

# SIGNS OF THE TIMES

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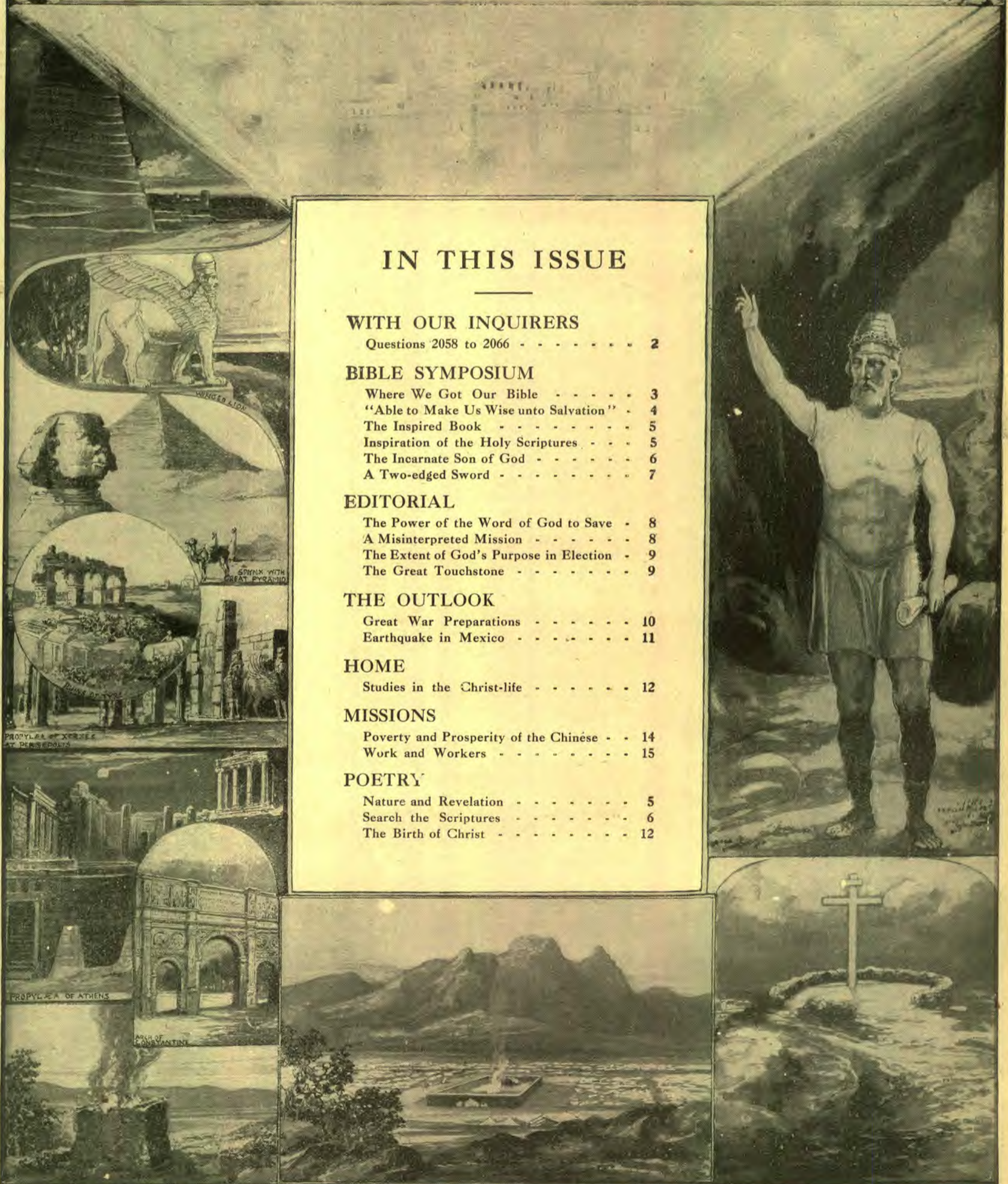
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## With Our Inquirers

"If ye will inquire, inquire ye." Isa. 21:12

[All questions to this department will be answered which to the editors will minister to the general good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

### 2058.—Who Is My Neighbor and Brother?

Will you please tell us who is a Christian's neighbor, and also who is his brother? E. L.

Looking at it in a geographical sense, as the world does, those who live near to us are our neighbors, whether we are Christians, or whatever we are. The etymology of the word means one who dwells near us. In the Christian sense it is not for us to ask, "Who is our neighbor?" that is, one who is really nigh us in spirit and sympathy. In order to determine this we must make ourselves judges. That is the question the young man asked Jesus. Jesus said, "Thou shalt love thy neighbor as thyself." The young man answered, "Who is my neighbor?" Read the answer in Luke 10:30-37, and notice also that when Jesus answered it, He did not tell the man who *his* neighbor was, but told the man to *whom* he ought to be neighbor. The priest ought spiritually to have been neighbor to the poor Jew who was stripped and beaten by thieves. The Levite ought to have been neighbor to him. The Samaritan was his only neighbor. It is not as to who is our neighbor, who really feels near to us in sympathy, but to whom should we be neighbor, to whom should we feel warm and sympathetic; and the answer is every one who needs our help. So Jesus asked, "Which of the three was neighbor unto him that fell among thieves?" And the lawyer said, "Him that showed mercy." Jesus said, "Go, and do thou likewise." Our earthly brother is each of the poor sinners of earth; our spiritual brother is he who is begotten of Christ Jesus. See Matt. 12:49, 50; I John 1:7; 3:1, 14; 4:20, 21.

### 2059.—Food in the Beginning.

In the light of Gen. 1:29 and Num. 11:5, did God in the beginning intend the use of such foods as lettuce, cabbage, onions, radishes, etc.? E. K.

Evidently not. Gen. 1:29 seems clearly to indicate that man's original food was fruits and grains, but as sin developed, evidently the Lord saw that man needed other materials, and so we read in Gen. 9:3: "Every moving thing that liveth shall be food for you; as the *green herb* I have given you all. But the flesh with the life thereof, which is the blood thereof, shall ye not eat." Doubtless purer foods can be secured from fruits and grains than from almost any other materials, but the Lord has permitted the use of vegetables, and in many cases that seems to be necessary.

### 2060.—The Closing of the Seventy Weeks.

Does Acts 8:1-4 prove that the Gospel was given to the Gentiles in A.D. 34, as stated in the Sabbath-school Lesson Quarterly? B. B. B.

It certainly proves this, that they that were scattered abroad from Jerusalem went everywhere preaching the word, not only to the Jews but certainly to the Samaritans. Doubtless it was given more fully to the Gentiles after that, but this shows just what God's design was. As a people, the Jews cut themselves off in the rejection of Christ by the martyrdom of Stephen. The disciples ought to have learned the lesson and gone out in the regions beyond. The Lord forced them to do this by permitting this persecution. Being scattered abroad by the persecution they went everywhere, witnessing for Him wherever they went. In His plan, slow tho they were in seeing it, the time was then fulfilled, as it seems to us the text clearly teaches. Acts 11:19 simply shows how slow the disciples were to comprehend the meaning of the commission which Christ had given them in the

beginning. It even took a special vision of the Lord to show one of the leading apostles, Peter, that God designed that he should preach to the Gentiles as well as the Jews. The question itself in the Lesson Quarterly would have been better understood if it had pertained not to the preaching to the Gentiles but to the cutting off of the Jews, for that was to come at the end of the seventy weeks—"Seventy weeks are marked off upon thy people." Of course, when that people were set aside as a special people of God, it was in God's plan that the Gospel should be carried directly to other nations. As a nation that people had cut themselves off from being the standard-bearers of God.

