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# SIGNS OF THE TIMES



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# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 4012—"With Us, Even Us." Deut. 5:3

How could Moses say that the Lord made the covenant "with us, even us, who are all of us here alive this day" (Deut. 5:3), when almost all those were dead who were of accountable age when the Lord made the covenant?

A. K.

Moses was not comparing those who were listening to his voice then and those who stood at the foot of Mount Sinai when the Lord spoke the law. Exodus 19. He is drawing the contrast with the fathers. "Our fathers" refers to Abraham, Isaac, and Jacob. Moses was speaking to the nations; and it was with the nations that this covenant was made; and those who were listening to his voice in the repetition of the law, as recorded in Deuteronomy, were of the same nation and the same people, and bound by the same rules and obligations.

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## 4013—Old Wine and New

Why is old wine better than new (Luke 5:39)? and does not Prov. 31:6, 7 seem to teach that drunkenness is proper under certain circumstances? A. K.

Read the context of the passage in Luke, and it will be seen that it is not to wine that our Lord has reference, but to doctrine and system. "No man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins." The Jews had the old wine-skins and the old wine. They were willing to stay by the old traditional system. Our Lord likens His teaching to new wine. But the new wine must be put into the new bottles; or rather, the doctrine must be put into men who are made new by the power of the Lord Jesus. Old drinkers love old liquors. They claim they are mellowed by age. Just so old hearts, grown old in tradition, love the tradition still; but new hearts love the new wine. It is not Jesus that "saith the old is good," as in the Revised Version. It is not a comparison between the old and the new; they are simply satisfied with the old. The old is good; we do not care for anything new. And that is what millions are saying to-day regarding God's truth for this time, even as the Jews said it in that day—"The old is good; we want nothing better." The passage in Proverbs has reference to those who are dying with pain and anguish upon them. If they are about to perish, ease their sufferings, if possible, by giving that which will allay the pain, just as people are given sedatives, narcotics, and powerful drugs, to relieve sufferings now.

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## 4014—Secret Societies

If the Seventh-day Adventist denomination as a body regards the whole secret society principle as unscriptural and therefore unchristian, why is it that you scarcely ever mention the evils of the lodge in the "Signs"? S. O. G.

That the idea of secrecy, or a select few to whom to give important truths, is not Scriptural is clearly evident from two utterances of Jesus. In Matt. 10:27 He said to His select few whom He was teaching, "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops." Frequently it was true that the only time Jesus had with the disciples was in the night hours after the crowds had gone. He could not give them the instruction, before the large assemblies, which they needed to carry on His work. Much of the truth, of course, which He spoke to the great congregations was applicable to His disciples, but they needed special instruction, and fuller instruction, than He could give to the changing crowds. They were not, therefore, to think that He was forming a secret society with them, which was to be held among certain selected ones, but what He taught them was to go to all the world. Again: when He came to His last hours just before the crucifixion that waited Him, He said to the high priest, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews came together; and in secret spake I nothing." It is for these reasons that we do not believe that secret societies, or lodges, are Scriptural, or in harmony with the genesis and spirit of Christianity. If Christianity had continued to be all that the Master taught,

there never would have been any ground for secret societies to flourish in Christian communities. It is because Christianity has been perverted that the lodge flourishes. In many cases they are benevolent toward themselves and toward the families of those who are connected with them. The teaching of Christianity is to be benevolent toward all. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." In many cases the lodges, of course, are great secret social societies. No doubt in many instances they have perverted justice. The worst phase of them all, it seems to us, is that they seem to satisfy their members many times, that if they are good lodge men, of this or that organization, they will be saved. For instance, we have heard men who belonged to a certain lodge saying that if they lived up to the principles of the lodge, that was sufficient to save them; and yet these men were blaspheming, worldly men. It is such as these, sometimes that mumble the prayers over the dead. This, of course, is only self-salvation, and is contrary to Christianity, which rests our only hope of salvation in the Lord Jesus Christ. We have found that those who have truly accepted of Christianity have no more use for the lodge. They have found something far better. Those who have accepted of Christianity and still stay by the lodge, have not tasted of what Christianity is. They do not know the power of the Christ, nor the blessed fellowship that there is with Him in ministering to all.

It is impossible to warn against all the detailed evils in the world found in a thousand different organizations and false religions. In a general way it is sufficient to say, and to say it strongly and in just as many ways as possible, that man can by no means save himself or his brothers, and that the only hope of salvation is in Christ Jesus our Lord. Saved in Him, all things else are as nothing. All parties and cliques and lodges and secret societies fall before that one great thought, if it is dominant in a man's soul. Yet at the same time we are not embittered toward those who belong to lodges; we are not embittered toward those who belong to any organization on the face of the earth. The true Christian would save them all from these delusions to the only thing which can save,

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## 4015—By the Child-bearing

Does 1 Tim. 2:15 mean that women must give birth to children in order to be saved? T. C. B.

No, it means nothing of the kind. God demands no such unreasonable conditions of any portion of His children. This is akin to the Mormon doctrine that a woman can not be saved unless she is tied to some man. It seems to us that a good many will be saved in spite of the men; for if there is any agency that is endeavoring to drag women down to destruction, it is man. We like the thought that is in the text, that she shall be saved by the Child-bearing. We learn before this that "Adam was not deceived, but the woman being deceived was in the transgression." Eve was deceived by the serpent, and disobeyed. Adam was not deceived, but yielded to the temptation in order that he might not forsake his wife. But God by His grace declared that through the Seed of the woman the serpent's head should be crushed. It is in belief of that Seed that the woman shall be saved,—by the Child-bearing of the Lord Jesus Christ. And her faith in that Person born through woman, if she continue in faith and charity and holiness, with sobriety, as every one must, will bring salvation to her through Him, the Seed of the woman.

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## 4016—"Corban," Mark 7:11, 12

Please explain Mark 7:11, 12.

J. M.

The passage reads, "But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do ought for his father or his mother." This was a way that the Jews had of getting around simple duty to their parents. God had said, "Honor thy father and thy mother." That commandment holds to the end. It is not simply

for the little child, it is for those who are older as well. If the father and the mother needed support it would be the duty of the son to support them; but the Jews would dedicate their property to the Lord nominally. They would say their property was corban, all given to God. Yet they themselves would retain the use of it; and practically, so far as they personally were concerned, it did not affect them at all. But when the parent needed help they would say, "I can't help you with this; corban, it belongs to God." God never designed that they should get rid of doing duty in any such a way as that. It certainly was all right for one to dedicate his property to God, but it was not all right to dedicate property to God to get rid of supreme duties. Corban simply means "given," a gift to God.

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## 4017—Time to Die

Has man a set time to die? Does God know, the day he is born, just what day he will die? M. M. M.

"Foreknown to God are all things from the foundation of the world." God's knowledge does not predestinate, however, or mark out. In the 90th Psalm the Lord tells us that the days of man are threescore years and ten; but He also tells us, in that same connection, that by reason of strength they may be fourscore. He tells His children, also, that if they are faithful to Him, He will give them long life. This is repeatedly told in the Scriptures.—"Long life and length of days will He add unto thee." For instance, note Prov. 3:2, 16, which tell us that the man who finds the path of wisdom shall also have length of days. We do not believe that God has appointed the day of man's death, unless it be in some special cases of judgment.



### Schedule for the Week Ending March 15, 1913

Day	March	Numbers	Deuteronomy
Sunday	9	30, 35	1
Monday	10		2
Tuesday	11		3
Wednesday	12		4
Thursday	13		5, 6
Friday	14		7, 8
Sabbath	15		

We close our readings in the book of Numbers with chapters 30 and 35, 30 giving instructions as to the vows of a wife, daughter, etc., and 35 instruction as to the setting apart of the cities of refuge for manslayers. Altho it does not come within our reading, it is worthy of note that the death of Balaam is recorded in Num. 31:8. Eight chapters of Deuteronomy are given in this week's lessons. Deuteronomy means second law, or the repetition of the law. It was the reckoning of God's dealings among His children at the close of the forty years' wandering, before Israel passed over into the promised land.

Verse 2 contains a striking lesson, in its simple words, "It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." Horeb was where the law was given; Kadesh-barnea was right on the borders of the promised land. It would have taken the children of Israel only eleven days to go from Mount Sinai to the promised land. They went clear up to the very border, and then were turned back into the wilderness because of their unbelief. It took thirty-eight long years to do what eleven days' journey would have done. How many times, as individuals, do we take a long time in our own wanderings, to pass over moral ground which God desires us to do in much less time. Take home the lesson to heart. All these chapters are exceedingly practical, and God has in them lessons for His own children at the present time.

The repetition of the Decalogue in the 5th chapter does not aim to give the law as it was written upon tables, or as God spoke it as recorded in Exodus 20. It is simply the bringing out of the great thought in each commandment. In the repetition of the fourth commandment there is offered an additional reason as to why Israel should observe it, not alone in memory of God as Creator, but to hold in constant remembrance Christ as Redeemer.

# 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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## An Impressive Miracle

By Mrs. E. G. White

JESUS healed many and various cases of bodily disease, while He was preaching and ministering to sin-sick souls. Many hearts were liberated from the cruel bondage of sin. Unbelief, discouragement, and despair gave place to faith, hope, and happiness. But when the sick and wretched applied to the Saviour for help, He first relieved the poor, suffering body before He attempted to minister to the darkened mind. When the present misery of the suppliant was removed, his thoughts could better be directed into the channel of light and truth.

Leprosy was the most fearful and loathsome disease of the East. It was looked upon with great dread by all classes on account of its contagious character and its horrible effect upon its victim. Great precautions were taken to prevent the disease from spreading among the people. With the Hebrews the leper was pronounced unclean. He was isolated from his family, restricted from the privileges of society, and cut off from the congregation of Israel. He was doomed to associate only with those who were similarly afflicted with himself.

Away from his friends and kindred he must bear the curse of his terrible malady. No affectionate hands could soothe his pain. He was obliged to publish his own calamity, to rend his garment, and sound the alarm, warning all to flee from his polluted and decaying body. The cry, Unclean! Unclean! coming with mournful tone from the lonely exile, was a signal heard with fear and abhorrence.

### Many Lepers in That Region

There were many of these loathsome subjects in the region of Christ's ministry. The news of the great Healer had reached even them in their isolation, and a gleam of hope

sprang up in their hearts that if they could come into the presence of Jesus He might relieve them. But as they were debarred from entering any city or village, it seemed



“But Jesus, with calm fearlessness, laid His hand upon the suppliant and answered his petition with the magic words, ‘Be thou clean!’”

impossible for them to reach the great Physician, whose chief work lay among the populace.

There was one leper who had been a man of high distinction. It was with the greatest grief that he and his family had become convinced that he was a victim to the fatal disease. Physicians of note had been con-

sulted, and they had examined his case thoroly, and anxiously searched their books to obtain further knowledge. But they were reluctantly compelled to acknowledge that their skill was baffled, the disease was incurable. It was then the duty of the priest to make an examination. This resulted in a decision that his was the worst form of leprosy. This verdict sentenced him to a living death, separated from his friends and the society in which he had held so lofty a position. But now those who had courted his favor and accepted his hospitality fled from his presence with horror. He went out an exile from his home.

