager, C. H. Jones, attended the latter part of the camp-meeting at Glendale, California, and remained to attend an important meeting of the Pacific Union Conference Committee.

This office as well as the church here at Mountain View was favored with a visit from Pastor W. A. Spicer, secretary of the Foreign Mission Board, on August 18, 19. Brother Spicer spoke to us of his recent trip through South America, during which he visited most of our more important mission stations in that field. The story of how the work is opening up in all parts of South America was both intensely interesting and very encouraging. The progress of our work among the Inca Indians is one of the most marvelous things connected with the advancement of the message anywhere. Brother and Sister Stahl, in charge of the work among these Indians, have won their confidence by the tender love that they bear to them, and the gospel message is lifting them from their filth and degradation, and making them strong men and women. When Pastor Spicer was here, he also conducted the funeral service of Sister Corliss, who was laid to rest in the cemetery but a few miles from her late home adjoining Mountain View.

It is with deep sadness that we chronicle the death at Glendale, California, on August 16, of the wife of Pastor J. O. Corliss. Mrs. Corliss had gone to that place with her husband to attend the camp-meeting. She had been feeling slightly ill, but not sufficiently to cause uneasiness, and it was thought that the trip to the camp-meeting and the sojourn there would be a help to her. But she was taken with pneumonia, and altho she had the best of medical attention and nursing, the progress of the disease could not be stayed. Pastor Corliss is one of our oldest ministers, having devoted his life for about half a century to the proclamation of this great message of the soon coming of Christ. He is also one of the oldest and best known of the regular contributors to this journal, and has written much

for the rest of our denominational press as well. His wife has been the faithful companion and helper in his labors for the past forty-four years. The devotion to each other of Pastor Corliss and wife has ever been very tender, and her unexpected death comes as a severe affliction to this veteran soldier of the cross. We know that the many friends and acquaintances of Brother Corliss where he has labored in so many places in the Old World and the New, and far-off Australia as well, will join us in extending to him our sincere sympathy in this hour of bereavement and affliction.

In Our Next

AMONG the interesting things that our next issue will contain will be the first of several editorials by our associate, L. A. Reed, on the mighty power of God as manifested in His created works. The Christian who learns to see the manifestations of the power of God as displayed not merely on this earth, but throughout the universe, is equipped with material to instill a courage that will look upon the power of Satan as a very small thing. Each of these editorials will be complete in itself, but no reader should lose any one of them.

"Our Help in Times of Apostasy" is the title of a timely and very helpful article by Mrs. E. G. White.

"A Spiritual Autobiography" will be continued by Prof. J. A. L. Derby. The devout reader of the SIGNS OF THE TIMES will be much benefited by these articles, and your skeptical neighbor might find something in them to open his eyes if you will pass your papers around.

"Christ as Our Judge" is the title under which Pastor George A. Reaser writes for next week.

Facing Armageddon.—It is quite interesting to note the many writers and speakers who are coming to mention Armageddon as a thing just before the world. In concluding his speech at the regular Republican Convention in Chicago and also in concluding his address before the convention of the newly formed Progressive Party, Mr. Roosevelt said as the climax to his peroration, "We stand at Armageddon, and we battle for the Lord." The word "Armageddon" occurs only in Rev. 16:16. By the best authorities it is made to refer to Mount Megiddo. The Revised Version gives the rendering "Har-Magedon," which is simply giving us the English spelling for the two Hebrew words that are translated "Mount Megiddo." Kitto, in his "Cyclopaedia of Biblical Literature," says, "Megiddo was famous in the sacred history as the place where the Canaanitish kings were overthrown by Israel, and hence by the plain where the antichristian kings shall congregate against Christ and His church being thus named, it is intimated that it shall be with those kings as it was with the Canaanitish kings at Megiddo."

A little study of the text as found in the book of Revelation will enable any one to see that Armageddon stands for "the war of the great day of God, the Almighty." The Bible plainly shows that the world is facing that war right now. All this intense preparation for war that is filling the world is the prelude to Armageddon. But do the men who are talking so dramatically of Armageddon realize what they are talking about? Have they studied these prophecies that are so clear in their utterances? Or are they simply feeling about for impressive figures of speech? Or may it not be that the Lord's providence is behind all this in order to move men in spite of themselves to become familiar with some of His most impressive prophetic utterances?

Scientists working in the observatory on Mount Wilson, and also spending some time in further research in Algiers, are reaching "the supposition that the sun, instead of having a fixed radiation, is really a variable star." From their observations and the data they are gathering they hope to forecast very accurately the weather for "long periods in advance." There is one serious impediment to investigations of this kind while the

Memory Text for the Week

John 6:40

"For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day."

world is in its present condition, altho much helpful information may be gathered. We must take into account that this world is in a state of moral rebellion. Sin exists here. We have wrongs and crimes and injustice on every hand. And because of this the divine Book says: "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8: 19-22. Sin has caused the creation itself to be subjected to the vanity, and it is groaning under the curse. And because of this there will be seen many abnormal conditions. And if scientific men would only keep these facts in mind they would be enabled to reach more accurate and valuable results in their important lines of work.

Relations of France to the Vatican.—In "Our Rome Letter" addressed to the *Western Watchman* of August 8 occurs this paragraph:

"The attention of Europe is presently engaged by the efforts of well-wishers and as lovers of the Holy See to induce the government of France to try and reestablish diplomatic relations with the Vatican. For just as the Masonic 'government' of Portugal finds that a rupture with 'Rome' spells disaster to the influence of the republic in foreign parts, so do patriotic Frenchmen see what a disaster to the tricolor has been the severance of the ties that bound to Peter's throne the eldest daughter of the church."

The foregoing is nothing more than one among the many evidences which show the way in which the Papacy is working to create sentiment that will put her at the head of the world. She would try to have all the nations feel that they can not have power and influence unless she is allowed to place over them her hand of guidance and control. And this power will yet be accorded the Papacy by all the nations of earth, and the time is not far in the future when it will be done. The prophecies of the book of Revelation make that very plain, and the nation that is to take the lead in giving this power to the pope is the United States. Watch the unfolding of events, and see how closely they fit into these prophecies that we have so often presented in detail through our columns.

A Definite Day

To say that the Sabbath is any seventh day, is to charge God with confusion; for if it is any seventh day, the individual has the right to choose whatever day he may desire, and in a family of seven there might be seven different days chosen, which would make constant confusion, and bring no real satisfaction to the individual keeper of his own day. God made man, and therefore knew what proportion of time man needed, and that proportion of time was indicated by the Creator. But He knew, too, that to save confusion, there must be a definite day of the septenary cycle chosen, and therefore He chose that day around which clustered all the great facts of creation. He has not mentioned, even, the proportion of time, but He has mentioned the definite day; and by this very thing He shows us that it is not the proportion of time—a one seventh—which is the particular thing, but it is the particular, definite day, the last day in this cycle of days. Upon this the Bible is very definite, clear, and unequivocal.