Yes, there is a record of the Gospel carried to a Gentile. Our Saviour brought it to the Roman centurion in the healing of his servant, carried it to the Syro-Phenician in the healing of her daughter, and to the woman of Samaria at the well.

### 2061.—The Descent of the New Jerusalem.

Please state the order of events in connection with the second resurrection and the descent of the heavenly city. H.

From a study of Zech. 14:4, 5 and Revelation 20 and 21 it seems very clear that first of all Christ comes, that is, at the end of the thousand years. As He is descending to the earth His voice wakes the wicked dead or those who have slept thru the thousand years. As His feet touch the Mount of Olives, that mount cleaves apart and becomes a very great plain or valley. This becomes the "camp of the saints." Later, while the saints are encamped on the now beautified plain, the city itself descends. Then the wicked plot and plan and marshal their forces and come against the camp of the saints and the beloved city. We know of no scriptures which are contrary to this order. It seems quite clear from the Bible that Jesus and the saints descend before the city descends. See tract "The Great Day of the Lord," price five cents.

### 2062.—Death of Jesus.

When Jesus died, did His soul go to God? If not, what part of Christ was with God in the creation of all things? In other words, did the immortal part of Christ die? A. J. W.

It is utterly impossible for poor humanity to understand the incarnation of Christ Jesus. We can only accept the great facts which God gives us in His word and know that they are true because He has so revealed them. The One who was with the Father before the world was, was the eternal Son of God, spoken of in Micah 5 as the One "whose goings forth have been from of old, from everlasting," "from the days of eternity," called in John 1:1 "the Word." We there read also that "the Word was God" and "was in the beginning with God." That same chapter also tells that "the Word was made flesh and dwelt among us." The Son of God came down into the body of humanity, "emptied Himself," made in the likeness of sinful flesh, a brother man, so to speak. The prophecy of His sufferings in Isaiah 53 declares "He poured out His soul unto death." Verse 12. Jesus Himself said just before the crucifixion, "My soul is exceeding sorrowful, even unto death." Matt. 26:38. The glorified Christ Himself declared, "I am He that liveth, and was dead, and behold, I am alive forever more." Rev. 1:18. When He died on the cross, He committed not His soul, but His *spirit*, His *life* unto God, "Father, unto Thy hands I commend My spirit," My life. The term "immortal" part is not known to the word of God.

### 2063.—Questions on the Sanctuary.

Questions asked by the same writer on the sanctuary question, we have not space to answer in this department.

This, however, in brief. According to the type, when Christ entered upon His work of ministration above, the sanctuary was dedicated thruout. Consequently both holy and most holy places were dedicated, or anointed.

2. Every act of ministry which Christ performed was with reference to the culmination of all things; and the entire book of Hebrews deals with the *ultimate* culmination, looking forward to the end, speaking of that end as tho it were already accomplished. As an illustration, take verses 27, 28, of Hebrews 9, "It is appointed unto men once to die, and after that the judgment." Christ was offered as a sacrifice, and the next thing is His coming. All intervening things look forward to the last great event. The rending of the veil in the earthly sanctuary showed that the typical service was over forever, and nothing more; and the ministration in the heavenly place, the "holiest," or literally, the "holy places," began; for Christ was appointed high priest by the word of the oath, after the law, after He was perfected thru suffering. Heb. 7:28. Sometimes when referring to the type the details of His ministry are referred to, but when referring to the hope of the Christian, we are carried forward to the closing work of His ministry where the Christian's hope is consummated.

### 2064.—Sinning Against the Holy Spirit. Matt. 12:32.

Will there be any chance for those who have not sinned against the Holy Spirit in the world to come (Matt. 12:32), or will all who are lost have sinned against the Holy Spirit? If so, in what way? A. L. M.

The mission of the Spirit is to convict the world of sin, of righteousness, and of judgment. John 16:8. No one is really convicted unless it is the Spirit that convicts him. When man rejects that Spirit he sins against the Spirit. The Lord comes, frequently, again and again, to souls who sin, and speaks in most pleading ways, sometimes by permitting affliction; but if the soul goes on rejecting the plea until the end, God has no other means of saving that soul; he has rejected the very agency which God has used for his salvation, and therefore must die. So it is true that every one who is lost has sinned against the Holy Spirit. He may not have committed blasphemy, as some of the Jews did. He need not carry it so far as have defiant, blaspheming men in all ages; nevertheless he does sin against all hope in rejecting God's means of salvation.

### 2065.—Baptized for the Dead; Leaves of the Tree of Life.

Please explain I Cor. 15:29; also Rev. 22:2, which says that the leaves of the tree shall be for the healing of the nations. I thought that when we reach heaven we would be free from sickness. A SUBSCRIBER.

For a full reply to 1 Cor. 15:29, write Elder W. A. Alway, Blackfoot, Idaho. Rev. 22:2 may be understood in one of two ways: (1) *Healing* in the sense of *service*, and is so rendered by one scholar at least, "The leaves of the tree are for the *service* of the nations." Just how they use them is not within our understanding. It has been aptly remarked, however, that the later generations of men, upon whom sin has committed its ravages for centuries, will be smaller of stature than the early generations. The leaves of the tree will restore them to that same stature that God designed His sons should be.

### 2066.—Jesus in Infancy and Manhood.

Will you tell me thru the Question Department the difference between Jesus born of the virgin Mary and Jesus that rose from the dead? H. S. W.

Simply this, the one was an infant, so far as humanity is concerned, untested, undeveloped; the other, Jesus the tested, the tried Son of God.

# SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15  
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Single Copies, Five Cents.

"Thy Word  
is Truth"

## The Bible.—A Symposium

"Able to make  
Thee Wise unto  
Salvation"

### Where We Got Our Bible.

**M**ORE and more, as the enemies in the church are casting the dust of higher criticism upon the Sacred Record, men are asking where our Bible came from. There is not space in this brief paper to discuss the merits or demerits of their human judgment. Its object is to tell the reader in brief and simple story some of the great, important facts about the Book we call the Bible.

#### The Meaning of "Bible."

The word "Bible" is an Anglicized Greek word, *Biblos*, meaning book. Altho the Bible is composed of many books, yet the term *Biblos* came to be applied to the collection of books, as one book, *the Book of books*, pre-eminently above all other books.

The Bible is divided into two parts: the larger part, called the Old Testament, or Covenant; the smaller and latter part, the New Testament, or Covenant. This division of the Book is not of inspiration; it is a division made by men, because of changes in times and people. The Biblical term frequently used is *The Scriptures*, and with the scriptures of the Old Testament, and doubtless some of the Gospels, Peter classes the epistles of Paul. 2 Peter 3:15, 16. Almost invariably the term, "the Scriptures," in the New Testament, refers to the Old Testament writings, as the New Testament was then being written.

The Old Testament contains thirty-nine books,

some of them combined by the Jews so as to make twenty-two, the number of the letters in the Hebrew alphabet. A three-fold division was made of the Old Testament, called in Luke 24:44, "the law of Moses, the prophets, and the Psalms." These parts were called by the Jews, the Law, the Prophets, and the Hagiographa (Writings).

The *Law* (the Pentateuch) consisted of the first five books of the Bible, or "books of Moses"—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The *Prophets*, including also certain historical books, consist of Joshua, Judges, Samuel, first and second, Kings, first and second, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets as one book. Total number in "the Prophets," eight according to Jewish reckoning, twenty-one as given in the English.