### The Leper Got Near Enough to Hear

Jesus was teaching by the lake outside the city limits, and many were gathered to hear His words. The leper, who in his seclusion had heard of some of His mighty works, came out to see Him, and drew as near as he dared. Since his exile, the disease had made fearful inroads upon his system. He was now a loathsome spectacle, his decaying body was horrible to look upon. Standing afar off, he heard some of the words of Jesus, and saw Him laying hands upon the sick to heal them. He beheld, with amazement, the lame, the blind, the paralytic, and those dying of various maladies, rise up at a word from the Saviour; restored to health and praising God for their salvation. He looked upon his own wretched body, and wondered if this great Physician could not cure even him. The more he heard, and saw, and considered the matter, the

more he was convinced that this was really the promised Saviour of the world, to whom all things were possible. None could perform such miracles but Him who was authorized of God, and the leper longed to come into His presence and be healed.

He had not intended to approach near enough to endanger the people; but now his

mind was so powerfully wrought upon that he forgot the restrictions that had been placed upon him, the safety of the people, and the horror with which they regarded him. He thought only of his blessed hope that the power of Jesus could set him free from his infirmity. His faith laid hold of the Saviour, and he pressed forward, heedless of the frightened multitude that fell back as he approached, and crowded over and upon each other to avoid him.

Some thought to prevent him from approaching Jesus, but their efforts were in vain. He neither saw nor heard them. The expressions of loathing and looks of horror that greeted his appearance were lost upon him. He saw only the Son of God; he heard only the voice that was giving health and happiness to the suffering and unfortunate. As he came before Jesus, his pent-up feelings found vent; he prostrated his foul, decaying body before Him, crying out, "Lord, if Thou wilt, Thou canst make me clean." His words were few, but comprehended his great need. He believed that Christ was able to give him life and health.

#### Jesus Did Not Shrink from Him

Jesus did not shrink from his approach, but drew near him. The people fell back, and even the disciples were filled with terror, and would fain have prevented their Master from touching him; for by the law of Moses he who touched a leper was himself unclean. But Jesus, with calm fearlessness, laid His hand upon the supplicant and answered his petition with the magic words, "Be thou clean!"

No sooner were these life-giving words spoken than the dying body of corruption was changed to a being of healthy flesh, sensitive nerves, and firm muscle. The rough, scaly surface peculiar to leprosy was gone, and a soft glow, like that upon the skin of a healthy child, appeared in its place. The eager multitude now lose their terror, and crowd around to behold this new manifestation of divine power.

Jesus charged the cleansed leper not to make known the work He had wrought upon him, saying, "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Accordingly the now happy man went to the same priests who had previously examined him, and whose decision had banished him from his family and friends.

Joyfully he presented his offering to the priests, and magnified the name of Jesus who had restored him to health. This irrefutable testimony convinced the priests of the divine power of Jesus, altho they still refused to acknowledge Him as the Messiah. The Pharisees had asserted that His teachings were directly opposed to the law of Moses, and for the purpose of exalting Himself. Yet His special directions to the cleansed leper to make an offering to the priest according to the law of Moses, evidenced to the people that these accusations were false.

The priests were not allowed to accept an offering from the hands of one who had been afflicted with leprosy, unless they first thoroly examined him, and proclaimed to the people that he was entirely free from the infectious

disease, was in sound health, and could again unite with his family and friends without endangering them. However unwilling the priest might have been to accredit this marvelous cure to Jesus, he could not evade an examination and decision of the case. The multitude were anxious to learn the result of the investigation, and when he was pronounced free from disease, and privileged to return to his family and friends, great

was the excitement. Such a thing had never before been known.

But the publicity of this affair created so great a commotion that Jesus was obliged to retire beyond the city. "And they came to Him from every quarter." These miracles were not worked for display. The acts of Christ were in direct contrast to those of the Pharisees, whose greatest ambition was to secure the praise and honor of men.

## A Bible Study on Man

By L. A. Reed

### V. Resurrection to Life and Death

**T**HERE are two resurrections, both of which are clearly stated and described in the Bible. And yet there are few Bible teachers and students who recognize the fact. Preconceived ideas must be given the credit or the blame for this, because the words of the Scripture are plain enough for any one. Let us notice these.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, doth of the just and unjust." Acts 24:15.

The above scripture alone might be understood as merely that the resurrection comprehends both classes, both the wicked and the righteous. But the following scripture, in the words of Christ, makes the matter more definite:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Here are plainly two resurrections,—one given the name of the resurrection of life and the other given the title "the resurrection of damnation," or condemnation, or judgment, as some versions give it.

This "resurrection of life" Christ on another occasion called by another title. Speaking of the time when reward would be given to His chosen, He said, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

What takes place at this first resurrection is very fully and completely described by the apostle Paul:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

It is evident from this scripture just quoted that the righteous dead are raised at the Lord's second coming. This is also definitely stated in another scripture:

"But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:23.

By this we see that the resurrection of Christ, which took place nearly 2,000 years ago, constituted Him the first-fruits; He was the first in the sense that He was the chief. Next, at His second coming, the righteous will be raised. But thirdly, the question arises, When will the wicked be resurrected? They are also to come in their order, the last ones to awake out of the dust.

By turning to another scripture, we find that a thousand years intervene between the resurrection of the righteous and the resurrection of the wicked. In this scripture referred to, the resurrection of the just is called the first resurrection. And the following blessing is pronounced upon all those who have part in it:

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:6.

This one scripture shows that the wicked are not raised in this first resurrection. Only those who are blessed and holy will have part in it, and upon them will come no second death. This of itself evidences the fact that there is another resurrection in which those who have part will be neither blessed nor holy, and upon whom the second death will have power. This other resurrection is described as follows:

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

When these thousand years are over with, the wicked are resurrected, and thus the earth where Satan has been confined for the thousand years is no longer to him a prison. We read of what takes place after this second resurrection:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:7-10.

During this time between the first and the second resurrection—the thousand years—the cases of all the wicked dead are passed upon in heaven. The living who have been resurrected and transported to glory take part in this work. Thus God's fairness and His justice are made evident to all. The wicked may have righteous relatives who appear in the judgment and go over the books, and see that God has been absolutely true and righteous in all His work. This judgment work during the thousand years between the two resurrections is thus described:

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead

were judged out of those things which were written in the books, according to their works." Rev. 20: 11, 12.

When the judgment has thus been determined upon by the written record of men's lives, the second resurrection takes place, ending in a second death, which is final. Reading further, we have this described:

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Rev. 20:13, 14.

Thus sin and sinners are destroyed. Those who are to have a part in this second death are pointed out and designated in another scripture:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:8.

This is the victory of righteousness over sin, and this the difference between the righteous and the wicked:

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:40-43.

It was to this that the prophet Malachi referred when he said:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 4:1-3; 3:18.

By the resurrection of the wicked they are merely raised to receive their punishment. But how different is the resurrection of the righteous! In the resurrection of the just, this first resurrection, which we have already seen takes place a thousand years before the resurrection of the wicked, a great change takes place in the saints. Paul, writing to the Philippians, says:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21.

Writing to the Corinthians, he further described the change:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." I Cor. 15:42-44.

And David, hundreds of years before, looked forward to that same hope when he said:

"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15.

Those who awake thus to immortality and glory shall know no more the effects of sin. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrec-

tion." Luke 20:36. Then this mortal puts on immortality.

This wonderful change takes place at the second coming of Christ, the time to which Paul looked forward when he should receive the crown of righteousness which he declares is not for him only, "but unto them also that love His appearing."

## The Inheritance of the Righteous

By J. N. Loughborough

### V. The New Earth

FOR as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. From what we have found in former articles, there will be no time this side of Christ's second coming when *all flesh* will be worshipping God.

The apostle Peter tells us *when* the new earth will be made, and the "all righteous" state be brought in. It is in "the day of the Lord" [Christ's second coming introduces that day. See 1 Thess. 4:13-18; 5:1, 2]. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

The promise respecting this new earth is found in Isaiah's prophecy: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind [not come upon the heart, *margin*—no desire to get back to the old]. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19. Edward Robinson, D.D., a learned Greek scholar, says that "the word *new*, in 2 Peter 3:13; Isa. 65:17; 66:22 means renewed, or made new; hence, better, superior, more splendid."

This renewed earth was probably in the mind of David when he said, "Thou renewest the face of the earth" (Ps. 104:30), and, "Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." Ps. 102:25, 26.

John, on the isle of Patmos, had a view of the new earth, and says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and

there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." Rev. 21:1-5. The Lord *wipes away the tears* by removing every cause of sorrow.

The prophet Isaiah, writing of this new earth, said: "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:4-6. This must be the first dominion (over the earth) restored. Still further he says: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord." Isa. 65:25.

Again: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; and the sinner being an hundred years old shall be accursed." Verse 20. Paganinni's translation of this text reads, "There shall be no more thence carried out to burial an infant of days, or a youth, nor an old man who hath not filled his days: for the man of an hundred years shall be as a youth."

Still further we read: "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [the Tree of Life—*Septuagint*] are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth [the products of labor] for trouble." Verses 22, 23.

In another chapter Isaiah says, "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord." Isa. 51:3. Again: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given

unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2. The ancient forest of Lebanon was the most beautiful of any in the Eastern world. And the valley of Sharon was adorned with flowers of every description.

Abraham looked for a city "that hath foundations, whose Builder and Maker is God." John saw "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And the wall of the city had twelve foundations. . . . And the city was pure gold like unto clear glass. And the foundations [base moldings] of the wall of the city were garnished [garnished—decorated, embellished—Webster.] with all manner of precious stones. . . . And the twelve gates were twelve pearls; every several gate was of one pearl." Rev. 21:10, 11, 14, 18, 19, 21. We suppose each gate is one variety of pearl set in gold, for the city "was pure gold."

We will note the precious stones with their colors. "In these precious stones we have all the colors of the rainbow, only more complex in their mingling."—Stewart.

1. *Jasper*.—"A precious stone, purple, or cerulean green."—Greenfield.

2. *Sapphire*.—"A precious stone of a blue color in various shades."—Greenfield, Robinson. "Perfectly transparent."—Clarke.

3. *Chalcedony*.—"Whitish, bluish, or smoky green color. Susceptible of a very high polish."—Greenfield.

4. *Emerald*.—"Bright green, without any other mixture."—Clarke.

5. *Sardonyx*.—"White with streaks of flesh color."—Robinson.

6. *Sardius*.—"Blood-red, and sometimes flesh color."—Greenfield.

7. *Chrysolite*.—"A beautiful yellow color."—Cobbin.

8. *Beryl*.—"Beautiful green, very brilliant."—Cobbin.

