

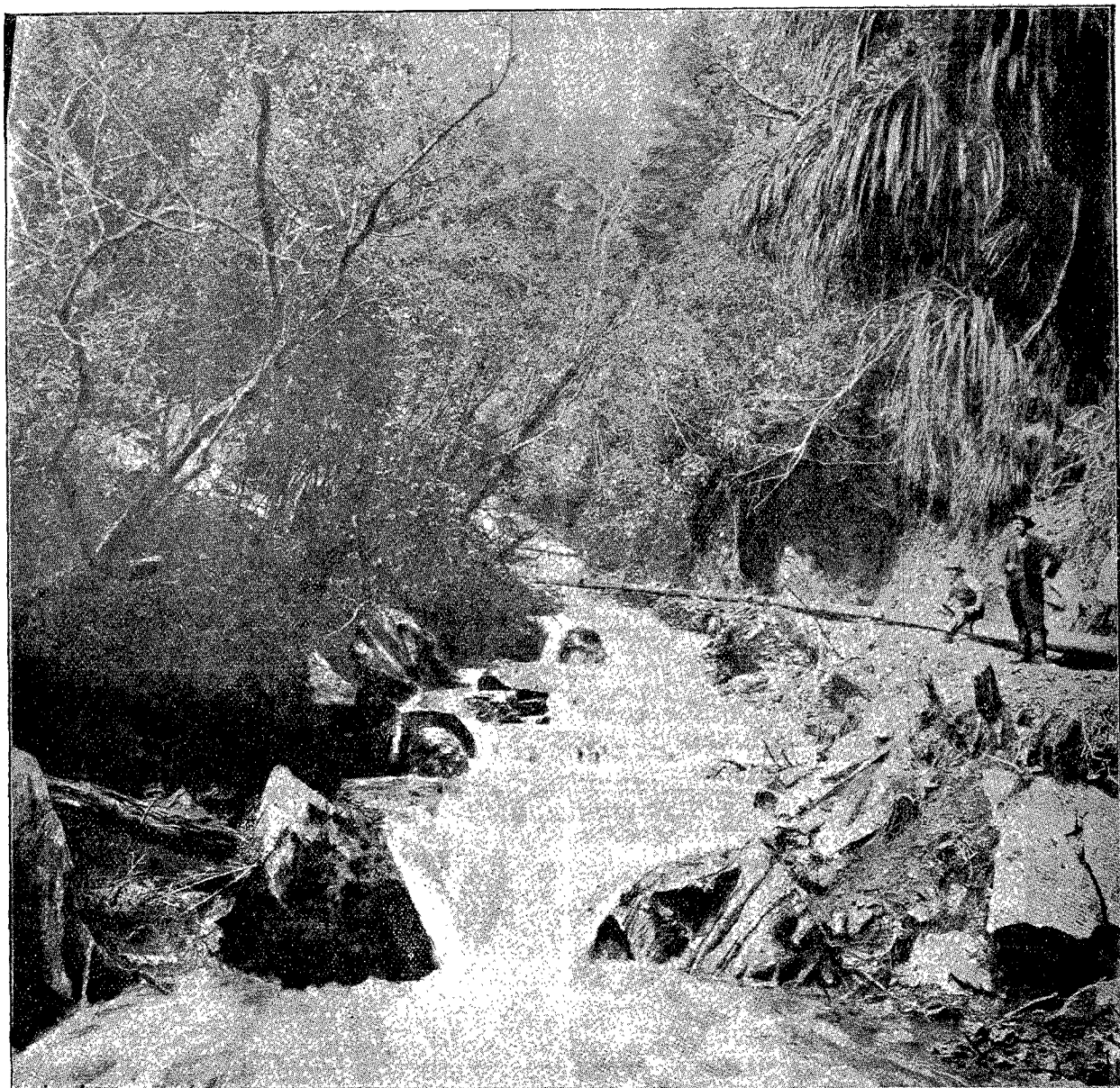
# SIGNS OF THE TIMES

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ONE PENNY



A Sylvan Waterfall Near Queenstown, N.Z.

## Sunday in New Zealand.

By W. R. Carswell.

OUR attention has been called to some articles on the above subject, which appeared a little time ago in *The Outlook*, New Zealand. In one of these articles, entitled the "Meaning and Purpose of the Sabbath," the writer, the Rev. R. Inglis, M. A., makes some statements to which we feel constrained upon to make reply. After stating *inter alia* that the Sabbath was set apart for rest and worship, Mr. Inglis proceeds to attack the position that a *definite day* should be observed. He says: "If we take the position that some have taken up, and hold that God claims not only a seventh of our time, but a definite, specified twenty-four hours, from all races, in all parts of the world, and that that particular period and no other constitutes the Lord's day, we are face to face with serious difficulties." The claim that there are "serious difficulties" in the way of those who observe a definite day may be correct; but the fact that millions observe the first day of the week as a rest day, and many thousands observe the seventh day, and that in all parts of the world, proves that those difficulties are not insuperable.

Mr. Inglis continues, "In the fourth commandment there are two things which must be kept distinct: there is the institution of the Sabbath, and the period for its observance; viz., the day following the six days of labour. Probably there was present in Moses' mind a definite period, but to contend that throughout all future ages the Sabbath could be observed during that time and no other, is to make obedience to the fourth commandment on the part of all mankind an utter impossibility."

This seems to be an attempt to separate that which God has joined together. There is no evidence in the fourth commandment that the Sabbath institution and the period of its observance are to be kept distinct. (This commandment, by the way, was not quoted in the article under review.) Proof to the contrary is found in God's words, "The seventh day is the Sabbath;" that is, the institution and the day are identical. And the reason why "the seventh day" (observe, not "a seventh day") should be observed is thus given: "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. 20:11. Here, again, "the seventh day," God's rest day, is plainly declared to be the Sabbath, and no man can change the fact. The institution and the day are inseparable.