The *Writings* (Hagiographa) consisted of Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah, Chronicles, first and second, thirteen in all, or, as reckoned by the Jews in Palestine, eleven; in Alexandria, nine. The latter reckoned Ruth with Judges, and Lamentations with Jeremiah.

These thirty-nine books are not found in their chronological order, Jewish tradition and usage in reading in the synagog having its effect. The chronological order of the books of the Old Testament apart from the law and the historical books including Chronicles would be about as follows: Jonah, B.C. 860; Joel, Hosea, Amos, 800 to 780; Isaiah, Micah 780 to 740; Nahum, 713; Zephaniah, Jeremiah, Habakkuk, 630 to 620; Daniel, Ezekiel, Obadiah, Ezra, 600 to 536; Haggai, Zechariah, 520; Nehemiah, 446; Malachi, 390.

The Scripture Canon.

The word *canon* means



THE SERMON ON THE MOUNT.

Bida.

primarily a straight staff, rule, or rod. Then a guide or model. Naturally it came to be applied to a normal principle, a rule of action; and as the Scriptures were considered the divine standard of action, the word *canon* was applied to them.

Originally, before sin entered, man talked with God face to face, as in Eden. When sin entered, man could not endure God's glory, and the Lord sent His angels to talk with him. As man's heart became hardened more and more, God spoke His law from heaven, inscribed it upon two tables of stone, and gave it to His people. He gave it that man might know what sin was, and how far he had departed from the right standard. To further develop and explain the principles of this fundamental code, and to direct in worship and sacrifice, God gave other laws by Moses. These laws and the records of God's dealing with His children from the beginning, largely written by Moses, constitute the Pentateuch, or five book of Moses.

This became the standard by which all spiritual truth and conduct were judged. As prophet after prophet spoke and wrote, as new doctrines were promulgated, they were tested by the law. "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. See also Deut. 13:1-5. God's law was the great test. And so it is recorded in the New Testament in the words of Jesus in that wonderful Sermon on the Mount, that it is the will or law (Ps. 40:7, 8) of God which is the test of character, and he who is not in harmony with that will is the doer of iniquity or lawlessness. Matt. 7:21-23. The Master is careful to let us know that His teaching does not contravene the law. Matt. 5:17-20. And among the last writings of the New Testament we read: "He that saith, I know Him [God], and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

#### The Compilation of the Old Testament Books.

The collection and arrangement of the Old Testament Scriptures was doubtless begun by Ezra, and continued by men of the Great Synagog who succeeded Ezra. The Old Testament Scriptures were endorsed and referred to by Jesus and His apostles as unquestionable authority. The Apocrypha, held by the Catholic Church, was never in the Hebrew canon. Altho the Jews exalted tradition and teachings of men till the word of God was made void in their hearts, they superstitiously preserved the Scriptures which condemned them.

#### The New Testament Canon.

The New Testament books were written in the very time of the apostles of Jesus Christ Himself. The possession of the gift of discernment of spirits in the church and their loyalty to the Scriptures and the law of God preserved the church from spurious writings.

The history of the collections of these writings is not as clear as their internal evidence. Peter speaks of Paul's epistles as tho there had been a collection made of them. Each church doubtless made collec-

tions for itself. The earliest uninspired record is attributed to Caius, a Roman presbyter in the last half of the second century. He recognizes all the books except Hebrews, James, the two epistles of Peter, and perhaps 3 John. The Peshito Syriac version of about this time includes Hebrews and James. There is a continued chain of evidence down to Tertullian, who uses the term New Testament for the first time, and calls the whole Bible "the instrument of both testaments."

The Church of Rome boasts that she has preserved the Scriptures. She did so precisely as the backslidden Jews did, thru superstition. The priceless manuscripts were hidden in monasteries and libraries, when they ought to have been seen in the life of the church. But these manuscripts were largely from the Greek, Syrian, and African

churches. Rome once rejected the epistle to the Hebrews. Was she then infallible? She afterward accepted it. Was she then infallible also? Her claim to the authority of the Scriptures is utterly baseless. The commercial companies which send ships from England for the dark lands of earth, bearing brandy and Bibles, could with as good logic affirm that by their authority and wisdom and infallibility the heathen had received the word of God.

The Scriptures of truth tho given thru men are above men. All may prove false, as God's people proved false before Christ, as the church has apostatized since Christ, but God's wonderful providence has been over His word, and preserved it from pagan destruction without and atheistical philosophy and tradition within. ABDIEL.

## "Able to Make Us Wise unto Salvation"

By Mrs. E. G. White

### How to Study the Bible.

**G**IVEN by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroly furnished unto all good works"—the Book of books has the highest claims to our reverent attention. Superficial study of the word of God can not meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles.

To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

We can not obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning can not be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker.

You must dig in the mine of truth till you find its greatest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth

is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence.

In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as are rarely seen in these times.

—WHEN God's word is by the *fathers* expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk thru a coal sack, which must needs spoil and make the milk black. God's word of itself is pure, clean, bright, and clear; but thru the doctrines, books, and writings of the fathers, it is darkened, falsified, and spoiled. —Martin Luther, "Table Talk," p. 228.

"WHY do ye also transgress the commandment of God by your tradition?" Matt. 15:3.

# The Inspired Book

By Asa Oscar Tait

THE sacred Scriptures constitute the one Book that is inspired by the same Being who created all the worlds that inhabit the infinity of space.

The worlds about us tell unmistakably of an infinite and all-wise Creator. These vast starry planets could not exist and move in such precise order, crossing and recrossing each other's tracks on such accurate schedules that never a collision can occur, without the guiding hand of the Infinite. There have been men of great intellects who have claimed to doubt the Bible, but there have been very few who have claimed to disbelieve that there is an infinite God who created, upheld, and guided the worlds.

Now just as truly as the worlds about us tell us of the Creator, just so surely does the Bible contain the evidence within itself that its Author is none other than Him whose throne directs the universe. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17.

The Scripture is "inspired" of God. The word here translated "inspired" is derived from two Greek words which signify God-breathed. And one of these two words is the root from which spirit is obtained. Then the word of God has the breathing of His own Spirit, with all of its great significance, right in the very words themselves.

Is it any surprise, then, when we find that word saying of itself, "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open before the eyes of Him with whom we have to do." Heb. 4:12, 13.

## A Living Word.

This text says that God's word is "living." It has actual life in it. And why should it not have, since it is the very life-breathing of Him who is the fountain of all life? The text also says that the word of God is "active." And certainly any one can see that it must act since it is clothed with life.

Then it must be clear that any one who actually knows from his own experience that the Bible is inspired has felt the force of the life and activity in that word. It is possible for men to have many theories in regard to the inspiration of the Bible, but only the one who has actually felt the activity and power of the life that is in the word of God has a real definite knowledge of the origin of the divine Book.

It is the desire to get the reader to go much deeper than to make assent in only a general way that the Bible is inspired. Perhaps

your father and mother are Christians, and they have taught you that the Bible is the Book of God. You have believed this because they told you so, and have not experienced the sensation of actual spiritual power imparted to you thru that word. You have not touched the Life-spring, and felt the active force of the words of the Infinite.