9. *Topaz*.—"Green."—Stuart.

10. *Chrysoprasus*.—"Apple green, extremely beautiful."—Cleveland.

11. *Jacinth*.—"Deep red, with mixture of yellow."—Clarke.

12. *Amethyst*.—"Purplish violet, very brilliant."—Chambers.

The glory of God, exceeding the light of the sun, illuminating these precious stones, will make a display that only immortal eyes can endure. As we contemplate this scene, it enkindles in the heart a desire to be there. John spoke of this city as the "bride, the Lamb's wife;" and said, "The Spirit and the bride say, Come." May we each respond with,

"O, glorious hope, O blessed abode,  
May I be there, and like my God."

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### Add to the World's Brightness

WHATEVER adds in even the smallest way to the world's brightness and cheer is worth while. One who says an encouraging word to a disheartened neighbor, gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance, and comfort to another, does something worth while. It is always worth while to live nobly, victoriously struggling to do right, showing the world even the smallest fragments of divine beauty.—*Woman's Life*.

## The Books in Heaven

By Emma Hildreth Adams

IT is evident from multiplied passages of Scripture, that the ultimate destiny of mankind is not determined—so far as the investigative judgment now in progress in heaven is concerned—by the personal recollections of men's life and deeds, by Christ,—now Judge upon the supreme bench of the universe.

Nor will the vast memory of the righteous Judge, nor His sweeping survey of every man's life, from the years of accountability to the hour of death, affect in slightest degree the decisions eternal, unalterable, which will be rendered during the long assize which precedes the second resurrection.

Not one of those intensely solemn pronouncements will be the result of personal prejudice, or the outcome of favoritism on the part of the faultless Judge. Nowhere in the universe will arise the cry of "lack of equity," the charge of narrow knowledge of the LAW, the intimation of "undue influence," the accusation of cold bribery.

Every sentence by that court will evince the absolute integrity, the untainted uprightness of the Occupant of that eminent seat of justice. "It is just" will be the full assent after every decision—in your case, in my case—if we wait until the session of that latest tribunal; but how sad if we have neglected this boundless promise: "Whosoever liveth and believeth in Me shall never die." And this: "Because I live, ye shall live also."

### Records for the Judgment-Day

From the inception of human life upon the earth, the exalted, equitable Judge, looking forward to this passing era and to the days of the second judgment, has provided Himself with evidence irrefutable—in every individual case—which must settle the question of guilt or innocence before Him during that momentous time.

In other words, for equity's sake, to insure absolute conviction of justice, to still forever throughout the universe, all query, all doubt, as to the rectitude of His administration of human affairs, God instituted in heaven two great systems of record of men's lives on the earth—of their deeds good and bad, of their clear loyalty, of their presumptuous neglect, or their wilful infringement of *vital law*.

### Books of Record

Let us now ascertain what mention the Bible contains of these books of record.

The first intimation of such volumes stored in heaven is probably that from the life of Moses (Ex. 32:32), when he returned to the Lord, on Mount Sinai, after his aggravating experience upon finding the Israelites worshipping the golden image made by Aaron during the long absence of their great leader with God, on the mountain.

Approaching the mighty Deliverer of that long enslaved people, Moses pleaded: "O, this people have sinned a great sin. . . . Yet now, if Thou wilt forgive their sin;—and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

That the "book" was the "Book of Life," to which several of the marginal references of the text allude, is evident from that wonderful first verse of the 12th chapter of Daniel, wherein the angel Gabriel, in closing

his momentous interview with the sad-hearted prophet, tells him: "At that time thy people shall be delivered, every one that shall be found written in the book." The language employed by the great messenger indicates that being "written in the book" means escape, salvation, LIFE.

But let us turn now to Ps. 69:28, wherein David, with powerful pen, makes the astonishing entreaty that almost every class of afflictive punishment may be visited upon his enemies, and closes with the startling request that their names may "be blotted out of the book of the living," and not be written with the righteous.

The inference from this petition must be, that the names of his enemies were written in the "book of the living," wherein were recorded the names of those only who had lived righteously, and he prays that they may be *blotted out*.

This sounds like a strange supplication to spring earnestly from the heart of a man chosen of God to become a distinguished leader of Israel; a man who was to occupy eminent place among the human ancestry of Christ, a man who was to serve indeed as a remarkable type and prophecy of the Son of Man.

### He Pleads as Advocate

But if we read this Sixty-ninth Psalm carefully, thoughtfully, with knowledge of the New Testament records of Christ's life, we shall find from many of his expressions that this pleading king of Israel personates the far greater King to come. Several of the petitions, the entreaties, the statements prefigure clearly conditions, experiences, and occasions in the life of the Saviour.

With this view in mind, one can well understand why the shepherd king prays that his enemies may "be blotted out of the book of the living;" that "their habitation be desolate;" "that none dwell in their tents." In due time his requests would become petitions of mighty significance upon the life of Jesus of Nazareth.

It is of vast interest to the human race—and to the universe—that the names of the many powerful enemies of David's great Antitype "be blotted out of the book of the living;" that they "be as tho they had not been."

A most woful thing it would be should the names of Lucifer and his misled host remain inscribed with those of the righteous. Far back in time, before the sadly fruitful revolt in heaven, their names were so recorded, but that amazing chapter of history on high erased them. God's reply to Moses was: "Whosoever hath sinned against Me, him will I blot out of My book."

### Book of Life in the New Testament

Now opening the New Testament, we read (Phil. 4:3), containing Paul's manful request of his "true yokefellow" that he would help those women, who had labored with him in the gospel and with Clement also, "whose names are in the Book of Life." Paul does not inform the Philippians where is stored this Book of Life, because, probably, they already possessed that knowledge.

But on this point we have unimpeachable testimony from the Lord Himself. Upon the return of the seventy—whom He had commissioned to proclaim to the people of Judea: "The kingdom of God is come nigh unto you"—telling Him joyfully of their great success, He said to them:

"Behold, I give unto you power . . . over all the power of the enemy. . . . Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Years afterward, when, on the island of Patmos, this same Jesus, sending most vital messages to the seven churches of Asia, by His servant John, authorized him to say to the few "in Sardis which have not defiled their garments," that they should walk with Him "in white," and He would *not* blot their names "out of the *Book of Life*," but would *confess* their names before the "Father, and before His angels."

In a succeeding vision (Rev. 13:8), John heard a beast, a mouth, a power, speaking and doing great things. It was announced that unto him was given all power over all kindreds, tongues, and nations, and that all who dwell upon the earth should worship him — the power symbolized by the beast — "whose names are *not written in the Book of Life* of the Lamb slain from the foundation of the world."

In chapter 17:8 occurs a similar statement, but with this striking difference — that they who dwell on the earth, whose names are "*not written in the Book of Life from the foundation of the world*" — shall wonder when they behold the scarlet-colored beast upon which is seated a woman bearing the tremendous title capitalized in verse five.

### The Books Besides the Book of Life

But let us glance at chapter 20:12, 15, embracing another of John's wonderful visions of history, and enlarging our knowledge of the "books in heaven." He writes:

"And I saw the dead, small and great, stand before God; and the *books* were opened: and another book was opened, which is the *BOOK OF LIFE*: and the dead were *judged* out of the things that were written in the books, according to their works. . . . And whosoever was not found written in the *Book of Life* was cast into the lake of fire."

That the closing verses of this vastly important chapter portray the progress, the termination, the dire result, of the second great investigative judgment, in heaven, is evident from the feature of finality expressed in every statement. An earlier portion depicts the first judgment work, and the beatific issue of the first resurrection.

Once more: chapter 21:27, speaking of the new earth and its beautiful capital city, the apostle says: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are *WRITTEN IN THE LAMB'S BOOK OF LIFE.*"

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### Prayer

By Mrs. M. M. Barton

O, I love to talk with Jesus,  
How it soothes my troubled heart,  
Just to tell Him all my trials,  
And His loving care impart.

Yes, He drives away my anguish,  
Or gives grace, and helps me bear  
All the burdens of this earth-life,  
That my heart would break and tear.

O, such loving consolation  
He doth give me when I pray;  
As I tell Him all my heartaches,  
How He drives them all away.

And He whispers to me gently,  
While He soothes my troubled fears;  
And He tells me, "Child, I'm with thee,  
Will be with thee, all thy years."

And then when I leave my closet,  
And to round of duties go,

I'm buoyed up above the trial,  
For I've told Him, and He knows

How to take away the heartache,  
And so fill me with His love  
That my heart is tuned to praises,  
And my thoughts are turned above.  
Rutland, Vermont.

— ★ ★ —

### Born Again

By Delwin Rees Buckner

When spongy night hours spill their chocolate dyes,

Then Nicodemus treads the streets, his face  
Half-muffled in a mantle to erase  
Its features, lest betraying, dogging spies,  
Hired to report his steps, should recognize  
Him, now en route to the abiding-place  
Of that One, he feels sure God sent our race  
To teach it deep, soul-vital mysteries.

He lacks the courage now to face a storm  
Of hate, nor dreams that, later born again  
With other heart, by day, with ne'er a fear,  
He'll kneel beside that Master's mangled form  
And close with myrrh the wounds his country-  
men  
Have caused, and shed a mourner's parting  
tear.

— ★ ★ —

### Heart-Throbs

By Alice Cornish Pearson

("As the hart panteth after the water brooks,  
So panteth my soul after Thee, O God.")  
Heart of love that pants for me,  
Dost Thou hear mine throb for Thee?

From the fount, the source of life,  
Flowing on and on forever;  
Throbbing, throbbing, throbbing,  
Beats the great heart of our God.

Through the heart and then returning;  
Flowing on and on forever;  
Floating, rippling, purling,  
Flows the water and the blood.

Hear the music of its throbbing;  
Flowing on and on forever;  
Pealing, rolling, sobbing,  
Swelling from the throne of God.

See the light of its vibration;  
Flowing on and on forever;  
Quivering, flashing, gleaming,  
Beaming rays from throne of God.

Through the universe — the body —  
Flowing on and on forever;  
Surging, swelling, brooding,  
Moves the Spirit of our God.

O, the power of its breathing;  
Flowing on and on forever;  
Warming, glowing, burning,  
Breathings from the breath of God.

### Keep the Lights Burning

By Mrs. M. Sollars

O, keepers of lights on a sin-darkened shore,  
Where billows are raging, and wild tempests roar,  
Is your lamp burning brightly, as bright as  
can be,  
Reflecting the light He has given to thee?

There are souls on Life's ocean now drifting  
away,

Far, far from the harbor, and all that is day.  
Wreck after wreck on Life's ocean I see,  
Lost, lost forever, and eternally;

Looking to thee Christian, — looking for light,  
Through the dark tempest and perilous night;  
Wrecked on Life's ocean! O may I not be  
Guilty, my Saviour — found guilty by Thee;  
Keeping, on duty, my lamp burning bright,  
Leading with Him precious souls to the light.