Let us turn to the first words of the fourth precept in Ex. 20:8: "Remember the Sabbath day to keep it holy." As the Lord afterwards informs us that "the seventh day is the Sabbath," this is equivalent to saying, "Remember the seventh day to keep it holy," for God rested on it, blessed it, and hallowed, or made it holy. But how can any person by any possibility "keep holy" any other day of the week which was never made holy? It is out of the question.

Neither can man make holy that which God has not sanctified.

The writer of the article under review, it will be observed, introduces Moses' name into the subject under discussion, as though he were the giver of the law of ten commandments. In Ex. 20:1 the law is introduced with the statement, "And God spake all these words, saying," and then follow the ten precepts. The question therefore is not what was in the mind of Moses, but what was in the mind of God. As already shown, the meaning of the fourth commandment is plain. The day on which God rested was made holy, and He requires His people while resting to keep it holy. And for forty years in the wilderness God marked out His rest day from the other days of the week by three distinct miracles weekly. A certain amount of manna fell on the first to the fifth days inclusive, a double portion fell on the sixth, and none fell on the Sabbath, while the manna which on other days would not keep in a condition fit for food till the following day, was preserved for use on the Sabbath. Certainly God knew the creation rest day, and took care that His people should know it. Had they kept any other day they would have gone short of food. So much for the definiteness of the day to be observed. Please read Ex. 16:4-30 for the facts here given. Thus by over 6,000 miracles the definite seventh day was pointed out, and enjoined upon God's people in their wilderness wanderings. To God's people to-day His rest day is being pointed out just as clearly, and if they choose not to obey His command, He might as fittingly exclaim, "How long refuse ye to keep My commandments and My laws?" Ex. 16:28.

The fourth commandment is placed in the midst of nine other precepts, which the Presbyterians, Methodists, and others have always regarded as moral in their nature. In the Presbyterian "Shorter Catechism" occur these words: "The moral law is summarily comprehended in the ten commandments;" and again, "Sin is any want of conformity unto, or transgression of, the law of God." (The writer is quoting from memory what he learned in childhood.) That is good Bible doctrine. The Scriptures say, "By the law is the knowledge of sin," and, "Sin is the transgression of the law;" both New Testament statements found in Rom. 3:20 and I John 3:4. Therefore the transgression of the fourth commandment, or "want of conformity" to its requirements, is a sin to-day just as it was when that Catechism was published.

Seeing that God has put His blessing on His rest day, and made it holy, how dare any man say it makes no difference which day is made the rest day? Read the words of inspiration about a class of people who do this, and mark the reason: "Her priests have violated My law, and have profaned My holy things: they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26. Those who hide

their eyes from God's Sabbath put no difference between "the holy and profane." God is "profaned among them." Strong words, but they are God's words. Putting no difference between the common and the holy was the sin that cost Nadab and Abihu their lives. See Lev. 10: 1, 2; and it is as much a sin to-day.

In order to give some apparent ground for perplexity (though there is none in reality) as to which is the original seventh day Sabbath, Mr. Inglis, in the last paragraph but one, writes: "The Jewish year contained twelve lunar months, with a thirteenth added at intervals. The Romans originally had a year of ten months, which number Numa increased by two, making a year of 355 days. In 46 B. C., Julius Cæsar added sixty-seven days to correct it, and then the year was in excess of the solar year by over ten days. Pope Gregory struck out ten days and made each 400th year bissextile to prevent the recurrence of the error. The Roman Catholic Church has followed this reckoning, but Protestants preferred the Julian year until the other was adopted in the year 1762."

By introducing the changes made in the yearly calendar by Jews and Romans, and lastly by Pope Gregory, some honest souls might conclude, without thought, that this would affect the weekly cycle. But such is not the case. No difficulty has ever existed in knowing the days of the week, because the weekly cycle is quite independent of the month and year. No matter if a person had no knowledge of the day of the month, he would scarcely forget the day of the week. But even if he did, his neighbours would soon set him right. It is practically an impossibility for the whole world to lose the knowledge of the day of the week. Had such a thing really happened, astronomers would be thrown out in their calculations concerning astronomical events. The fact that these have been foretold exactly (such as eclipses of the sun and moon, etc.) demonstrates that no time has been lost. The fact that in countries which followed the Julian reckoning, and those which followed the Gregorian method of computing the year, there has always been perfect agreement about the days of the week, again proves the same truth. Certainly the "lost time" theory is a myth.

Though Jewish people all over the world have been observing the Sabbath of the Lord for thousands of years, the writer under review now makes the startling discovery that it cannot be done because the earth is round. Did not the Lord know the earth was round when He made it, just before He made the Sabbath "for man"? Mark 2:27. And surely the readers of *The Outlook*, as well as readers in general, are quite intelligent enough to know that a day does not begin all over the world at the same time, without the information given by Mr. Inglis to that effect. That fact has nothing whatever to do with the subject, however. When God's holy day begins where we are, all He asks of us is to be honest with the Lord, and obey His command to keep it holy.