You may say that you do not see how that mere words can have life and power in them. Actual power is an invisible, unseen force. For instance, no one has ever seen electricity; but for one in this time to say that there is no such thing would be very absurd. Because we have not seen the powerful current as it glides along or thru the

### NATURE AND REVELATION.

The quagmires and the treacherous sand,  
The brooks that quickly dry,  
The fig tree with its flaunting leaves,  
The millions born to die,—  
All tell of sin in trembling tones  
Like wailings from a harp,  
In discords wild and sharp  
Of sighs and groans and moans.

The glittering dew upon the grass,  
The moon and sunbeams bright,  
The mountain torrents as they flow,  
The starry rays of light,—  
Are shown by God's own Book to be  
But symbols of His love  
To point to realms above,  
To earth's long-promised jubilee.

ELIZA H. MORTON.

No. Deering, Me.

wire with the speed of lightning, it does not prove that there is no such thing as electricity. Because we have not seen it, the fact can not be swept away that its currents are pulling street-cars and railway trains, and lighting our homes, our shops, and our streets.

But the individual who has had no experience with electricity can not realize its powers and possibilities as the one can who is making the subject a life study and a life work. Men who do not know the subject will advance theories about it, and may even make light of some of the things that the electrician may actually be doing. But this does not change the course of the one who has had actual experience. The skilful and educated workman with the electric fluid has a foundation of actual knowledge and experience that causes him to go right forward with confidence.

And so it is with him who has experienced the workings of the living, active, God-breathed words of the divine Book. His actual experiences have led him beyond mere theories about the inspiration of the Bible, and he is resting on a solid foundation of definite knowledge. He knows the inspiration that comes alone from the one Source of life and power. The currents of active life that are in the word have taken hold of

his mind and directed his steps and sustained him in ways of righteousness.

Having had these experiences with the word of God, the person speaks and acts with the confidence that is based on definite knowledge. The God-breathed, the inspired word has taken a definite place in his mind. The fog of doubt and mysticism has been left behind. He is standing in the clear light of personal contact and personal acquaintance with God. Like his Master of old, he speaks as "one having authority, and not as the scribes."

## Inspiration of the Holy Scriptures.

Evidences Appealing to All.

THAT the Bible bears the stamp of High Divinity, its study will demonstrate. It possesses many characteristics which serve to point to an authority higher than man. Unlike other books, it is written in a style which, while it appeals direct to the heart, stirring to action the emotions of the soul, likewise convinces the judgment of the wisdom and truthfulness of its utterances. Evidences both external and internal go to show that He who spake as never man spake has traced in the Holy Scriptures His own divine will concerning the children of men.

Of the many of what may be called external evidences that the Scriptures are of God, only a few can be mentioned in this brief space. For convenience, these may be enumerated as follows:

1. *Its Unity.*—There is no discord nor dissonance in its utterances. In its sixty-six great divisions, not one of its writers utters sentiments contrary to the teachings of his fellows. True these writers did not write on the same things in detail; each bears a Gospel message of his own. Some are historical in their work, others exegetical, and still others deal with futurity. In the work of all, many great questions of philosophy and morals are considered; but all of these principles, these utterances of many minds, form a beautiful and harmonious whole. This is all the more remarkable when we come to consider that these writers lived in different ages, in widely separated countries, and under greatly varying conditions so far as their civil, social, and religious environments were concerned. The fact that men scattered all along the stream of time from Moses, the writer of the Pentateuch, to John, who penned the Revelation, a period of nearly three thousand years, should write on such a variety of topics, preserving in all of their work such unity of sentiment and teaching, shows that one master Mind directed the utterances. The unity of the word points to God as its Author.

2. *Its Simplicity and Sublimity.*—The loftiest ideas are expressed in the simplest terms; the grandest truths are told with a simple directness that appeals to the heart; the lives of its characters are described without false coloring or prejudice. It has truly been said that the two sublimest utterances ever expressed are the words found in the first chapter of Genesis, "And God said, Let there be light; and there was light," and

the prayer of our Saviour on Calvary's cross, "Father, forgive them, for they know not what they do." The style employed throughout is worthy of a divine being. In it there is no cheapness. The language is simple and free from affectation. A simple, positive directness permeates the word which directs the thoughts of the reader to the Divine Being instead of to fallible man.

3. *Its adaptability.*—Altho written in part more than four thousand years ago, it is as applicable to the present inhabitants of the earth as when first bestowed upon man as a heritage. It is adapted to all ages, all conditions of society, all climates, all nationalities, high and low, rich and poor, learned and illiterate,—all of every nation under heaven may find instruction precisely suited to their needs.

4. *Its Impartiality.*—It has among men no heroes nor heroines whose misdeeds are glossed over. The sins of the noblest and best are pointed out. Unlike profane history, its writers exhibit no national prejudices. The sins of David, the king of Israel, are pointed out and rebuked. The faltering weakness of the wise man is faithfully portrayed. The sin of the one who talked to God face to face, as friend talks with friend, is not passed by in silence. In its impartial but faithful record, it stands without a peer in all the literature of the ages.

5. *Its Mysteries.*—Its depths are unsearchable; no amount of study can fathom its broadest meaning. David the shepherd, Amos the herdsman, and Peter the fisherman, have written truths so wonderful that the science and wisdom of all the ages have been unable to fathom their full significance. In these mysteries is enshrouded divinity. They reveal not the feeble intellect of man, but the mind of the great infinite One.

6. *Its Predictions.*—The prophecies of the Scriptures stand as unimpeachable evidence of its heaven-born origin. No man nor any company of men had ever mind so great, nor had they perceptions so clear, as to correctly forecast the future. None living to-day can predict with certainty the events of to-morrow. Not so with God. To Him the past and the future are as the present. He can declare the end from the beginning. Prophecies pertaining to the past have faithfully met their fulfilment; prophecy pertaining to present events is turning to history to-day. God only could look down the stream of time and predict with exactitude the rise and fall of nations, and the important changes in the history of the race, as are brought to view in the sacred writings.

7. *Its Endurance.*—"All flesh is as grass, and all the glory of man as the flower of grass. . . . But the word of the Lord endureth forever." God, the Author of the word, has put within it His own enduring nature. For ages it has stood the assault of bigoted fanatic and infidel zealot, but still it lives. Rome burned it; France crushed it in the dust; but the word of God's witness arose, as it were from its own ashes, to wield a more mighty influence than ever before. In it is the power of Infinity, and that power is eternal. "The word of the Lord endureth forever."  
F. M. WILCOX.

## The Incarnate Son of God

By John Orr Corliss

### "The Word Was Made Flesh."

THE "Word," as expressed in the first chapter of the gospel of John, seems almost beyond human comprehension. And yet we may believe, that inasmuch as Inspiration has employed it for the consideration of mortals, it was designed to be understood, nearly enough, at least, to reveal to us something of the mystery of the Godhead. Reverently, then, would we follow the path which leads up to the throne of the Most High, praying all the way for the search-light of eternal truth to discover to

to him, and he therefore desired others, also, to know that Word, that they with him might enjoy the same satisfaction of fellowship with the Father, and His Son Jesus Christ. In this way he applies the Word of life to both the eternal Father and His Son Jesus Christ.

This decision is in perfect harmony with that disciple's assertion in his gospel introduction, in which he declares that "in the beginning was the Word, and the Word was with God, and the Word was God." Both Father and Son are here doubtless presented for consideration. This seems certain from the fact that the Word Itself, as God, is shown to have existed at the beginning, and then One called the Word is brought to notice as having been *with* God.