— ★ ★ —

### Per Pacem ad Lucem

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that Thou wouldst take from me  
Aught of its load;

I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet.  
For one thing only, Lord, dear Lord, I plead;

Lead me aright —  
Tho strength should falter, and the heart should  
bleed —  
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed  
Full radiance here;  
Give but a ray of light, that I may tread  
Without a fear.

I do not ask my cross to understand,  
My way to see;  
Better in darkness just to feel Thy hand,  
And follow Thee.

Joy is restless day; but peace divine  
Like quiet night;  
Lead me, O Lord, till perfect day shall shine,  
Through peace to light.  
— Adelaide A. Proctor, in "Lutheran Observer."

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### A Will and a Way

The hills have been high for man's mounting,  
The woods have been dense for his ax,  
The stars have been thick for his counting,  
The sands have been wide for his tracks.  
The sea has been deep for his diving,  
The poles have been broad for his sway;  
But bravely he's proved by his striving  
That "where there's a will there's a way."  
— Anon.



### The Law and Christ

1. What prophetic announcement was made concerning the attitude Christ would maintain toward the law?

"The Lord is well pleased for His [Christ's] righteousness' sake; He [Christ] will magnify the law, and make it honorable." Isa. 42: 21.

2. What does the psalmist say of the affectionate way in which Christ would hold His Father's law?

"I [Christ] delight to do Thy [the Father's] will, O My God: yea, Thy law is within My heart." Ps. 40: 8.

3. What is said of making void the law of God?

"It is time for Thee, Lord, to work: for they have made void Thy law." Ps. 119: 126.

4. When Christ began His ministry upon earth, what striking statement did He make concerning His attitude toward the law?

"Think not that I am come to destroy the

law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17.

5. In what manner did Christ show the people of His time that they were setting aside the commandments of God?

"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such things ye do. And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7: 8, 9. See also Matt. 15: 1-9.

6. What did Christ say is the sum and substance of both the law and the prophets?

"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12.

NOTE.— Then according to the teaching of Christ, the "Golden Rule" is the summing up of both the law and the prophets. And because the law is the embodiment of such wonderful principles, therefore the Master enshrined it in His heart, so that He affectionately obeyed it.



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All manuscripts should be addressed to the Editor

### God's Care

GOD'S care for His people is often manifest in those things which seem to be against them. Jacob, mourning over the loss of his favorite child, when called upon to part with the son of his old age, cried out in the anguish of his soul, "All these things are against me." Gen. 42:36. But the seeming loss of Joseph was God's plan for the rescue of Jacob's whole house from famine. God's special providence was over His people.

Moses' forced flight to the land of Midian was the means by which the Lord showed him man's littleness and God's greatness. It placed him in the best school he ever knew.

A king's dream is used once and again as a means by which God lifts up the head of His captive servants, and advances them to such positions that they can help their companions in tribulation. So it was with both Joseph and Daniel.

But time would fail us to tell of God's infinite mercy, wondrous goodness, and loving, watchful care for His people. The inspired Word reveals to us again and again that out of the most insignificant, or of that which is naught to us, God can bring deliverance and blessing. Let us then "trust, and not be afraid."

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### The Day Not the Time

ONE of the chief arguments against the seventh-day Sabbath is the seventh-part-of-time theory. The argument is that God is not particular as to the day, and that if the proportion of time—one seventh—is kept, the requirement of the fourth commandment is met. Any day of the seven, it is claimed, will answer the intent of the Sabbath law. Sunday is kept because more expedient.

But is this true? Why then did the Lord make the commandment so definite as regards the one particular day? It is the *seventh day* of the seven we are to remember; in *it* we are to do no work; on that *day* God rested; that *particular day* He blessed and sanctified, or hallowed; that *day* is His holy Sabbath day. And no other day can be; for no other day ever passed through such a process. The definite *day* is the pivotal point of the whole Sabbath law. God could not rest upon and make holy a day without resting upon and making holy a definite day. A man could not sell one seventh of seven horses without selling a definite horse. The Sabbath of Jehovah can, therefore, only be a *definite day*; and the commandment is very emphatic that that is the *seventh day*.

Again: Why will people contend for the *proportion* of time, which is only implied, and disregard the *specific day*, which is clearly stated. In some conditions it is impossible for an individual to keep one seventh of the time. For instance, a rapid train going westward would in one day lose

about an hour. To a passenger the day would be one of only twenty-three hours; consequently, he could not keep the seventh part of time. But there is no such difficulty to him who keeps the definite day. Have we any more right to change from *the day* so plainly expressed in the law, than we have to change the *proportion* of days? Is not Papal Rome, that has attempted the change from the seventh to the first day, just as guilty as is infidel France, that changed from the *seventh day* of one cycle to the *tenth* of a new cycle? Did not God mean what He said when He gave *the seventh day*? Did patriarch, prophet, or the Christ ever understand it otherwise? If the Lord did not mean what He said, who can say what He did mean? The same reasons exist now for the seventh-day Sabbath that existed when it was given from Sinai. Who dare say otherwise? "Who art thou that repliest against God?"

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### Worship the Creator

OUR divine Father desires that we should worship Him as Creator, for His Word declares, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. 10:11. He who has created the heaven and the earth, and He alone, is worthy of worship. The mythical gods of the heathen do not have this power, and they are doomed to perish from the earth along with all the superstitions that have been centered in their worship. A striking text, calling us directly to the worship of the Creator of the heavens and the earth, is the following:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water." Rev. 14:6, 7.

This text calls for a great message, in which the everlasting gospel and the judgment-day at hand will be the central theme. And this important message calls for the people of the world to worship the Creator of the heavens and the earth. The desire is that we should worship only Him who has creative power, for we have already seen that to worship any god that does not possess such power is to worship something that will eventually perish from the earth.

Our God is so desirous that we should keep in mind that He is the Creator, and that we should worship Him as such, that He has set apart one whole day of every week, not merely as a worship day, in the common acceptance of the term, but as a memorial day. This divine memorial day is that which gave rise to the week, an institution that has embedded itself in the civilization of all countries and climes. If this important memorial of creative power is not clear in the mind, please read the following:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made

heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

It is readily seen, from the foregoing text, that the Sabbath commandment calls us to consider the work of the mighty Creator as the great central theme of the worship day He has given us. According to His plan, the day begins with the setting of the sun. And as we are waiting for the Sabbath, we see the sun disappear,—one of the mighty objects that our Creator has made, and that He continues to guide in its course. Then in a little time after the sun has disappeared, the twilight permits one star after another to be seen. As each one of these suns or worlds comes to view, how sublime, on the Sabbath evening, and how it fits into our worship, to think that these wonderful bodies in the heavens are all the handiwork of our Father! How restful it is, and how it fills us with trust and confidence to think that the Creator, the All-powerful One, cares for us!

The individual who has never seen in Sabbath observance the call to worship the Father as Creator, has missed one of the most sacred and one of the sweetest joys. Our God desires that we should come in touch with Him as our Creator, so that we may sense His power and have unbounded confidence in His ability to save, protect, and keep us.

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### Assured Against Destruction

IN days like these, when death and destruction are evident in so many parts of the world, it is well to be assured that there is One who has power above all these things. This One commissioned His exile to Patmos to write us: "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, or the grave] and of death." Rev. 1:18.

This is the One who died to show His unbounded love for mankind; but He "liveth" and is "alive forevermore." We can safely trust such a one as this, because of His love and because He liveth ever. It is not enough merely to know that an individual has life and power, but we need to know that he is our friend, that he loves us. But how comforting to know that we have One who is our Friend, and who loves us with an undying love, and further that He is "alive forevermore." There can never be a time when He is not alive to give attention to our needs. The power of living forever, the power of immortality and an endless life, are under His hand.

We do not fear anything when we have such a Friend as this, for He tells us in this same text that He has the keys of the grave and of death. So we do not fear either death or destruction if we are His, for He holds even them in His power. He is filled with love toward us, and even tho we should be called to go down in death, in our service for Him, we can not be held by the grim monster; for our Lord, in the majesty of His ever-living power, holds the keys.

We have approached the time when the Master said "men's hearts" would be "failing them for fear, and for looking after those things that are coming on the earth." But if we bear in mind that He ever liveth, and that He also loves us; we will know



nothing of this fear. Having placed our cases in His hands, we trust Him with a confidence that is a total stranger to any of the tortures of being afraid. What a citadel of hope, and how it sweetens the joys of living to be acquainted with such a Friend!

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Modesty in Girls

MRS. LENORA M. LAKE, of St. Louis, a well-known lyceum lecturer, in speaking to the Y. W. C. A. of Kansas City, said some things which young women everywhere would do well to ponder.

"Modesty—that is the first quality of every popular girl," said Mrs. Lake. "And the girl who has a full measure of it, who is honest and fair with her men friends, who doesn't flirt and isn't bold—that girl is mighty sure, sooner or later, to find her reward of love."

Referring to fashions, Mrs. Lake said:

"Modesty in dress, speech, and conduct are the fundamentals of good character, while vanity, desire, and fashion destroy the moral stamina of a girl. The lovable girl will be modest in her dress. A large number of women are in the insane asylums to-day because of trying to keep up with the nerve-racking desire to be in fashion.

"Working girls have no business trying to follow every turn of fashion. If a girl is sensible she will buy dress-goods within her means. There is no modesty in a girl wearing a skirt half a yard around. Legs were given us to use, not to put hobbles on. The dress women wear to-day is immodest, immoral, and indecent. Some of the costumes are worse than no dress at all. The Igorrote's attire

is far more respectable. Modesty will be an unknown quantity in the future if women persist in wearing such creations."

Mrs. Lake also told the girls that the chances of being loved and respected were altogether against the girl if she allowed men to kiss her.

The lecturer reprobated such terms as shop, factory, store, or office girls. Let girls call themselves business women wherever they work, and stop classifications. A good suggestion.

— ★ ★ —

Several of the states have under consideration laws on the subject of Eugenics. It appears as if they will, in some instances, be passed. The demand for such laws is a confession that the race is deteriorating, and that mankind is becoming so filled with disease that it is no longer safe to issue marriage licenses to people who can not present a clear bill of health from competent physicians. The California League of Justice has another plan to propose. It desires to get authority, by state enactment, to "mate in marriage twenty-five selected couples on a state farm, where they and their offspring can be reared under idyllic conditions and the eyes of experts." It is interesting to observe all the plans that men advance for the improvement of the race. It is interesting also to note that the Lord, in His patience and kindness, permits mankind to try out all its futile plans, while at the same time He tells them that there is just one effectual way of really improving men and women, and that is by the means of the regeneration that comes through the salvation provided in Jesus Christ.

James 1:15. Would we know, therefore, how evil sin is? Look upon death, its finished work.

3. "According to the course of this world."—When man departed from God, he followed the lower plan, he chose another leader, yielded allegiance to another kingdom, and that kingdom was the kingdom of this world, the course of this age—this world that had yielded itself to the prince of the powers of the air. When Lucifer transgressed the higher law of his being, he fell, and there fell with him a third of the angels of God. These are the powers of the air under the control of Satan, and those who turn from God and yield to him are walking "according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience."