It seems to have occurred to the writer under review that the arguments used against the seventh day Sabbath were just as telling against the first day, for he says, "This argument tells as strongly against a first day Sunday as against a seventh day Sabbath, and we must be careful not to identify the day with any definite period of time." At the same time he admits, "As a matter of convenience it is most desirable that one definite day of the week should be observed as a Sabbath," and states, "But what God claims and what the fourth commandment enjoins is that a seventh part of our time should be set apart for rest and for the worship of God." This last statement we have already shown to be utterly without foundation. A definite day is commanded, the day God blessed and sanctified. In the place of the arguments previously used to prove the impossibility of keeping a definite day, the candid admission that "*as a matter of convenience*" it is desirable to keep a definite day, is rather amusing. The fact is when that definite day is Sunday the difficulties all vanish, and the first day of the week is readily found. Thank God, the true Sabbath is found with equal ease and certainty. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

### The Changed World.

THE world in our day has undergone an extraordinary contraction. By the Trans-Siberian Railway Japan may be reached from London in fourteen days, and shortly Canton, in the south of China, will be joined up with Mukden, in the north. Central Africa will soon be accessible from the Cape or Cairo, from Mombasa or Kanokry. The Andes, in South America, have been pierced, and the Atlantic and Pacific brought near together. Railways and steamship lines, the telegraph and the marconigraph, have linked up East and West, and North and South. Space has been annihilated, and the world has become small.

One outcome of this contraction has been an intermingling of the nations unprecedented in history. On an average about four hundred immigrants, representing thirty-six nationalities, reach the Argentine every day, while about a thousand a day enter the Dominion of Canada. The Bible Society is called upon to supply the Scriptures in eighty languages in British North America, and in fifty in South Africa. In the Far East there are similar movements of population. Thousands are journeying up the coasts of China to settle in Manchuria, and in 1908, 760,000 emigrants from Russia and Siberia sought a home around Tsi-tsi-har and the Amur valley.

With this mingling of the nations there has been an interchange of ideas and ideals, good and bad, which has produced a world-wide unrest. The equilibrium of the nations has been disturbed; forces have been let loose of incalculable magnitude. The world's hope lies in the

power of religion, which alone can control these forces, and turn them to the good of the human race. But there are religions devoid of power to uplift and save. There is only one saving religion—the religion which centres in and around the person of the living Christ. The world's hope is in Christ, and the present conditions afford us an opportunity altogether unique for making known His gospel. The opportunity is passing. The East has already shown itself more ready to take our guns than our Bible, our science than our religion. These things will destroy its indigenous religions, which are overgrown with superstition; and if we do not give the nations a religion which can survive all changes, they will be left without a religion, and their last state will be worse than their first. In the changed conditions of the foreign field, the sore need of the nations, and the unprecedented opportunity for world-evangelisation, we have ground for the most serious study.—*Rev. J. H. Ritson, M. A.*

### Treasures Venerated by Rome.

THE Roman correspondent of *The Catholic Times* recounts with pride some of the treasures of the church in that city. "These treasures include the towel with which the holy Veronica wiped the Lord's face on the Via Dolorosa. A large piece of the true cross and the spear that pierced the sacred side are preserved in St. Peter's; while St. Croce holds the title placed over the cross by Pontius Pilate, one of the sacred nails brought to Europe by St. Helena, mother of Constantine the Great, part of the true cross, one of the thorns of Christ's crown, and a finger of St. Thomas the Apostle. All these are shown to the faithful with much solemnity at the end of the Tenebræ on each of the last three evenings of Holy Week. But there is another relic of the Passion which has been venerated for over a thousand years in Rome; viz., the Scala Santa, down which Jesus Christ went on being condemned to death. Popes, emperors, and kings have, on their knees, climbed these sacred stairs since Helena brought them from Jerusalem; for no foot may rest on the marble or even the wood in which the holy stairs are now encased, and all must make the ascent on their knees or not at all. 'While kneeling on these stairs,' says the author of 'Ancient Sacred Art,' 'public penance used to be performed in the days of the church's more rigorous discipline; thus the saintly matron Fabiola there appeared a penitent before the public gaze in sackcloth and ashes in A.D. 390. . . . There is no day on which worshippers may not be seen slowly ascending those stairs; but it is during Holy Week the concourse is at its largest; and on Good Friday I have seen this structure completely covered by the multitude, like a swarm of bees settling on flowers.'"

"EVIL is wrought by want of thought as well as want of heart."



A. W. Anderson, Editor.

Melbourne, Victoria, July 11, 1910.

### "The Coming Revival."

In a significant editorial article appearing in the April *Century Magazine* a number of facts culled from various periodicals and expressions of opinion from leading students of sociology are brought together, from which the writer argues that there is imminent just now "nothing less than a revival of religion." The need for this revival is, he believes, beginning to be generally felt, and comes as a step in the social evolution. "Moral rules," he writes, "are not enough; what is needed most is moral motive power—the love of righteousness, the impulse to integrity, the enthusiasm of virtue. And this, as even the common man is beginning to feel, is kindled only by religion—by fellowship and communion with that Power, not ourselves, which makes for righteousness. . . . Heretofore, there has been much protest against any close contact of religion with business or with politics. Now it seems to be assumed that nothing but religion can renovate brutalised business and corrupt politics. It is a great enlargement of the popular conception of religion, and ought to gain for it some new consideration."

That there is a great need for a revival of true religion few will deny. To-day the world is in greater need than ever of the vitalising power of Christianity. Religion is not enough, and though we had oceans of religion, unless it were composed of the real thing we would be better without it. Yes, it cannot be too strongly emphasised, mere religion is not enough, and will by no means satisfy the need for something which will "renovate brutalised business and corrupt politics."