Then, too, inasmuch as God is known as the Word, He has been willing that His Only-begotten shall share the highest distinction with Him. So, "unto the Son He saith, Thy throne, O God, is forever and ever." Heb. 1:8. Because of this, the Lord Jesus said of His heavenly standing, "All things that the Father hath, are Mine." John 16:15. Therefore, "as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. The Word by which the Father is known, being the "Word of life," the Lord Jesus, having life in Himself is also entitled to carry the name "Word" as His own. So when coming to earth in the flesh, He came in His Father's name, as He had a perfect right to do. John 5:43.

Thus two are presented under one name, because the connection of both was, and is, so close that they can not become disassociated. We are told that, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. Always, and at all times, God hath delivered His word thru His Son. Even in the creation itself, the word, by which was spoken into existence the heavens and the earth (Ps. 33:6, 9), was delivered thru the Son of God. Thus we read, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1, 2.

With these clear statements in mind, we may readily understand why Jesus could so certainly say, "I and My Father are one." John 10:30. They were one in the purpose of creation, one in planning the rescue of man from the depths of iniquity, one in making the conditions of salvation, and one in rejoicing over repentant sinners. The summing up of all the parts is this: "God so loved the world [lost in sin], that He gave His only-begotten Son, that whosoever be-

#### SEARCH THE SCRIPTURES.

WHAT redest thou? Canst understand?—  
Delve deep if thou wouldst know  
The hidden mine;  
No pearls are thine  
Till thou hast dived below;  
No treasure comes to idle hand.

Hast found dark words and hard to know?—  
O haste to seek the Light  
That shines -for all,  
For brightly fall  
Its beams, to guide aright  
The searching ones of earth below.

Hast thou the wisdom for the task?—  
Thine own will not avail;  
'Twill lead astray;  
But seek to-day,  
The One who will not fail  
To teach His children when they ask.

Wouldst drive thy doubts and fears away?—  
Then flee the way of strife;  
Obey the call;  
Surrender all  
To Him who is the life,  
For Jesus is the truth, the way.

Wouldst fully know the saving grace?—  
The Scriptures search with care,  
And thou shalt know  
The way to go,  
And in a world more fair  
Behold thy Saviour face to face.

MAX HILL.

us those things essential to our well-being here and hereafter.

There can be no question regarding the application of the name "Word" found in the scripture under consideration. Making reference to this at another time, the beloved disciple says that this "Word of life" had by him been heard, looked upon with his natural eyes, and even handled with his fleshly hands. 1 John 1:1. And because this Word had been so real to him, he had confidence to declare it to others so that they might also have fellowship in it with him. He then adds significantly: "And truly our fellowship is with the Father, and with His Son Jesus Christ." Verse 3.

Putting these two ideas together, they form one grand conclusion very easily reached. Thus, John had precious fellowship with that Word of life, which had become so familiar

lieveth in Him should not perish, but have everlasting life." John 3:16.

Man had sinned and fallen under the death penalty because he became alienated from the "Word of life," which is the life of God, and in which dwells intensive love. Eph. 4:17, 18; 1 John 4:16. In order, therefore, to redeem man from the thralldom of sin, it was necessary for the character of God's love to be revealed to him. This could not be done by precept alone, since man's mind had become so rayless by sin that he could not perceive love in that form. Man's heart needed a revelation as well as his intellect. Affinities and sympathies must enter into that revelation, in order to render man's attention effective. Love *feels* and *acts*, so that a revelation of love must be a history of *love-action*, pure from the fountain source, instead of a *love definition*. A fleshly manifestation, a living being, acting by the force of infinite love, was therefore the only way by which to reveal divine love to the human need.

But it was not enough to manifest God in the abstract to fallen mankind. A perfect humanity was also necessary to invite fellowship from finite man. The Word of life was therefore made flesh, in order that the Infinite might be seen to dwell in and act thru the finite. The two natures, exercised thru one person, would manifest both God and man, with the divine elevated above the human, tho in connection with it.

Both the human and the divine were recognized in the person of Christ by His disciples,—those nearest to Him,—tho others discovered only the human side. These, when they heard Him say to the sick of the palsy, "Thy sins be forgiven thee," said that the Lord blasphemed, because they thought that He had assumed the prerogative of God who only could forgive sins. Mark 2:5-7. Not so, however, with the disciples. Jesus ate and drank with them, as a man; but, as God, created food for the multitude. Mark 6:40-43. He wept as a man at the tomb of Lazarus; yet, as God, said, "Lazarus, come forth." John 11:35, 43. At home in Nazareth, Jesus lived and loved as a man, but at Calvary He loved and died as God. His agony on the cross testified of His humanity, while the agony of nature at the same time testified of His divinity. Thru all His ministry on earth, divine power, wisdom, and love were mysteriously manifested thru Him who was truly Emmanuel.—God with us. Matt. 1:23.

As truly as "God was in Christ, reconciling the world unto Himself" at the time of His sojourn in the flesh, so now, thru Christ, God beseeches all to be reconciled to Him, that the operation of His life thru humanity may even now reveal the perfect man. To

be reconciled to God is to be so in harmony with His requirements that one promptly responds to every revealed truth. To take this stand, one may be sure that the Spirit of God, which now testifies of the Word made flesh, will guide him into all truth, and show him things to come. John 15:26; 16:13. He will then be able to know God, as revealed by His indwelling Spirit, and also realize that the feeling of his own infirmities is responded to from heaven, because the same Word of life, full of grace and truth, by which the motions of his flesh are controlled, is resident, as well, in the breast of Him who



JESUS AND DISCIPLES AT EMMAUS.

"Was not our heart burning within us, while He spake to us in the way, while He opened to us the Scriptures?" Luke 24:32.

is our High Priest before the Father's throne. Blessed reception of an infinite indwelling! Who would not choose it above all earthly advantages?

—♦—

"God measures the generosity of the giver, not the size of the gift. The widow's mite was praised by the Master, not because it was a mite, but because it was the best possible gift. How many can measure up to it?"

—♦—

"THERE is no pathway so dark for the Christian who is minded to follow Jesus, but what the Holy Spirit can and will brighten up for him. The Comforter is always present to guide him thru safely."

## A Two-Edged Sword.

THE truth of God, the word of God which has been styled sharper than a two-edged sword, cuts both ways and accomplishes a twofold work. It separates the wheat from the chaff, preparing the one for the heavenly garner and the other for eternal destruction.

1. The Gospel of Christ is the power of God unto *salvation* to every one that believeth (Rom. 1:16); while those who believe not shall be condemned. Mark 16:16.

2. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And "we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:18-24.

3. The chief Corner-stone, Christ, is a stone of stumbling and rock of offense to the disobedient; but unto those who believe, He is precious, and a rock of defense. 1 Peter 2:6-8; 1 Cor. 10:4

4. The waters of the great Flood destroyed all the wicked of the antediluvian world; and yet, by the same element were the righteous saved. Gen. 7:23; 1 Peter 3:20. Likewise the walls of water were a means of saving the hosts of Israel, but of destroying the army of Pharaoh. Ex. 14:28, 29. The pillar of cloud was darkness to the Egyptians, but a light to the children of Israel. Ex. 14:20. So, at last, when Jesus comes again in the clouds, the wicked shall all be destroyed by the brightness of His coming; but the righteous shall be caught up to Him to live eternally. Compare Matt. 24:30; 2 Thess. 2:8.

5. Observance of the commandments of God brings blessings and prosperity spiritually, physically, and financially; while a non-observance of God's precepts brings a curse upon us in all these respects. Deut. 28:1, 2, 15; Mal. 3:7-11. Even the angels in heaven look upon us as great if we do and teach God's law; but as very little if we break any precept in

it and teach people to do so. Matt. 5:19.