4. "Among whom we also all once lived."—God makes no discrimination among men, so far as their salvation is concerned. "All have sinned, and come short of the glory of God." Rom. 3:23. "There is none righteous, no not one." All, therefore, need saving. Some have not yielded themselves to sin as deeply as others. Some are not as sick with the awful malady of sin as are others, but the same deadly disease germs are indigenous to every son and daughter of Adam, and without Christ we all follow the lusts of our flesh. There is no respect of persons with God. However men may regard them, He sees mankind utterly lost and without hope in themselves.

5. "Doing the desires of the flesh and of the mind."—The flesh is sinful flesh, and the mind is the carnal mind, or the mind of the flesh. See Rom. 8:7. The doing, therefore, is fleshly, sinful doing; in fact, there can be no other doing. One is bound to sin who is ruled by the carnal mind. Outwardly his works may seem to be good, but the motive that prompts him is a selfish motive after all. There is no difference between the purchasing power of a dollar given by a sinner and a dollar given by a righteous man. There is greater potency, however, in the latter for good than there is in the former. The one has behind it the selfish motive and selfish thought of the giver; the other has behind it a life that is consecrated to God, a prayer that the dollar may be used for all that God designed that it should be used in the conversion of souls to Him. It is not that God wishes to deery, or belittle, the deeds which men do, the efforts they put forth to do good; it is that He may save them that He would lay bare the hopeless condition of the man without a divine Saviour.

6. "Children of wrath."—The Bible calls men the children of that which they assimilate in character. Jesus called the Jews the children of the devil, because they were doing the work that Satan would have them. Some of them are called children of Belial, or worthlessness, because of their worthless lives. The apostle calls them in this our lesson "sons of disobedience," because those thus called love disobedience. But he would also have us understand that the sons of disobedience are the children of wrath, and God's wrath ends in death. God tells us this that He may save us from it. He would have us understand that disobedience will end in utter extinction of being, and that all those who are like-minded will be found at the last children of wrath.

7. "But God."—In this is our hope. Notwithstanding the awful condition of the children of men and their utter hopelessness so far as man is concerned, in God there is hope. First, He is rich in mercy toward the sons of disobedience; secondly, His great love wherewith He loved us moves Him to do all in His power that He may save us, and that great love has demonstrated itself in the giving of the Lord Jesus to die that the sinner might be saved. He loved us even when we were dead through our trespasses. That is when we needed to be loved, saved when we needed to be saved, mercy extended when the mercy was needed; and all this made us alive together with Christ, not apart from Him, where we are left to ourselves, but with Christ, or, as some of the ancient authorities read, in Christ, in Him who lives forever.

We will have more of this wonderful sentence in our next study.



Alive from the Dead

Chapter 2, Verses 1-5

(NOTE.—The first chapter gives us a great general view of God's purpose concerning man, of the power that He has furnished for the working out of that purpose in His Holy Spirit of promise, of His desire expressed in the inspired prayer of the apostle, that God's people might meet all that He required of them, that they should be "to the praise of the glory of His grace." The remainder of the epistle has more or less to do with personal experience, and what God does for the children of men.)

Questioning the Text

1. What did God do to these believers?

"And you did He make alive, when ye were dead." Verse 1. Note 1.

2. By what means were they dead?

"Through your trespasses and sins." Verse 1. Note 2.

3. How, then, did these who were thus made alive once walk?

"Wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience." Verse 2. Note 3.

4. Was that true of these particular believers alone?

"Among whom we also all once lived in the lusts of our flesh." Verse 3. Note 4.

5. What did we do while living in the lusts of the flesh?

"Doing the desires of the flesh and of the mind." Verse 3. Note 5.

6. Of what were we children during this time?

"And were by nature children of wrath, even as the rest." Verse 3. Note 6.

7. By what was the great change wrought?

"But God, being rich in mercy, for His great love wherewith He loved us, even when we

were dead through our trespasses, made us alive together with Christ." Verses 4, 5. Note 7.

Notes

1. "And you."—Let the letter of the epistle come home to each one of our hearts,—count ourselves among the "you." "You did He quicken," we have in our Common Version; "you did He make alive," literally. When God created man he had the twofold life of the soul and the spirit,—the soul the life of the flesh, the life that is in the blood (Lev. 17:11), the life that is common to both man and beast; but he had a life higher than that, the spirit-life, the life direct from God. Losing that, man became a dying creature; losing that, he was spiritually dead, or, as expressed by the apostle elsewhere, "separate from Christ," "without God," "alienated from the life of God," accounted dead because doomed to die, and requiring the creative power of God in order to make him alive.

2. "Through your trespasses and sins."—If man had lived according to the law of his being, which was the great moral law of God, he would never have died, never would have been accounted dead. The higher life was in harmony with the higher law; the lower, soulical life was in harmony with the physical law of the being. But when man transgressed the higher law of his existence, the results of that transgression extended through everything below, and the very law that was transgressed became the power which destroyed. And so we read in 1 Corinthians the 15th chapter and the 56th verse, "The sting of death is sin; and the power of sin is the law," which causes the death of the sinner. It is the turning aside of the electric current from the wire which is supposed to be its proper channel into the body of the man who intercepts that current, that causes his death. He has perverted the law, or the channel, of that current's operation. When man perverts the power of the living law of God, that law must cause his death. All death is in consequence of sin. Death is but finished sin.



## A Missionary's View of Turkey

[We clip the following from the *Wilkesbarre Record*, Pennsylvania, of December 23, 1912. It throws light on some phases of the Balkan question not often discussed. The missionary is Mr. R. S. Greaves, and the article is a letter he writes to an old companion in labor, Pastor Victor A. Klein, of Wilkesbarre.]

IT is now over four years since the eyes of the world were turned on Turkey, as amidst general rejoicing the constitution was proclaimed; and people were surprised to find Moslem and Christian hanging the one on the other's neck, and with knife in hand calling each other brother. For a brief moment, religion and nationality seemed to be forgotten, as amidst the general excitement each vied with the other as to who could seem the most patriotic toward his country. It was an immediate emancipation from many heavy burdens and restrictions, and everywhere there seemed a spirit of greater liberty and freedom. For a time all went well, but little by little one could notice the reaction setting in. The Turks did not do all that was expected of them, and on the other hand the Christians were not slow to find fault, and felt greater liberty to air their grievances than formerly they had dared to do. It was not long before it could be plainly seen that the Turks and Christians no longer considered themselves brothers, and as the Turk had power on his side, it is not difficult to guess how things generally went. From petty things often hard feelings arose, until it got to be the common saying that, whereas under the old régime they had one master, now they had a dozen. Personally, I have failed to find this true, for under the new administration I have seen many improvements that formerly were never thought of.

### Hatred for Turkish Rule

"In the country places and small towns, perhaps, the people have had the most cause for complaint, and often their position has not been an enviable one. At times there have been reprisals with the natural consequences, until hatred for the Turkish rule has spread everywhere.

"The Christian people do not by any means always agree among themselves, and the name is often the only thing that reminds one of the Saviour of mankind. Many of the priests know practically nothing of the Word of God; but they are able to perform the rites of the church, and they can baptize the babies, marry the people, and bury the dead. There is one subject, however, on which these people have perfect agreement, and it is the thoro detestation of the Turk. It is this, rather than either love or religion, that has bound them together during the present crisis.

"A Greek or Bulgarian may be an Ottoman subject, but his heart is with his own nation, and his fellow countrymen across the border have always had an open ear for his troubles, until sympathy has taken the form of strong action; and the outcome of the whole thing is the present war.

"In the press one sees the opinion of writers divided; some speak of the Turks as brave and honorable men, while others describe them as a lot of barbarous people. If we could divide them into two classes, and place each man with the class to which he belongs, undoubtedly we should find gentlemen who earnestly and sincerely desire the good of their country, while on the other hand we should find a rabble that are ready for any work, no matter how inhuman.

### The Turk and His Religion

"A Turk is looked upon as being fanatical, and he certainly regards his religion as superior to all others, and is not willing to allow any Mohammedan to change his faith. Yet he allows Christians to have their own forms of religion, and also extends the same privilege to the Jews. It is well to note

that this latter race of people have no complaint against Turkey from a religious standpoint, and it is the Mohammedan soldier who has often protected her from an infuriated Christian(?) mob, especially on such days as Good Friday, when certain demonstrations are held. In certain parts of Turkey, had the Greeks been the rulers, probably most of the Jews would have had to leave, exactly as they have had to do under the same priesthood in Russia. Even in Greece itself, where the people are better educated than the Christian element in Turkey, one can visit Athens and other principal cities, and almost the entire absence of the Jew is quite remarkable.

"In the splitting up of a portion of the Turkish Empire, nations acquiring new territory will have to face new duties; for races will fall under their rule with different ideas and conceptions of religion than they themselves hold. In what spirit are these nations going to meet their new subjects? Also, how are the different missionary societies going to be dealt with, who, under the Turkish government, had much freedom? I think it is well to call attention to the fact that only a few months ago a Protestant missionary in Greece was sent to prison because he preached things out of harmony with the Greek Orthodox Church. Such things are against the Greek law. Also the Bible is allowed to be printed only in the ancient language; and, as the common people can neither read nor understand this language, they practically are without the Bible, and know nothing except what they hear from the mouth of the priest. The Turkish government places no such restrictions, and the agents of the American and British Bible Societies carry on their work to the benefit of the people; whereas in one of the principal cities of Greece a Bible agent was recently arrested because a lawyer thought he had some Bibles in his possession which were translated into the modern language. The agent was bound with a rope, and led publicly to the station, where he was taken by train to Athens. The accusation was entirely false, and the colporteur was given his liberty.

### Bibles Excluded

"Much of the territory formerly governed by Turkey now falls under Greek rule, and it certainly would be very regrettable if the spirit of religious intolerance should be exercised in the newly acquired land. It would mean that the people could no longer hold the Bible they now possess, and that henceforth the Bible colporteurs must sell no Bibles unless printed in the ancient language—a language even less comprehensible to the inhabitants of Epirus than those of Greece.

"Let us hope that with the enlargement of territory there may be a corresponding enlargement of ideas, and that every person who is willing to conform to the government in temporal matters, may be allowed perfect religious freedom. This would be a good way of celebrating the new rule, and of showing good intentions toward the various peoples who have been brought under it.

"Surely the war ought not to be without its lessons, as we see the once proud nation getting ready to leave the territory over which she has ruled for 500 years. Christians and Mohammedans have not equally enjoyed the same benefits, while on the other hand in certain matters of religion, Turkey has given some privileges which have been much appreciated.