The query which comes to our minds as we look abroad upon the world and its doings, and meditate upon the forces which are at work beneath the surface of things in general, is this: Is this trend towards the amalgamation of religion and politics, which is alluded to by this writer, a movement upon which we can look with approval? Because there is a development taking place in the world, which is drawing together two forces which have heretofore been regarded as operating for the progress of the world much better when kept apart than when they are united, it is taken for granted that such development must necessarily prove beneficial to the world. On such questions it is not wise to form too hastily an opinion. There are strong reasons why "much protest against any close contact of religion with business or with politics" has been made in the past, and an exam-

ination of those reasons will prove them to be still sound. Unfortunately, multitudes are easily swayed by sentiment. There are but few who will search into the origin of things as they find them. It is so much easier to allow the feelings and desires to sway the mind than to search diligently for the underlying principle or cause for certain conditions which exist, and which may not suit our crude ideas. All God-fearing men know full well that "nothing but religion can renovate brutalised business and corrupt politics." But they ought also to know that if a mighty reformation is ever effected, it will not be done by any mere legislative enactments, nor by the wholesale impartation of some ethical teaching, however good it may be. The reformation of the body politic can only be effected by the acceptance by the individual members of the community, each one for himself and herself, of the power of the gospel of Jesus Christ by which men and women may obtain "moral motive power." It is "moral motive power" which is lacking today. Of religion of one sort and another, there is a superabundance. When there is an increase in the number of *individuals* who possess "moral motive power," there will be exhibited in the nation a corresponding increase of righteousness, integrity, and virtue.

National righteousness apart from individual righteousness is a misnomer, and notwithstanding all the efforts of well-meaning men to promote national righteousness by making it, as some say, "easy to do right and hard to do wrong," their object will never be accomplished through legislative enactments. Morality is not the product of good legislation, nor good environment, nor good resolutions, nor good education. Many men who live in the best governed countries in the world, and under the very best environment which could be obtained under present conditions, and who make many good resolutions, and who have also had the advantage of the highest educational training, possess but little morality notwithstanding all these excellent advantages; while on the other hand many men, whose training and environment have been directly the opposite of all this, but who have seized hold of the power of the gospel, and have been made free from the law of sin and death by the law of the Spirit of life in Christ Jesus, have developed noble characters which have stood out in bold contrast with their environments. Verily there is no other way of obtaining righteousness than through the plan of salvation. "He that entereth not by the Door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. . . . I am the Door," says Christ, "by Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture."

The only revival which will be of any lasting benefit to humanity is one which is based upon the great fact that religion, if it is of any value whatever, must proceed from the heart. True religion is not something which may be put on or taken off like a coat, but it is a moral force within the man which impels him to live right

before God. Such a man will exhibit the fruits of the Spirit in his life—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

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OUR New Guinea missionaries are pushing on well with the work of clearing the land for the mission station at Bisiatabu. Twelve acres of forest trees have been felled, and five acres of this land have been planted with pumpkins, manioka, taro, etc. Last month Brother S. W. Carr, who has charge of the mission, spent some time in visiting the various inland tribes in our "sphere" in order that he might make himself acquainted with them.

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WITH a view to prevent the excessive use of explosives on Independence Day (July 4) the Mayor of New York City prohibited the discharge of fireworks, firearms, and crackers within the city, and also prohibited the sale of any of these articles from June 10 to July 10. This prohibition met with universal approval from the sensible portion of the population, of whom, fortunately, there were more than ample to thwart the attempts which were made to obtain a reversal of this prohibition. In the interests of humanitarianism and good order it would be well if every municipality in America followed the excellent example of New York City in this respect, for during the last seven years no less than 34,000 casualties, large numbers of which were fatal, have resulted from the insane methods which have hitherto been followed in observing the fourth of July.

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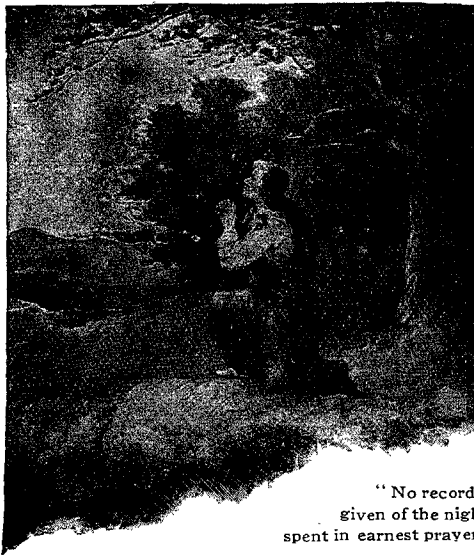
## GENERAL ARTICLES

### Love Vitalised.

By George Teasdale.

THE first intimation, undoubtedly, which Jesus received that He was the Son of the Highest was from the fond lips of His mother. The nature of His birth, the visits of the shepherds and of the wise men from the East, the subsequent flight into Egypt, and Herod's slaughter of the innocents, would all be treasured stories in the home of Joseph, which would be repeated in sacred expectation to the wondering little one.

The years that intervened between the trusting, hopeful days of childhood and the commencement of His ministry would be years of



"No record is given of the nights spent in earnest prayer."

investigation, perplexity, and perhaps, at times, of fearful forebodings. As the nature of His work was gradually revealed to Him, and as the awful responsibility began to rest upon Him, with what intense earnestness would He search those sacred pages for every point of evidence and every ray of hope and comfort that could be found. No record is given of the nights spent in earnest prayer that His faith in His Father's power and in His own mission might never fail, and also that strength might be given to Him from day to day to enable Him to endure the buffetings of Satan, and to bear with patient resignation the reproach that was heaped upon Him by His fellow-men, and even by the members of His own home.