6. If the word or truth of God be heeded by all, the parents and children shall be united in love and compassion; on the other hand, if the truths are not accepted by all, it will separate members of families, filling the disobedient ones with hatred for the others. Mal. 4:6; Luke 12:51-53.

7. God sent His Son not to condemn the world, but to save it; and those that believe Him unto obedience are not condemned; but those who do not believe are already condemned. The only way they can evade the condemnation is by faith which worketh repentance. John 3:17, 18.

S. H. CARNAHAN.



Manuscripts should be addressed to the Editor.  
For further information see page 15

MILTON C. WILCOX }  
A. O. TAIT } EDITORS.

### THE POWER OF THE WORD OF GOD TO SAVE.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

**T**HE foregoing text states the possibility of a person becoming a "new creature." The individual who is loaded with sins, and defiled by wrong-doing may become a new person altogether. His desires and all his habits of life may become completely changed, so that he is not at all what he was before.

Wrong-doing, the committing of sin, sooner or later brings into the life a sting of pain and remorse. The pleasure of sin, in fact, always has a sting in it, and there is always a voice in the soul of every man and woman, urging them to turn away from the paths of sin. Any one knows that this is so. To try to argue against it is to try to argue away the most palpable facts of every day life and experience.

When this sting of remorse comes into the soul, and the agonies of death take hold of us because of the doom that hangs over us, then may we know that there is a way of escape; for a man may become a "new creature;" and this "new creature" is not to be fashioned according to our imperfect standards, but he is to be made new in Christ Jesus, which insures perfection.

Jesus said to His disciples, "Now ye are clean thru the word which I have spoken unto you." John 15: 3. The real means of cleansing, then, is the word of God. Made "clean thru the word" is the plan, and it may be the experience of every one who will accept it. Just how God's words can make a man clean from sin, may be very difficult to understand. But there is the statement that it does it, and there are thousands who have felt this cleansing power and know by experience that it is so.

There is nothing that draws out our admiration more than to see a man that is "as good as his word." And when the individual learns from experience that the God of the Bible "is as good as His word," it brings within his immediate reach the process by which he may be made "a new creature." He is made to know that what he reads in the Book of books may be depended upon, and then he goes to searching the word for the promises that will relieve him of his guilt.

"Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, said the Lord:

tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1: 16-18. First, there comes the turning away from evil. This can be done in only one way and that is by turning to the Lord. There is just one way that a man can cease from sinning and keep free from sin, and that is by the power of God.

"Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119: 11. It is the word of God treasured in the mind and heart that gives one power over sin. This word is far more than good advice. The divine Father watches over this word, and when a man turns to it and receives it into his mind and meditates there upon, he finds to his infinite joy that it is charged with living power from the throne of God. Within the limitations in which men operate they have power to make their word good; but with all the infinite powers of His attributes our Father makes every word He speaks to be fully carried out.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times FOR YOU, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth thru the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; BEING BORN AGAIN, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever." 1 Peter 1: 18-23.

We are redeemed by the blood of Christ. Christ was manifested, or sent into the world, where men could both see and talk with Him. This manifestation of Christ was all "for you." Then comes the new birth, "being born again," and this birth is accomplished "by the word of God," the word "which liveth and abideth forever."

"By the word of Jehovah were the heavens made, and all the host of them by the breath of His mouth. . . . He spake, and it was done; He commanded, and it stood fast." Ps. 33: 6-9.

God speaks to souls "by the word of His power." That is, the same power that upholds all things by His word, also speaks the words of our salvation. Look at this great world on which we stand; then look at the much larger worlds about us in space; then know that it is God's word that holds these worlds together, and also holds them in their sweeping onward courses in space. God has spoken to these worlds and they are obeying His voice.

Now, when the Being who has power in His words to command the worlds and they obey Him, speaks to your sins and tells them to depart from you, it must be clear to your mind that there is power there to make you a new creature. For Him to speak the words of His Book into your life, means for Him to put a power into your life that cleanses you from sin, and to fill you with strength to walk in the ways of righteousness.

But this must be no theory with us. We must make it a perfect reality if we would attain to its realization. We must learn to hate sin, and then as we turn to our God He will cleanse us by His word and make of us new creatures, fitted to walk in the perfect ways of Christ Jesus. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." John 3: 16.

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### A MISINTERPRETED MISSION.

**T**HE ablest edited Catholic paper in the United States, so far as we know, is the *Western Watchman*, of St. Louis. Its editor is the Rev. D. S. Phelan, LL.D., a Catholic of Catholics, believing in the Catholicism of Rome and Italy and Spain. Every week he publishes a copyrighted sermon of his. The issue of March 28 contains his Easter sermon for March 31. In this sermon there are some great, vital truths told, of which we quote the following:—

"God made this universe for His own glory. He could have had no other end. He tells us thru the mouths of the prophets that He created the world and He created the sons and daughters of men for His own glory. The world proclaims the glory of God. The heavens declare His glory. The earth is covered with His glory. He is a God of glory. And He says thru Isaiah that He 'will not give His glory to another.' Why is God a God of glory?—It is because He is a God of infinite goodness; and He is a God of infinite truth; and truth and goodness are the foundations of glory. . . .

"When our Saviour came on this earth He found the place of God usurped by men, not by God's permission or authority, but in defiance of both. The earth was ruled absolutely by men. The will of men was supreme on this earth. And the highest ambition any man could have was to acquire the favor of the world's great. That abomination should be removed. That great outrage should be undone. God had to be restored to His rightful throne in the universe, and man's scepter was to be broken forever. God was to be lifted to His place of glory, and man was to be set down to the dunghill. . . .

"That is the mission of the church to-day; to put man down to the lowest and to raise up God to the highest. To put down the authority of man and to lift up the authority of God. To reduce human thrones to their level of obedience, and to lift up the altars of God to their proper place of inviolable sanctity. And the church has been faithful to that mission."

O how the Catholic Church has misinterpreted that mission! How she has sought to dethrone the *men* of heathenism and put in their place the *men* of a perverted Christianity, who usurp the place of God as truly as did the most assumptive pagan.

"God is a God of glory because He is a God of infinite goodness." Why then does the Papacy endeavor to surround God with such a vast cordon of intermediaries, ecclesiastical policemen,—priests, prelates, saints,—whose favor we must entreat before we find grace at the Throne of Infinite Goodness? Why do not the teachers of that system say to the poor sinner, "You need not to entreat angels and saints and human intermediaries; go directly to Infinite Goodness in the all prevailing name of Jesus the Christ. Listen to His own invitation: 'Come unto Me, all ye that labor and are



heavy laden, and I will give you rest.' Find in Jesus a Saviour and in the 'God of infinite goodness' a Father." Why is not the Roman Catholic Church teaching this to those whom she instructs? Why hide the God of infinite goodness by the imposition of *men*, dead or alive, between the seeker and the Sought?

"He is a God of infinite truth." Father Phelan teaches truly. He has declared His holy law to be truth, His Gospel to be truth, His word to be truth. Listen:

"All His precepts are sure,  
They are established forever and ever;  
They are done in truth and uprightness."  
Ps. 111:8.

"Thy law is truth." Ps. 119:142.

"All Thy commandments are truth." Ps. 119:151.

"It is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16:17.

"Sanctify them thru Thy truth; Thy word is truth." John 17:17.

"Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35.

"There is one God, and one Mediator between God and man, the Man Christ Jesus." 1 Tim. 2:5.

In the light of the above utterances of Inspiration, which might be multiplied many fold, why does the Catholic Church teach that the fourth precept of God's law is void, and substitute in its place a commandment which teaches an altogether different duty for a different reason on the sole authority of *men*?

Why does the Catholic Church teach the mediatorship of the Virgin Mary contrary to the inspired declaration above?

The divine test is, "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. "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46; Matt. 7:20, 21.

Weighed, measured, by this test are we not justified in saying that the Roman Catholic Church has misconceived the mission of the church, has shut men away from God's goodness, has perverted God's truth, and is giving glory to men—men dead and men living—whom this false teaching and false conception have put in the place of God? If we are to judge by God's test, could we decide otherwise?

True, that church *claims* to be the true spouse of Christ, but her evidence rests in her claim, in her assumption, not in her agreement with God's word. Even so have claimed to be the true all the false religions of perverted truth in the past.

The mission of Christ is to lift up man, but so as to glorify God. It places man—all men—on the low level of carnality, just where man is by nature, with no hope in himself. It would have men know their condition in the light of God's law, and then come to Him and be saved wholly by His grace, by His mercy, by His sacrifice, by the power of His truth. That is the message of His "everlasting Gospel:" "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 waters." Rev. 14:6, 7. God by His providence is calling the nations to that message. In that is no exaltation of pope, or council, or saint, or prelate, or doctor; God is all and in all. Those who heed that message will be in harmony with the word, and will and must "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

#### THE EXTENT OF GOD'S PURPOSE IN ELECTION.

RECALL again that our previous studies revealed that God's purpose in creating this earth was that it should be inhabited by a certain definite number of righteous characters; that these characters were written from before the world in the book of life; that the name expressed the character and implied the experience thru which must pass the one upon whom the name is bestowed; that a crown of victory awaits each one who answers to God's call and purpose; and that these altogether will compose the great human family bearing the new name of Christ Jesus.

Before sin entered the earth these characters were chosen, "before the foundation of the world." God then foreordained, predestined, or marked out, the perfect characters, as sons of God, thru Christ Jesus, "according to the good pleasure of His will." Eph. 1:4, 5. And He did it all so wisely and so well that those who develop these characters shall be "to the praise of the glory of His grace," given us in Christ Jesus, and thru Him freely bestowed. Eph. 1:6.

Sin entered. God's creation was marred, and man, the sinner, more than all else. Is God's plan thwarted? Will He still have the requisite number out of this rebellious, sin-laden earth? God's plan is not thwarted. His purpose still holds. The requisite number of the requisite characters will inhabit the earth freed from sin. What God planned in eternity, Jesus Christ purchased, redeemed, in time. In other words, He manifested in time the power and love of God for all eternity. Verses 7 to 12 of Ephesians 1 clearly set this forth. God's grace is freely bestowed in the Beloved. In the Beloved we have our redemption, the forgiveness of sin in all its fulness, according to the "riches of His grace." These riches He makes to abound toward us as we need them; for they are all bestowed in "all wisdom and prudence."

In connection with this giving of Christ is made known "the mystery of His will, according to His good pleasure which He purposed" in Christ Jesus, "unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth." Thru Christ God's universe will be cleansed. No gulf of separation will exist between earth and heaven. No black land of sin and Satan will blot God's universe. All shall be one in Christ Jesus. And in Him an inheritance in that country is ours, if we will let His grace work in us, who "worketh all things after the counsel

of His will." Then the sin-cursed earth, touched by His presence, the sinners of earth perfected by His power, shall eternally be to the praise of His glory.

Verses 13 and 14 teach us that the agency by which such poor, marred material may be made to praise God's workmanship thru all eternity is His Holy Spirit. He gives us thru the Spirit the earnest of the inheritance now, His pledge of the fulfilment of all His purpose in the glad consummation to follow, when Christ shall come.

Then in this wonderful chapter there follows the Spirit-inspired prayer that all this foreordained of God, purposed of God, willed of God, may be wrought out in believers in Him, the members of His body, the church. Does the battle seem hard, fellow soldier?—Read the prayer and the promise, and plead His power. Do you seem to be wholly sinful and worthless?—It is just such that God has promised to make to the praise of the glory of His grace. There is everything to encourage us in His plan.

#### THE GREAT TOUCHSTONE.

THERE is one part of the Scripture canon over which there has been, until quite recently, no question, namely, the Pentateuch, or books of Moses. The efforts to ascribe to a part or all of it a later date have proved fruitless in the light of archeological revelations and just criticism. Even the skeptical and learned Sadducees, the higher critics of our Lord's own time, accepted the books of Moses.

But in the Pentateuch is found the germ and root of all God's promises and blessings to His people, the everlasting covenant; and the sum of all morality, the expression of God's will,—the Decalogue. In them we listen to God's voice, see God's mighty power, behold His wondrous love.

These books, therefore, become a great touchstone, or list, by which to try all subsequent writings. "To the law," is ever the appeal. Is the doctrine, the teaching, in harmony with God's voice? The writings of Moses abound in prophecies and types of Christ. They were so intimately connected with Christ and His work that to reject the former was to reject the latter. Jesus said: "For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47. The writings of Moses, to-day, as then, are a great test of all claims to divine authority.

The will of God is expressed in His holy law (Ps. 40:7, 8), found in the books of Moses (Ex. 20:1-17). That prophet who led away from the worship of God, who taught contrary to the teaching of that law, who taught disobedience to the Decalogue, even tho his predictions came to pass, was a false prophet, and should not be tolerated (Deut. 13:1-5). He was known to be false. Our Lord brings the same test as regards profession: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. To this law all the prophets and writers of the Bible defer as the one standard. Jesus declared that it could not be changed or fail in one single jot or tittle. Matt. 5:17-20; Luke 16:17. To its observance He points as the way of life (Matt. 19:17), and in His own life that law was worked out in its fulness (John 4:34; 6:38). Tested by God's law, the books of the Scripture canon stand.

"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.