"There have been some men in the empire who have urged reforms, but she has been slow to listen to advice, and failed to do to others as she would have been done by. The rule of the sword has not been a successful rule, and in the hour of calamity she has stood as a stranger in her own country. The inhabitants have ever been more ready to help the invader than their own ruler, and the conquering armies have been hailed with delight and glad shouts as soon as it was thought to be safe to show their real feeling. In her dying moments her own

subjects have left her, and would gladly help to thrust her deeper into her grave.

### Beaten at His Own Game

"The Turk has been proud of the fact of not only being a soldier, but also a conqueror. During the Albanian troubles I have seen troops with long lines of cannon and machine guns marched to the front; officers giving sharp orders here and there. I have seen armed soldiers leading rows of chained captives to prison. I have seen policemen roughly dictating what must and must not be done, but never until the last few days have I seen the Turk with his sword and rifle taken from him, and being compelled to march along as a prisoner of war, with naught left of his manly bearing, and being governed by the men, between two rows of glistening bayonets, and behind these huge crowds of people. The haughty spirit had all gone, and mostly all seemed to be looking toward the ground, as they were led on their way to prison. Quite a change, indeed, for the former conquerors, and it is doubtful whether the Turk will ever again be quite what he has been. He has been beaten at his own game, the only game he ever pretended he was any good at playing; and not only beaten, but badly beaten.

"And now, as this part of his history is drawing to a close, let us hope there may be a good future for him, a future that will bring him far more happiness and peace than in the past he has ever known. This war may have a bearing on the greatest of all missionary problems,—the conversion of the Mohammedans. The proud warrior may find that the dead prophet has been unable to help him in his struggles, and may turn to the One who is not dead, but alive forevermore, and the Turk's closing battles may be far more glorious than any of his former ones. He may learn to get the victory over himself. At least let us not only hope so, but try to do our part toward helping him."



[Gleaned from our exchanges since last report, January 21, 1913.]

A SMALL Sabbath-school has been organized at Suva, Fiji.

A REPORT from Pastor G. W. Caviness states that the work is progressing very encouragingly. He baptized 14 during a recent trip to La Visnaga.

In Malolas, P. I., three souls have been baptized; in Porto Rico five, and four others are walking in the light who will doubtless follow their Master in baptism soon.

FOUR individuals in Assiut, Upper Egypt, are observing the truth, one of whom—a Greek sister—has already been baptized, and the other three expect to be baptized soon.

PASTOR F. H. DEVINNEY, of Japan, reports a recent trip during which he baptized three adults in Yusawa, three in Kuji, three in Saseho, and seven helpers in our Japanese sanitarium in Kobe.

PASTOR F. A. STAHL writes of the work among the Indians of Peru, South America, and tells of the finishing of the mission buildings at Platiria, where he says there is a greater interest than ever. About 100 were baptized last year in Argentine. In a little more than two years 142 members have been gained in the East Brazil Mission.

AN account comes to us of two men who recently walked 40 miles to one of our missions in India to inquire why the workers there observed the seventh day. After careful Bible study the men returned home, returning in about two weeks, this time bringing others with them. The workers have since learned that the whole village from which they came

are now keeping the seventh-day Sabbath and working on Sunday. Thus honest hearts in the dark portions of the earth are being convicted and converted by the great threefold message.

• **REPORTS** from Africa tell of prosperity in the work of the various missions. In Matandane recently 24 adults were baptized, and there are 66 in the Bible classes in that district. Baptism has been administered to 15 at the Fish River Mission, to nine at the "Rustica" church, Wynberg, to three at Bloemfontein, to 24 in Neno, Nyassaland, 65 at Gendia. Within a few months' time a little church of about 35 members has been raised up in Keizan, and about 30 more are obeying the truth, most of whom it is hoped will be baptized later. Three at the Shangani Mission are awaiting baptism. Eight new converts at Kihuiro have made their covenant with God, and 90 or a 100 more are being prepared for baptism.

**PASTOR R. F. COTTRELL** writes from Chang-Sha, China, that "excellent reports are coming in from our out stations. About 50 are reported as desirous of baptism in various places. We have never had the interest in Chang-Sha that we are having at present. . . . Twenty or more students from one of the government schools are attending daily Bible studies at our chapel. The average Sabbath attendance is over 50, and the women's meetings held on Tuesdays of each week are also well attended." A report from Shanghai states that four women, all converted from heathenism, have received baptism, one of whom is over 80 years of age. In Hongkong, a few weeks ago, six were baptized, one of whom is manager of the largest firm of Chinese printers, bookbinders, and stationers in the city. He is now superintendent of the Sabbath-school. The offices and plant of the China Union Mission and Signs of the Times Publishing House in Shanghai, have been transferred to their new headquarters in the eastern district of Shanghai, the buildings of which have just been completed.

**In the Home Country**

**BAPTISMS:** South Carolina, 15; Ohio, 17; California, 46; Washington, 21; Idaho, 6; Ontario, Canada, 3; North Dakota, 14; Iowa, 6; Colorado, 3; Kansas, 39; Nebraska, 14; Illinois, 9; Michigan, 14; Pennsylvania, 25; Massachusetts, 42; Texas, 4; North Carolina, 30; Kentucky, 17; Alabama, 6; Tennessee, 5; New York, 22; Greater New York —

Brooklyn and New York City—during the year, 150, comprising nine nationalities,—English, German, Swede, Finn, Italian, Hungarian, Scandinavian, Jew, Afro-American, and possibly others; Virginia, during the year, 96; Richmond, Virginia, during the year, over 50 white and about 20 colored persons; over 600 in all, and not all are ever reported.

**CONVERSIONS:** Virginia, 34; California, 11; Oregon, 11; Montana, 18; Washington, 6; Ontario, 7; Quebec, 5; Iowa, 25; North Dakota, 3; Minnesota, 38; Colorado, 5; Kansas, 24; Missouri, 26; Michigan, 33; Illinois, 15; Indiana, 7; West Virginia, 8; Pennsylvania, 4; Ohio, 2; Massachusetts, 6; Tennessee, 29; Georgia, 35; Louisiana, 18; North Carolina, 30; Mississippi, 15; Chesapeake Conference—Delaware and part of Maryland—during the year, 100.

**ADDITIONS TO CHURCH-MEMBERSHIP:** South Missouri, 75 since camp-meeting; Arizona, 4; Washington, 3; Hamilton, Ontario, 29 during the year; St. Johns, Newfoundland, 7; Manitoba, Canada, 3; Iowa, 5; Minnesota, 17; Wisconsin, 8; Michigan, 6; New York, 4; Tennessee, 7; Kentucky, 9; Jackson, Mississippi, 15 during the year.

**CHURCHES AND COMPANIES ORGANIZED:** California, 3; Alberta, Canada, 2; Minnesota, 1; Illinois, 3; Michigan, 1; Wisconsin, 1; Alabama, 2.

**CHURCHES DEDICATED:** New Jersey, 1; California, 1; Oregon, 1; Michigan, 1.

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Copies of our papers and tracts to Myrtle Harrell, 208 Francis Street, Hot Springs, Arkansas.

Copies of SIGNS OF THE TIMES weekly and monthly; *Watchman, Protestant*, and good tracts to W. H. Armstrong, Banners Elk, North Carolina.

Tracts, *Liberty, Protestant Magazine*, SIGNS OF THE TIMES, *Youth's Instructor*, and *Little Friend*, to Mrs. C. Fraser, Homewood, Illinois.

*Signs of the Times Magazine, Watchman, Good Health, Life and Health*, and old Christian books for Sabbath-school Library, to Will T. Dawson, 971 Joseph Place, Memphis, Tennessee.

Seventh-day Adventist literature to Mrs. B. A. Nickerson, Orleans, Massachusetts, and Mrs. E. A. Robinson, Holtville, California.

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# THE OUTLOOK

“Watchman,  
what of  
the night?”

## Principles of Our President

**I**T seems a fitting time, as Woodrow Wilson is inaugurated into the great office of the chief magistrate of the United States, to present some of the principles that the man holds which our readers ought to know, and which it would seem as tho our Christian

to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. Whenever a man sees this vision, he stands up a free man, whatever may be the government under which he lives. . . .

“A man has found himself when he has found his relation to the rest of the universe, and here is the Book in which those relations are set forth. And so when you see a man going along the highways of life with his gaze lifted above the road, lifted to the sloping ways in front of him, then be careful of that man and get out of his way. He knows the kingdom for which he is bound. He has seen the revelation of himself and of his relations to mankind. He has seen the revelations of his relation to God and his Maker, and therefore he has seen his responsibility in the world. This is the revelation of life and of peace. I do not know that peace lies in constant accommodation. I was once asked if I would take part in a great peace conference, and I said, ‘Yes, if I may speak in favor of war’—not the war which we seek to avoid, not the senseless and useless and passionate shedding of human blood, but the only war that brings peace, the war with human passions and the war with human wrong—the war which is that untiring and unending process of reform from which no man can refrain and get peace.

“No man can sit down and withhold his hands from the warfare against wrong, and get peace out of his acquiescence. The most solid and satisfying peace is that which comes from this constant spiritual warfare. . . . I will not cry ‘Peace’ so long as there is sin and wrong in the world. And this great Book does not teach any doctrine of peace so long as there is sin to be combated and overcome in one’s own heart and in the great moving force of human society.

“And so it seems to me that we must look upon the Bible as the great charter of the human soul—as the ‘Magna Charta’ of the human soul. You know the interesting circumstances which gave rise to the Magna Charta. You know the moving scene that was enacted upon the heath of Runnymede. You know how the barons of England, representing the people of England—for they



From Andrew H. Kellogg Co.

Woodrow Wilson, President of These United States

readers would pray that he would hold to in all his influence in guiding the great ship of state. These which we present are excerpts from his address on “The Bible and Progress” delivered in the auditorium, Denver, Colorado, on the Tercentenary Celebration of the translation of the Bible into the English language, May 7, 1911. These passages which we quote from this speech are just such as ought to take hold of the very manhood of the nation, and as pointed out, unless they do do that, the nation itself will fall. (Bold face ours.)

“Up to the time of the translation of the Bible into English, it was a book for long ages withheld from the perusal of the peoples of other languages and of other tongues, and not a little of the history of liberty lies in the circumstance that the moving sentences of this Book were made familiar to the ears and the understanding of those peoples who have led mankind in exhibiting the forms of government and the impulses of reform which have made for freedom and for self-government among mankind.

“For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden



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Mrs. Woodrow Wilson

consciously represented the people of England—met upon that historic spot and parleyed with John, the king. They said: ‘We will come to terms with you here.’ They said: ‘There are certain inalienable rights of English-speaking men which you must observe. They are not given by you, they can not be taken away by you. Sign your name here to this parchment upon which these rights are written, and we are your subjects. Refuse to put your name to this document, and we are your sworn enemies. Here are our swords to prove it.’

“The franchises of human liberty made the basis of a bargain with a king! There are kings upon the pages of Scripture, but do you think of any king in Scripture as anything else than a mere man? There was a great king David, of a line blessed because the line from which should spring our Lord and Saviour, a man marked in the history of mankind as the chosen instrument of God to do justice and exalt righteousness in the people.