The rejection of His mission by the Jews would have been an overwhelming experience if He had not been prepared for it by the prophetic

utterances contained in the Scriptures. Such mighty miracles as He performed had never been seen before, and His words were most gracious. No pompous superiority was manifest in any of His actions, and He condescended to sympathise with the most wretched. Whole towns and villages were relieved of their sick, and the poor, instead of being reproached for their poverty, had the gospel preached unto them. On at least one occasion He, with His disciples, walked forty miles to heal the daughter of a Syro-Phoenician woman—a stranger to the house of Israel—dogs, as they were called by the Jews. His heart of love went out to the poor, stricken lepers, despised because of their affliction. It was supposed that the disease was a visitation from God because of their sin. The touch of Jesus was the first human touch they had felt during all the weary years of their living death, and with that touch came health and life. Many a poor victim obsessed and tortured by a devil obtained relief at the command of Him who in the wilderness had met and defeated, on the behalf of man, the prince of devils.

What a man was this who fed the hungry, gave sight to the blind, hearing to the deaf, speech to the dumb, strength to the impotent, and life to the dead. These were His temporal benefactions only; transcending them were His eternal gifts of heaven and immortality. Love, supreme, intense, pulsated in every word and action. No one was too high, or too low, or too far removed to be beyond its thrilling eloquence. But it all seemed to be of no avail. His own brethren did not believe in Him. His townfolk took Him to the edge of the cliff to cast Him over. The Jewish leaders failed to recognise in Him the one for whose coming they and their fathers had hoped and prayed for ages. The purity of His life and doctrine annoyed them, and His opposition to their traditions and man-made customs, by which they made void the Word of God, incensed them against Him; they determined to be rid of Him. This man, about whom their poets had sung and their prophets had dreamed, for whom the martyrs, whose graves they adorned, had died, and whom kings had longed to see and worship, was now subjected by them to cross questions and criticisms. His motives they impugned, and misinterpreted His actions. They resorted to espionage, and employed cunning and unprincipled men to entangle Him in His words, hoping thereby to induce Him to inadvertently say something which they could misconstrue and use against Him in an appeal to the Roman Government to have Him crucified as an impostor or a traitor.

They took up stones to stone Him. He spared them this crime by disappearing from their midst. Officers were sent to accomplish His arrest. They listened to His gracious words, were entranced, and returned, replying to the sneering questions of the rulers and Pharisees, whose tools they were, "Never man spake like this man."

The disciples did not afford Him any appreciable help. They failed to understand His

mission, and it seemed at times that their aims were altogether selfish. They refused to learn from Him that true exaltation lay in humility; and they quarrelled amongst themselves as to who should occupy the positions of honour in the temporal kingdom which they persistently hoped their Master would establish. Such perverseness and blindness intensified the shock to their expectations when they saw Him crucified.

The months slipped by, and the fatal day drew near; the weight of depression and suspense increased: "But I have a baptism to be baptised with; and how am I pained till it be accomplished." "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety, and kill Him." Satan entered into Judas, and he offered his services to betray his Lord, yet Jesus treated him with just the same kindness and consideration as He did the eleven. By no word or look had Jesus intimated to them which one would do the cruel deed, although He told them that "one of you shall betray Me." Saddened by their self-seeking, He sought to teach them a lesson of humility—He washed their feet. The last supper was eaten, and by the light of the pass-over moon they went out of the city, across the brook Kedron to the garden of Gethsemane, where the Master of the universe fell prostrate, crushed under the weight of the sins of the world. Three times He sought human comfort from His disciples, but they were asleep. Three times He prayed, "O My Father, if it be possible, let this cup pass from Me." It was possible; He could even then have left the thankless world to its fate. The destiny of the human race hung in the balance. Then the saving clause was added: "Nevertheless not as I will, but as Thou wilt." The die was cast. It was the Father's will. We were saved.

"And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling to the ground." His soul was "exceeding sorrowful, even unto death."

"'Tis midnight; and on Olive's brow  
The star is dimmed that lately shone:  
'Tis midnight; in the garden now  
The suffering Saviour prays alone.

"'Tis midnight; and from all removed,  
The Saviour wrestles lone with fears;  
E'en that disciple whom He loved  
Heeds not his Master's grief and tears.

"'Tis midnight; and for others' guilt  
The Man of sorrows weeps in blood;  
Yet He who hath in anguish knelt,  
Is not forsaken by His God.

"'Tis midnight; and from ether plains  
Is borne the song that angels know;  
Unheard by mortals are the strains  
That sweetly soothe the Saviour's woe."

"THIS world would be a sad old place if we did not have the sweet privilege of making ourselves happy by cheering away someone else's unhappiness."

## Life and Character of Man.—No. 27.

By W. Howard James, M.B., B.S.

### Purgatory.

THE idea that paradise is an intermediate place between earth and heaven gives great weight to the altogether unscriptural theory of purgatory. If there be an intermediate, conscious state for the righteous, it necessarily follows that there must also be one for the wicked. Until the great judgment day there can be neither reward nor punishment. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. The righteous receive their reward at the coming of Christ: "And behold I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12. The wicked do not live again for a thousand years after the resurrection of the righteous: "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. Until the wicked live again they cannot receive any punishment, hence there can be no purgatory. Neither will the righteous receive any reward until they live again. It is after the righteous receive their reward that the wicked are punished. The wicked will actually see God's children in the kingdom, and undoubtedly the knowledge of their eternal loss will form a great part of their punishment: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13:28. It is the unscriptural doctrine of the conscious state of the dead that upholds the idea of purgatory, and there is not a particle more evidence of an intermediate, conscious state for the righteous than there is for hypothesis of a purgatory. Both these ideas belong to the "traditions of men."

### The Parable of the Rich Man and Lazarus.

Many advance the parable of the rich man and Lazarus to prove the conscious state of the dead. Parables are not necessarily statements of facts that actually have occurred. In Webster's smaller dictionary a parable is defined as "a fable or allegorical relation of something real in life or nature, from which a moral is drawn for instruction." The moral is true, but the parable itself is but a fable which well illustrated the truth Christ desired to bring home to the covetous Jews. The parable was not given to prove anything in connection with the state of the dead, for that question was not mentioned, but to prove to the Jews that "all are not Israel that are of Israel," and that "they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:6, 8.

The Jews prided themselves on being the children of Abraham, and consequently expected to inherit all the promises made to Abraham. When Christ presented to them the truth that

would make them free, they answered Him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" John 8:33. They expected all the blessings of heaven, and at the same time pursued a life of covetousness and sin. They were in bondage to the devil, which fact Christ did not withhold from them. "Ye," said He, "are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." John 8:44.

Christ taught the Jews, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Luke 16:13. This truth was not at all acceptable, for we read, "And the Pharisees also, who were covetous, heard all these things; and they derided Him" (Verse 14), but Christ had still another and more unpalatable truth to teach them: their love of riches would shut them out of the kingdom of heaven even though they were the descendants of Abraham. To teach them this lesson our Saviour employed an old fable with which they were very familiar, one they were fond of parading to show that they were Abraham's children, and would consequently inherit the blessings of Abraham. This fable was no other than a myth they had received from ancient Babylon. This Babylonish story figured an intermediate place between earth and heaven, between earth and hell. This place was divided into two compartments, the one was the abode of the damned, the other was for the favoured ones. The Jews thought themselves the favoured ones, and the paradise they looked forward to consisted in the promises made to Abraham, "Abraham's bosom," but the Gentiles, the unbelievers, were reserved for purgatory.

Christ could not possibly have emphasised the true position of the covetous Jew more strongly than He did, when He gave them the parable of the rich man and Lazarus; for it is only a parable, being given in close connection with four others, and the great purpose of the parable was to prove to the worldly Jew that he was labouring under a terrible delusion. The place they assigned for the beggar, whose poverty they believed to be a sign of God's displeasure, was the gallows on which they themselves were to be hanged; but the promises made to Abraham, which they flattered themselves belonged to themselves, were for many of the poor in pocket as well as in spirit. "Blessed are the poor in spirit, for theirs is the kingdom of God."

Christ pictures the proud and covetous Jews, even in their own imaginary hades, still trusting to their false hope in Abraham: "And in hell, he [the rich, covetous Jew], lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." His faith in Abraham, however, will no more avail him than that of the man of

the present day who trusts his minister, his priest, or his pope to think for him, for "there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."

The story of Lazarus and the rich man is a parable which no one ought to, and which the Jews most certainly did not, misunderstand. As a literal story it would be altogether opposed to Scripture; but as a parable to the Jews, or to any who are trusting in wealth and vain hopes, it carries most important truths. As a literal fact, however, it does not even accord with the views of those who believe in disembodied spirits, for neither Lazarus, the rich man, nor Abraham were spirits (using the term in its popular sense). The rich man had both eyes and a tongue, and Lazarus a finger, which the rich man trusted would bear water to quench his intolerable thirst.

It is sometimes asked if the story were not true, how was it our Saviour used it. Our answer is, it was the best material our Saviour could possibly have employed for His purpose. The parable carried home to the hearts of the Jews, better than anything else could have done, the truths that they could not serve God or mammon, and that God is no respecter of persons. The Jews certainly had been a privileged people, for to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the services, and the promises." "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God." Rom. 9:4 and 3:1,2. Where much is given, however, much is required; and those who knew the Master's will and did it not, shall be beaten with many stripes. Privileges will not carry anyone into the kingdom of heaven if they are not taken advantage of. Without the divine nature none will inherit the promises of the covenant.

Scripture abounds in truths taught in allegories. Take, for instance, Jotham's parable of the trees: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness and my good fruit and go to be promoted over the trees? etc." The statement of the Creator to Cain the murderer was not literally true: "The voice of thy brother's blood crieth unto me from the ground," but nevertheless the truth thus conveyed was made very clear. Similarly in the parable under consideration the Jews were very familiar with the illustration. They knew our Lord's purpose in giving the parable was not to teach them concerning the state of the dead, but to warn them in reference to their true condition, to show them that without a reformation of character they had no hope of entering into the blessed promises made to father Abraham.



### God's Sign, the Sabbath, Leading Men to Him.

AS THE days go by, we more frequently see evidences that the Spirit of God leads some men to find the truth with reference to His holy Sabbath day even without human help. I will relate the following example:—

In Blumenau (a large German colony in the province of Santa Catharina, Brazil) about fourteen years ago a German planter gave to one of his native Brazilian neighbours a Bible. The man began reading this, to him, new book, and soon felt impressed that the Sabbath was binding, and that he ought to keep it. But he did not at that time begin to obey, and time passed by. After thirteen years (he being a Roman Catholic), he had two children to baptise. He went to the priest and asked him if two sponsors would suffice to baptise his two children, or if he needed four. The priest said two would be sufficient.

The day was set for the baptism of the children, and arrangements made. At the time appointed the father took his wife, the two children, and his two sponsors, and went to the priest to have his children baptised, as he supposed. Finally the ceremony was finished for one of the children, and the baptised child was taken away, and the second brought to receive what the parent considered so highly important a rite.

When he approached with the second child, the priest asked him what more he wanted. He replied that he wanted this child baptised also. The priest said, "What I have done is sufficient for both: go home!"

This way of doing things by proxy, or only half doing them, opened the Brazilian's eyes, and he concluded that the church in which he had up to this time placed unbounded confidence could no longer be trusted. He went home and suggested to his wife that it was time for them to begin obeying the teachings of the Bible, and they at once commenced the observance of the Sabbath, of which duty he had long been convinced.