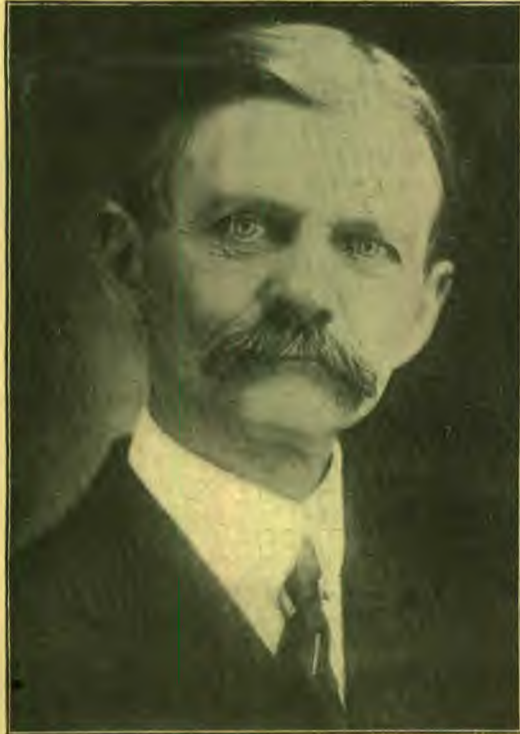
“But what does this Bible do for David? Does it utter eulogies upon him? Does it conceal his faults and magnify his virtues? Does it set him up as a great statesman would be set up in a modern biography? No, the Book in which his annals are written strips



Paul Thompson, New York

Ex-president Taft and his late cabinet. Commencing at the left and passing around the back of the table they are: William Taft; Franklin Mac Veagh, secretary of the treasury; George W. Wickersham, attorney-general; George von L. Meyer, secretary of the navy; James Wilson, secretary of agriculture; Charles Nagel, secretary of commerce and labor; Walter L. Fisher, secretary of the interior; Frank H. Hitchcock, postmaster-general; Henry L. Stimson, secretary of war; Philander C. Knox, secretary of state.

the mask from David, strips every shred of counterfeit and concealment from him, and shows him as indeed, an instrument of God, but a sinful and selfish man; and the verdict of the Bible is that David, like other men, was one day to stand naked before the judgment-seat of God, and be judged not as a king, but as a man. Isn't this the Book of the people? Is there any man in this Holy Scripture who is exempted from the common standard and judgment? How these pages teem with the masses of mankind! Are these the annals of the great? These are the annals of the people—the common run of men.



Clinedinst Service, Washington, D. C.

**Thomas R. Marshall, Vice-President of These United States**

“The New Testament is the history of the life and the testimony of common men who rallied to the fellowship of Jesus Christ, and who by their faith and preaching remade a world that was under the thrall of the Roman army. This is the history of the triumph of the human spirit, in the persons of humble men. And how many sorts of men march across the pages, how infinite is the variety of human circumstance and of human dealings and of human heroism and love! Is this a picture of extraordinary things? This is a picture of the common life of mankind. It is a mirror held up for men's hearts, and it is in this mirror that we marvel to see ourselves portrayed.”

“Do you wonder, therefore, that when I was asked what my theme this evening would be I said it would be ‘The Bible and Progress’? We do not judge progress by material standards. America is not ahead of the other nations of the world because she is rich. Nothing makes America great except her thoughts, except her ideals, except her acceptance of those standards of judgment which are written large upon these pages of revelation. America has all along claimed the distinction of setting this example to the civilized world,—that men were to think of one another, that governments were to be set up for the service of the people, that men were to be judged by these moral standards which pay no regard to rank or birth or conditions, but which assess every man according to his single and individual value. This is the meaning of this charter of the human soul. This is the standard by which men and nations have more and more come to be judged. And so the form has consisted in nothing more nor less than this—in trying to conform actual conditions, in trying to square actual laws with the right judgments of human conduct and more than liberty.

“That is the reason that the Bible has stood at the back of progress. That is the reason that reform has come not from the top but from the bottom. If you are ever tempted to let a government reform

itself, I ask you to look back in the pages of history and find me a government that reformed itself. If you are ever tempted to let a party attempt to reform itself, I ask you to find a party that ever reformed itself.

“A tree is not nourished by its bloom and by its fruit. It is nourished by its roots, which are down deep in the common and hidden soil, and every process of purification and rectification comes from the bottom—not from the top. It comes from the masses of struggling human beings. It comes from the instinctive efforts of millions of human hearts trying to beat their way up into the light and into the hope of the future.

“Parties are reformed and governments are corrected by the impulses coming out of the hearts of those who never exercised authority and never organized parties. Those are the sources of strength, and I pray God that these sources may never cease to be spiritualized by the immortal subjections of these words of inspiration of the Bible.”

“Can you imagine a man who did not believe these words, who did not believe in the future life, standing up and doing what has been the heart and center of liberty always—standing up before the king himself and saying, ‘Sir, you have sinned and done wrong in the sight of God and I am His messenger of judgment to pronounce upon you the condemnation of Almighty God; you may silence me, you may send me to my reckoning with my Maker, but you can not silence or reverse the judgment?’ That is what a man feels whose faith is rooted in the Bible. And the man whose faith is rooted in the Bible knows that reform can not be stayed, that the finger of God that moves upon the face of the nations is against every man that plots the nation's downfall or the people's deceit; that these men are simply groping and staggering in their ignorance to a fearful day of judgment, and that whether one generation witnesses it or not, the glad day of revelation and of freedom will come in which men will sing by the host of the coming of the Lord in His glory, and all of those will be forgotten—those little, scheming, contemptible creatures that forgot the image of God and tried to frame men according to the image of the evil one.

“You may remember that allegorical narrative in the Old Testament of those who searched through one cavern after another, cutting the holes in the walls and going into the secret places where all sorts of noisome things were worshiped. Men do not dare to let the sun shine in upon such things and



Underwood and Underwood, New York

**Talaat Bey, who, together with Enver Bey, killed Nazim Pasha, general-in-chief of the Turkish army, and who has been appointed minister of the interior by the Young Turks who have taken charge of the affairs of Turkey.**

upon such occupations and worships. And so I say there will be no halt to the great movement of the armies of reform until men forget their God, until they forget this charter of their liberty. Let no man suppose that progress can be divorced from religion, or that there is any other platform for the ministers of reform than the platform written in the utterances of our Lord and Saviour.”

“Ladies and gentlemen, I have a very simple thing to ask of you. I ask of every man and woman in this audience that from this night on they will realize that part of the destiny of America lies in their daily perusal of this great Book of reve-



Clinedinst Service, Washington, D. C.

**Mrs. Thomas R. Marshall**

lation—that if they would see America free and pure they will make their own spirits free and pure by this baptism of the Holy Scripture.”

—★—

## Principles of Our Vice-President

**I**N another column we have given excerpts from a soul-impelling speech from President Wilson. We feel it but just also to let our readers know the principles of our vice-president, Thomas R. Marshall. The quotations which follow are taken from an address by him before the second quadrennial council of the Federation of Churches of Christ in America, and was delivered Friday evening, December 6, 1912. It was an address delivered upon the Young People's Organizations and Christian Unity. We know of no stronger utterances of the need of faith in the Lord Jesus Christ and of the true principles of Christian liberty than these, and we will say of this, as of the extracts from the president's address, that we hope that our readers who pray, will pray that these may be the principles which will guide and direct in the mighty responsibilities which will rest upon him in his new office.

“What are the conditions of the various Christian denominations in America to-day? Is it just the complaint of old men like myself, founded upon no facts whatever, that the church organization is losing to a greater or less degree its hold upon the lives and conduct of men? Is it true that the pews of our places of worship are measurably being deserted by the men of America? Has the church organization lost its ancient power and its all-compelling influence? When asked if her husband was a member of the church, Mrs. Wiggs said, ‘No, he is just a well-wisher.’ Are men now, whether their names are upon the rolls of the churches or not, just well-wishers?”

“There is, I, sometimes think, a weakening to

a greater or less degree in the spiritual power of the church together with a lessening of the faith and hopes of men. I think I know what has produced it. From my view-point, Jesus Christ was not a reformer in the usual and ordinary acceptation of that term. He lived when the greatest despotism that the world has ever known ruled the habitable globe. Yet, the only recorded statement of anything He said with reference to the Roman Empire was, 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.' Slavery had reached the very depths of degradation, and yet His great apostle advised a runaway slave to return to his master. The Christ was not engaged in repealing bad laws nor in providing criminal punishments for the violators of good ones.

"Jesus Christ was more than a reformer. He was a regenerator. The church is to stand as the representative of the kingdom of God on earth, and 'except ye be born again, ye can not enter into the kingdom.' He brooded over Jerusalem as a hen broods over her chickens, and yet, He never strove to make bad Jerusalem appear to be good Jerusalem. He was wiser, because He was divine, than we are. He sought to teach men that God was their Father; that He had come to save them from their transgressions; and that no man could approximate unto good citizenship, or hope to enter into His kingdom, unless he had an abiding faith in Him as the mediator and redeemer of mankind, despite the weakness, frailties, follies, and sins of human nature.

"It may be that there is no lessening of faith upon the part of the people, but that it is only a lessened knowledge. It is true that the average of knowledge among all the people with reference to the vital principles of our religious faith, is not as great as it was in the days of our fathers."

"If I remember aright, the Shorter Catechism defines sin as any want of conformity unto, or transgression of, the law of God. The church was a divinely appointed institution to proclaim the necessity of regeneration and an honest endeavor to be obedient unto the law of God. I do not wish to criticize, but I do want you to look around and see whether the church is not more and more becoming an ethical society interested in the uplift of humanity by good works and good laws, and in the preaching of propagandas against public evils which it dreams are immediately suppressed, if general assemblies and congresses enact laws making such evils offenses. This, I call symptomatic treatment. I do not deny that it affords some relief, but it does not go to the root. You may investigate and should investigate a thieving public official, and you should put him out of office for the protection of the public service. But by so doing, you have not added anything to the sum of the world's honesty. With like opportunity he will be a thief somewhere else. It is only when he is regenerated, and comes to regard larceny not as a breach of faith nor as a violation of the civil law but as a violation of the law of God, that the sum of human honesty has been increased, and I maintain that the state can not do this thing. That is the work for which the Saviour of mankind set up His church in this world.

"Let me ask, Are not men more and more picking out some particular evil of the day and devoting their entire time, energy, and ability to the enactment of some law which will make that evil unlawful, and are they not shouting with joy when some general assembly enacts a statute to cover it? If there is a weakness in the church organization of to-day, that weakness springs from the fact that too many of the followers of the Nazarene are more interested in some particular phase of evil in civil life than they are in proclaiming the original sin of mankind and its only sure remedy — an undoubting, unqualified, and everlasting hold upon the gospel of the Galilean."

"The world is filled full of good works and good workers; of men and women who want things to be right; who are striving to have right laws; who

are longing to do good and kindly things; but no man can go through life successfully upon a mere emotion. He is foolish who thinks to minister to a soul diseased by some sporadic deed of goodness. I do not care how much the prominent member of the church may give to missions and to charities; if I am convinced that he got the money from the blood and sweat and toil of his weak brothers and sisters, or if he made it by transgressions — legal under the law of the land, but unmoral under the law of God — he is not a Christian. Such men would better cease trying to bribe God by good works; they would much better seek for forgiveness, and, Zaccheus-like, try to straighten the past."

"I do not think that we would be harmed if denominationalism were a bit stronger than it is at the present time. I think there is a *noblesse oblige* of religion as there is of patriotism. The three hundred made the charge at Balaklava not because of hope of success but because England expected every man to do his duty. Men daily do things they do not want to do because the obligations of society or of business require it of them. The fine things of life are done in this spirit."

"No one will ever be able to convince me that the church is not a divinely appointed organization upon earth; that it is not a hospital wherein men and women are to be reborn, not once, but at least once a week, and soon, I hope, once each day; reborn to a knowledge of their need of dependency and reliance upon a higher power; reborn to a faith that if they will grip the Unseen, the Eternal, and trust it in every hour of sunshine and in every moment of despair, that not by might and by power, but by the Spirit of the living God, out of weakness shall come strength, and out of evil shall arise good, and that sometime, somewhere, somehow, the new-born soul, stripped of the sins of life, shall rise in a newer and a brighter life in the perfection of beauty and of holiness.

#### Value of a Young People's Organization

"The kingdom of God was to be in the earth and not of it. I hope soon, all church organizations will make it their exclusive mission to preach the gospel of Jesus Christ, and to reach the conclusion that the world is to be regenerated by regenerated men and women and not by regenerated laws and ordinances. The value and efficiency of a young people's organization must essentially depend upon the zeal and fervor of the church from which it springs. If its minister can draw more inspiration from a Titanic disaster than from the cross of Calvary, the church will be a very beautiful literary society, whose Saturday evening hops are largely attended, but so wearying as to keep the members from church until some fresh horror has furnished the pastor with a text upon which to preach. If, however, the organization springs from a church whose pastor has the spirit of John Knox, when he cried, 'Give me Scotland or I die,' who is not brooding over laws and ordinances and constitutions, but over the ruined and needy condition of men, who is not taking men in a mass, but who is taking them one by one and bearing them to the throne of God, then that organization will be strong not only in the good works of this life but in the faith which it has in the ultimate triumph of the gospel of Christ. . . . The real life of the people depends on their faith in Almighty God."

"It should be the business of a young people's society to get a firm hold not only upon the good works of life but also upon the vital principles of our religion. The members should grapple them to their hearts as with hooks of steel, and set them as jewels in the coronets of their lives. They should understand that there can not be much faith in any person or anything about which we know nothing. The pendulum of good works has swung us too far away from God. Some of us treat Him with utter indifference, as tho He did not exist. Some of us have exalted His goodness and mercy until we treat Him as tho He were a next-door neighbor with whom we have no social relations, but whom we trust will send flowers at our funerals. I hope that I may not be considered a mere carping critic. I am

sure I am not an iconoclast. I do not want to tear down one good thing in society. I do not knowingly want to prevent one good thing from being accomplished, but I would like to have every single church organization in America and every young people's society connected therewith, to understand that there are certain truths of religion which no man is wise not to learn and which every man is foolish to neglect."

"The church anywhere that is being deserted, is being deserted because its various organizations are not appealing to the one vital need of every sentient human being, a need which may not be everywhere and always present, but which is sometime and somewhere surely present — a feeling by man that he can not bear the burdens of life alone, that he must rest his faith and hope upon the Unseen and the Eternal. When that feeling comes, man wants some place in which some person may tell him how to grasp and hold securely in his hand the one great fact of human history — the sacrifice upon the cross of Calvary.

"Churches and church organizations ought always to have their lamps trimmed and burning, that there may be no night so dark that one who wants to find his way may not be enabled to grasp the flickering torch of faith in the sacrifice of the Sinless One. And these lamps will only burn brightly when all of us not only know but believe that all the law and all the prophets found their fulfilment in that cross which the Man of sorrows bore in weariness along the Via Dolorosa."

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MOUNTAIN VIEW, CALIFORNIA, MARCH 11, 1913

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.

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Says Paul in 2 Tim. 4:7, 8: "I have fought a good fight: . . . henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." How can men love Christ and not love His appearing? They do not, it matters not what they profess. The more we love an individual, the more we love his *personal presence*. It is impossible to dissociate the two. And when men ridicule those who believe in His soon coming and scoff at the doctrine, they show that they do not love the Coming One. The love of Christ was the secret of John's prayer, "Even so, come, Lord Jesus." And we would reverently respond, Amen.

"Ye shall be holy; for I the Lord your God am holy." The words were not merely an injunction, but an enabling act to Israel of old. It was expressive of God's character and man's standard. It is God's character and man's standard still. The apostle Peter echoes the same thought and supports it by quoting the above scripture. Compare Lev. 19:2 with 1 Peter 1:15. God's standard for His children is the same in all dispensations, and His power to enable man to meet this standard is free and undiminished.

Massachusetts is interesting herself in an effort to get a state law to prevent smoking in street-cars and other public places. Let the good work go on, and may it spread over the whole land. What can be conceived of as more rude or coarse than for a man to stand in front of you, and puff smoke in your face in a street-car or depot, where circumstances for the time compel you to remain.

**If It Had Been Different.**—If Turkey had had before her during the centuries a true type of Christianity, there would be more Turkish Christians now and a different state of things. Dr. George Washburn, president of Robert College, Constantinople, from 1870 to 1903, says:

"The truth about it is that there are very few Turks—even those who are most intelligent—who know what Christianity is. They look upon it, first of all, as something political, something that is anti-Turkish; and they look upon it not simply as something anti-Turkish, but what they see of it in the old Christian churches there makes them look upon it as, after all, a form of idolatry. It does not encourage them to become Christians."

We should say not. No political religion ever won anybody to Christ.

### Replenished from the East

IT has not been many years since we were sure that the "civilization" of this time, and particularly as it was manifested in its finest fruitage in this country, had carried us far beyond any of the mystic and superstitious religions of the Orient. But we have seen Christian Science come forward and claim its adherents by the hundreds of thousands. Christian Science is simply another phase or guise of the mystic religions of India; but men and women of culture and education have taken hold of it simply, and often solely, because it relieves them from that class of disease that is all in the imagination. It does not cure real consumption nor set broken bones; it can go no further than to tell you that your consumption is all "a delusion of mortal mind." And if it turns out that all the consumption you have is in your imagination, why, of course, you can proclaim yourself well, because you have not in reality been sick.

But the mystic vagaries of Christian Science can not satisfy all minds. And so we are having an epidemic in some parts of the country now of "Bahaism." The philosophy of Baha is "the brotherhood of man," as if there was anything new in that doctrine. But there is a mystic air about the prophet from India that furnishes food for the superstitions of the people, and so they flock to him. And the curious thing about it all is that they think they are advancing to higher planes of culture and living when they step under his banner. Men of standing in the official world, and women of education and social distinction are brought under the hypnotic spell of the Oriental mystic.

If men would read and believe their Bibles, they would know better than to be led away by any of these mystic cults. For God's Word has plainly said: "For Thou hast forsaken Thy people the house of Jacob, because they are filled with customs from the East; and are soothsayers like the Philistines, and they strike hands with the children of foreigners. And their land is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots."

Then in a time when the land is full of silver and gold, and when there is no end to the horses and chariots—and chariots would certainly include automobiles and the like—the people will be filling themselves with "customs from the East," and will be soothsayers. And if the time when the scripture applies is not clear, we need only to read the first part of the chapter from which the text is taken. There it is definitely stated that the prophet is viewing what "shall come to pass in the last days." It is intensely interesting as well as assuring to find that the prophecies go so minutely into detail as to tell us of those who in the last days will be turning to the old religions of the East in filling themselves with their customs. It is also both interesting and assuring to find that these predictions are being so literally fulfilled. It enables one to know where we are in the world's history, and also to understand that the prophets of old actually foresaw the conditions that exist to-day.

And this is only one of the many predictions that have foretold the actual conditions and doings of this time. The grand old Book is very specific and definite in telling what we will see in the world when the last generation is reached. The studies that

should engage our attention the most, are the prophecies contained in the Book which also discloses the divine plan of salvation.

The Utah Legislature has had a Sunday bill before it, and after a vigorous discussion of the measure it was defeated.

The first bill to be signed by Governor Sulzer, of New York, makes it a penitentiary offense for a person to drive an automobile while intoxicated. This is a just law, and, while it is the first of its kind in the country, it is to be hoped that the other states will follow with similar enactments.

The leading officers of the Western Fuel Company, of San Francisco, have been added to the list of large firms that the United States Government has found it necessary to indict for immense frauds. The frauds charged against this company were perpetrated against the government itself, and it is believed will reach beyond the million mark.

The temperance bill recently passed by the Arkansas Legislature is believed to practically give state-wide prohibition. The measure provides that before a person can open a saloon in any locality he must first procure the signatures of a majority of the white adults. This requires that the names of both the women and the men must be secured, and it is believed that there are very few if any localities where there will be enough favorable sentiment to permit the opening of a saloon.

A new system of treating the insane has been in process at the Stockton, California, asylum for several months, and success has been decidedly pronounced. Several patients who were at first thought hopelessly insane were pronounced cured, and discharged. The system has been carried on by Miss McCann, of Rochester, New York, and is known as the "reeducation" treatment by medical men. The class of patients especially benefited are those despondent and morose. They are treated just as tho they were babies.

Gustavo Madero, who was shot on the downfall of his brother's government, was denominated the "most hated man in Mexico." A large part of this hatred was caused, so it is affirmed, by the name that he had of being the "arch-grafter of Mexico." His family was said to have a fortune of some \$75,000,000, and Gustavo controlled a large part of it. Thoughtful men will certainly take note of the evidence of the gigantic frauds and grafting schemes that are constantly being disclosed in all parts of the world.

"One Drink Cost His Life."—This was the heading to a newspaper paragraph a few days ago. An unidentified man was found dead. He had got drunk, quarreled with some others, and was killed. How much of crime, and murder, and suicide, and indescribable miseries are chargeable to that "one drink" that so many men and women have dared to take! When the consequences are so fully and so generally known, why is it that there are so many that will dare to take the fearful risk?

A Good Enterprise.—The Girls' Club of the Ladies' Home Journal has undertaken to raise among its members a fund of \$1,200, to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for Women, located at Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June 1, 1913, is the date set for the completion of the fund, the Journal subscribing to one half of the fund, if the members of the club, by individual contributions, will make up the remaining \$600. Only members of the Girls' Club are to be allowed to contribute to the fund, and the money must be earned through personal effort.