The priest soon learned of this, and visited the man, asking him what he was doing. He replied that he was keeping the Sabbath. The priest asked him who told him to do so. He replied: "My Bible." The priest then said, "My Bible teaches me to keep the first day—Sunday." And he told the new Sabbath-keeper to come to his house, and he would show him this from the Bible. The next day the man went to the house of his former priest, and asked that he show him the Bible that taught men to keep Sunday. The priest said he did not have time to show it to him, but he should read in the book of Acts, and then he would find it. The Brazilian then asked where in the book of Acts he would find this Sunday information. The priest replied that he should read the entire book of Acts. The priest had evidently failed to locate the definite place himself. The man went home and read the entire book of Acts through, but instead of find-

ing evidence for keeping Sunday, he only became more confirmed in his duty to keep the Sabbath, and he continued to do so.

Nearly a year passed, and the Sabbath-keeper, like every good believer, talked to his neighbours about this new-found truth. One day after he had talked with three of his neighbours, they said to him: It is true, the Sabbath is the right day to keep. He then said to them: If you are convinced of this, why don't you keep it? They decided they would, and from that time the four families united in obeying the fourth commandment.

In some way they had learned about the annual session of the Santa Catharina Conference to be held at the city of Blumenau, and they decided to go to this gathering in the hope of meeting some of like precious faith, as these four families had up to this time not met a Seventh-day Adventist minister. Unfortunately they arrived at the place of the conference after it had closed, but as there were several ministers still present, they had the privilege of hearing several good sermons, and of communicating their wonderful experience.

It has sometimes been asked how it would be possible to carry the Sabbath truth to all the world in this generation. But surely this experience suggests that, as in the time of the latter rain the Lord pours out His Spirit upon all flesh, the work will quickly close. Let us be faithful and sow the seed—the Word—everywhere, and the work will soon be finished. F. W. SPIES.

"THERE is nothing better in all the world than the love of God for His children, and the love of His children for one another."

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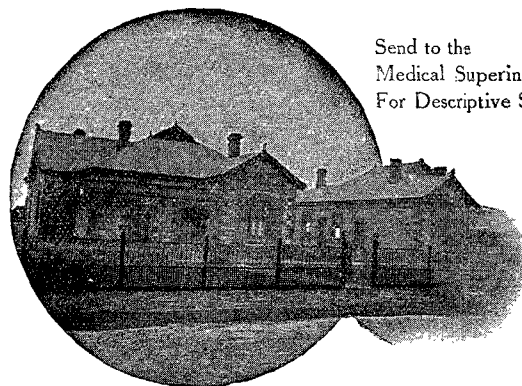
## The Adelaide Sanitarium

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# A Century's Missions

## SOME SURPRISING DEVELOPMENTS

The story of a century of foreign missionary achievement is full of inspiration for the future (remarks the "Missionary Review of the World"), as the following comparison of the state of affairs in 1810 and that in 1910 clearly shows:—

### 1810

Nearly every country in Asia and Africa was closed to the gospel.

The Church did not believe in foreign missions.

There were practically no Protestant Christians in heathen lands.

Only 100 foreign missionaries had been sent out.

The Bible was translated into only sixty-five languages.

Only a few thousand pounds were given yearly for foreign missions.

There were no medical missionaries.

There were no mission hospitals or orphanages.

There was no native Christian ministry.

Missionary work was not recognised in American and British colleges.

There were no unmarried women missionaries, and no organised work for women.

There were no mission presses or agencies for preparing and distributing Christian literature in non-Christian lands.

### 1910

Practically every nation in the world is open to missionaries.

All evangelical churches are interested in missions. To speak against missions is counted a disgrace, and a sign of ignorance.

More than two million Protestant Christians have been gathered in heathen lands, besides all who have died in the faith.

There are nearly 22,000 foreign missionaries in the world.

The Bible has been translated into about 500 languages and dialects.

Total foreign missionary contributions amount to nearly £5,000,000 annually.

Thousands of medical missionaries in the heathen lands treat three million patients a year.

There are 400 mission hospitals and over 500 orphanages and asylums in foreign lands, operated by missionaries.

There are about 93,000 native pastors, evangelists, etc., working among their own people.

There are nearly 30,000 schools and colleges conducted by Protestant missionaries in foreign lands.

There are over 6,000 unmarried women missionaries to heathen women and children.

There are over 160 publishing-houses and mission presses, and 400 Christian periodicals are published on the mission fields. Thousands of college students are on the mission field, and thousands are preparing to go.

**And yet to-day one thousand million people are ignorant of the Gospel of Jesus the Christ, the Son of God and Saviour of the world.**



### Be True.

LISTEN, my boy, I've a word for you,  
And this is the word, "Be true, be true!"  
At work or at play, in darkness or light,  
Be true, be true, and stand for the right.

Listen, little maid, I've a word for you,  
'Tis the very same word, "Be true, be true!"  
For truth is the sun, and falsehood the night.  
Be true little maid, and stand for the right.

### Eyes and No Eyes.

A Talk with Children.

I HEARD a little verse the other day which I want to pass on to you boys and girls. Here it is:—

"Two men looked out through prison bars,  
The one saw mud, the other saw stars!"

What, you say—they looked out through the same prison bars? Yes, through the very same, but the one man looked down, so he saw nothing but mud; the other looked up, and he saw the shining, beautiful stars.

Now for two or three simple lessons which the couplet may teach us.

1. We see what we want to see. When I was in school (very long ago now), we had in our reading books a story of the way in which two boys spent a half-holiday. It was called "Eyes and No Eyes." Both boys, according to the story, went for a walk. They went along exactly the same country lanes and over exactly the same fields. But one boy came back grumpy and bad-tempered; he had seen nothing worth looking at anywhere. The other lad came home bubbling over with excitement, he had seen so many wonderful things in the course of his afternoon's walk. What had happened? The one saw the mud, the other the stars. There is a story told in the New Testament about a woman who one day, while Jesus and His disciples were at dinner, came in and anointed the Lord's feet with spikenard, very precious. And one of the disciples said: "What waste!" But Jesus said: "What a beautiful deed!" Judas saw the mud, Jesus saw the stars. We see what we want to see. If we are always on the lookout for ugly things, no doubt we shall see them. But if, on the other hand, we are on the lookout for beautiful things, they are always to be seen. Look out for the stars. Whatsoever things are true and pure and honourable and of good report, think on these things.

2. We can make our own world. Whether we live in a world of mud or a world of stars depends upon ourselves. I read somewhere about

a very rich man who continued to slave away at his business harder than any clerk long after he had made more money than he could possibly use. And when he was asked why he did it, he said he took no interest in art or music, or reading, or politics—that the only interest he had in life was making money. What a poor world that man lived in—a world of mud! I read, on the other hand, of the Apostle Paul. He had a hard life of it. He was often in prison, he was stoned three times, he was scourged five times, he was constantly in hunger and thirst, and cold and nakedness. And yet how happy he was! He "rejoiced alway." He had always a singing soul and a smiling face. He lived in a world of stars. And the reason of it was that he lived not for himself, but for others. "To me," he said, "to live is Christ." So you and I may live in a world of mud or of stars. If we live for self and sin, we shall live in a world of mud; but if we follow Jesus, and live for the good that we can do, we shall feel like singing all the time. We shall live in a world of stars.

3. We become like what we love. What we see depends really upon what we love. If we always see the mud, it is because we have muddy souls. If we always see evil things, it is because we have evil hearts. But if we have clean and honest hearts, we shall always see beautiful things. "Blessed are the pure in heart," said Jesus, "for they shall see God." And in course of time we become like what we see, what we gaze upon. The man who is always thinking base things gradually becomes base. The man who is always looking at the mud becomes muddy. But, on the other hand, if we look out for the stars, we shall become starry. Jesus is spoken of in the old Book as the Morning Star. Well, suppose we continually look at Him, always keep our eyes fixed on Him, what will happen? "We shall be changed into His image from glory to glory." We shall become like Jesus. We shall become "stars" ourselves, gladdening the sky of this dark world. So look up to the Star. Then some day we shall shine "like the sun" in the kingdom of the Father.—*Rev. J. D. Jones, M.A., B.D.*

"VERY few men have the opportunity of being great, but all can be true, just, honest, and faithful even in small things."

LITTLE Princess Yolanda of Italy, says the *Youth's Companion*, had a tiny sewing-machine as a present on her sixth birthday, and has her daily stint of sewing to do, either by hand or machine. What a royal princess is taught to do cannot be beneath the dignity of other children, and yet there are too many homes where girls and boys whose work is not needed for the support of the family are allowed to grow up in ignorance of the simple and wholesome activities of housewifery and household management.



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THE excavation of the Panama Canal is over two-thirds completed.

THERE are in the United States twelve kinds of Presbyterians, fifteen kinds of Methodists, seventeen kinds of Baptists, and twenty-four of Lutherans.

THERE is now a bill before the Kentucky Legislature which provides a penalty of from two to fifty dollars for any person who is found at his trade or calling on any legal holiday.

A JOCKEY named Gallas "pulled" a horse at a race meeting at Braila, Roumania. The crowd became excited, and protested. Several bookmakers used revolvers, and Gallas fell riddled with bullets. The murderers escaped.

ALASKA capitalists are planning to construct a railway from Matamiska coal fields to Fairbanks. They expect to use the gyroscope, or Brennan monorail car. Since this system requires only one rail supported above the earth on posts or trestles, the contractor expects to build the line for six hundred pounds a mile in a country where the lightest ordinary railroad would cost at least four thousand pounds.

THE trans-Andine railway tunnel was formerly opened in April last with the passage through of a train bearing the Chilean and Argentine commissioners and other representatives of both countries. The occasion was one of general celebration. The tunnel is 12,000 feet above sea level and links the republics of Chili and Argentina commercially. Its construction constituted a great engineering feat, in which

American methods and machinery were used. It is five miles long and affords direct communication between Valparaiso and Buenos Ayres.

ON the eve of the conversion of St. Paul, the corner-stone of Grace Cathedral, San Francisco, was laid with impressive ceremony, says the *New York Churchman*. Two thousand invitations had been issued for participants in the procession, which included bishops, priests, deacons, divinity students, vested choirs, lay delegates to the convention, and to the House of Churchwomen, and all officers and parishes and missions. The procession formed in the Fairmont Hotel, and from thence wended their way through the streets, and gathered about the swinging stone, singing over and over as they went, "Holy, Holy, Holy! Lord God Almighty!" The Cathedral will stand on the western end of the valuable block of residence property given by the Crocker family after the destruction of their homes by earthquake and fire.

## Sanitarium Health Foods

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 Sanitarium Health Food Company, Victoria St. East, Auckland, N.Z.  
 Sanitarium Health Food Agency, 10 Manners Street, Wellington, N.Z.  
 Sanitarium Health Food Agency (H. Moore), Liverpool St., Hobart, Tas.  
 Sanitarium Health Food Agency (J. Beck), Charles St., Launceston, Tas.  
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[18/7/10]

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