## War Preparations Among the Nations

By John S. Wightman

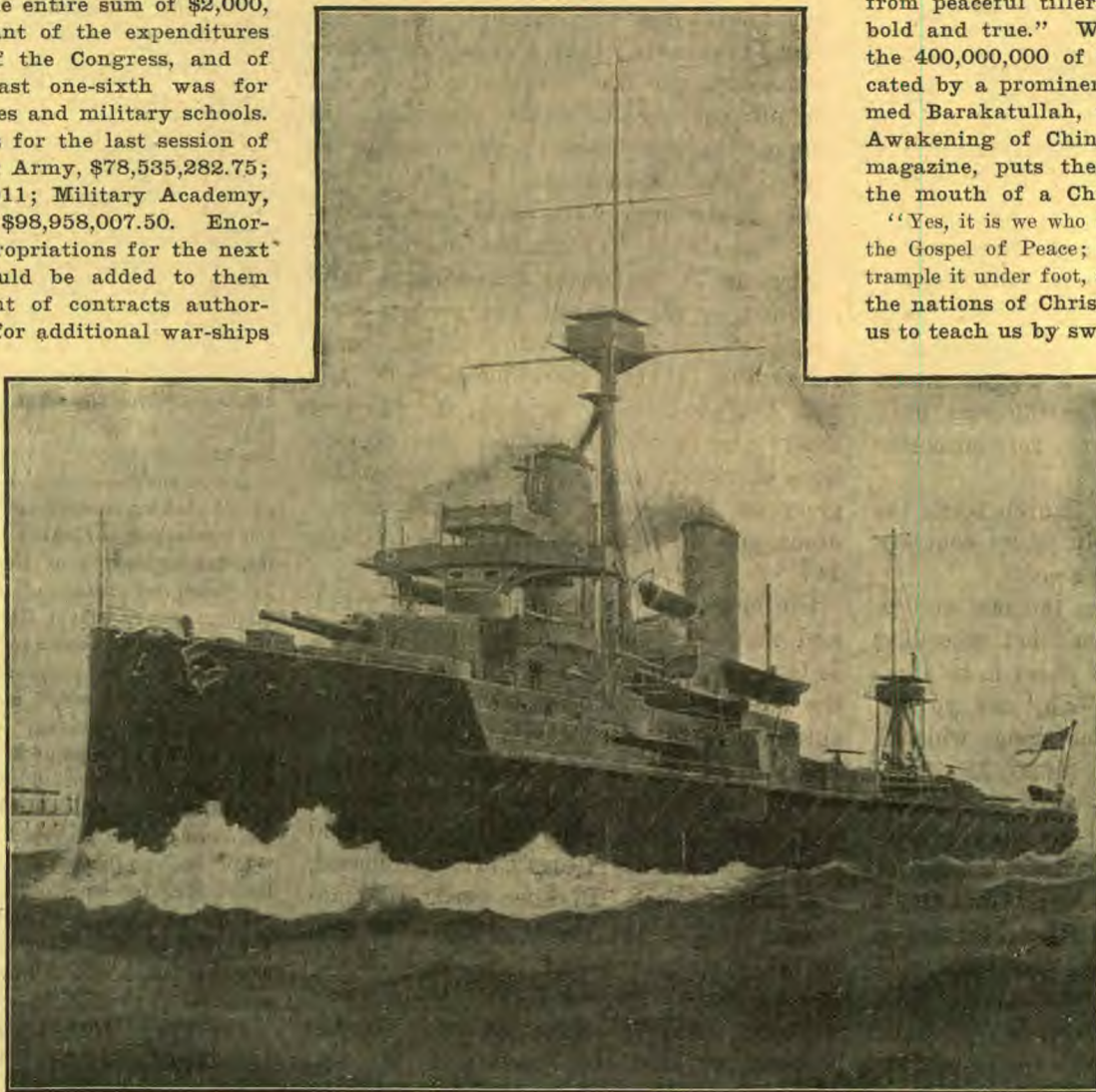
### IS IT PEACE?

PERHAPS the most striking paradox of the age is furnished us in the well-nigh universal "peace and safety" cry in "cloister, camp, and court," in contrast with the gigantic preparations for war upon every hand. The 59th Congress, recently terminated by constitutional limitation, is called "The Two Billion Dollar Congress," simply because almost, if not quite, the entire sum of \$2,000,000,000 was the amount of the expenditures of the two sessions of the Congress, and of this vast sum, at least one-sixth was for army and navy purposes and military schools. To be exact, the totals for the last session of Congress are as follows: Army, \$78,535,282.75; Fortifications, \$6,898,011; Military Academy, \$1,929,703.42; Navy, \$98,958,007.50. Enormous as are these appropriations for the next fiscal year, there should be added to them \$25,000,000 on account of contracts authorized in the naval bill for additional war-ships and for which no sums whatever are yet appropriated. The greatest increase of expenditures was that of the navy, which demanded and received an extra \$21,800,000. Two new battle-ships of the Dreadnought type are provided for, and it was Representative Livingston who sententiously remarked: "If this military spirit and extravagance is to continue, the Ways and Means Committee had better get busy and provide a large increase in the revenues." These enormous appropriations have been made as the result of a demand for a larger navy. Whether such a naval expenditure is wise or not, the fact remains, **THE NATION IS PREPARING FOR WAR!** Nor does the prospect of an immediate Peace Congress at The Hague seem to interfere in the least with the preparations.

Nor is this condition any different across the sea. Lord Tweedmouth, in his annual report to Parliament on the naval estimate, refers to the excellent fighting condition of His Majesty's naval force, asks for three more additional large armored vessels of the Dreadnought type, and comments upon the striking improvement of the gunnery of the fleet the past year. The total of the naval estimates is \$152,212,045. Thus the two so-called Christian, English-speaking nations of the world must expend a sum total of \$253,000,000 in one year, **TO BE IN READINESS FOR WAR UPON THE HIGH SEAS!**

In her "Prince Satsuma" Japan has let

loose upon the ocean wave one of the most dreaded and formidable fighting machines now known to civilization! And the nation that has so long wrapped herself in the silken robes of the mysteries of the East, has come forth, at last, to compete with the Western civilization, even **IN THE ARTS OF WAR!** It might well be said that she is "the Rising Sun" of the navies of the world, both feared



THE BRITISH "DREADNOUGHT," THE LARGEST BATTLE-SHIP IN COMMISSION.

and respected by the nations of earth. Who can or will foretell the future of this intrepid oriental giant?

To the south of us, Brazil is afflicted with the popular war spirit, and has entered upon the work of building vessels of the Dreadnought type. Germany, France, Italy, Spain, Russia, and all nations, vie with one another in the rapid preparation of immense fighting machines of the sea. To illustrate this spirit of each nation desiring to outdo his neighbor in **THE PREPARATIONS FOR WAR**, Justice Harlan, of the U. S. Supreme Court, at the Navy League dinner given at Washington on Washington's birthday, said:

"The United States must look out for its own interests, and so far from having ship for ship, man for man, with any other nation on the earth, I would like to see the United States have two ships for one for any other nation."

The comment of Lord Tweedmouth upon

the improvement in gunnery of war-ships finds a ready comparison in our own nation. One hundred eighty pounds was the maximum weight of a cannon-ball used in the Civil War of 1861-5, and it required but a few pounds of powder to fire it; to-day a shot weighing a ton, fired with half a ton of ammunition from a twenty-ton gun will travel a distance of ten miles and pierce a solid target forty-four feet in thickness.

It has been with feelings of mingled astonishment and apprehension that the Western nations have noted the awakening of the yellow races from the centuries-old state of lethargy in which they have been. The "yellow peril" long considered only a nightmare with which we need not be disturbed, is, after all, assuming tangible and disturbing proportions. Japan, China, and Korea are awake at last, and they, like the civilized nations, **ARE ARMING THEMSELVES.** The discontent and unrest of the Occident has at last invaded the vast camps of the yellow men, and transformed them, with a rapidity that is startling, from peaceful tillers of the soil to "warriors bold and true." What we may expect from the 400,000,000 of the far East is well indicated by a prominent foreign writer, Mohammed Barakatullah, who, in writing on "The Awakening of China," in a recent American magazine, puts these significant words into the mouth of a Chinese government official:

"Yes, it is we who do not accept it that practise the Gospel of Peace; it is you who accept it that trample it under foot, and—irony of ironies!—it is the nations of Christendom who have come to us to teach us by sword and fire that the right in this world is powerless unless it is supported by might.

"O, do not doubt that we shall learn the lesson. And we to Europe when we have acquired it. You are arming a nation of 400,000,000—a nation which, until you came, had no better wish than to live at peace with itself and all the world.

"In the name of Christ you have sounded the call to arms; in the name of Confucius we respond.

"In not many years a power will arise in China that will make the entire world listen."—*N. Y. World.*

At the very time of these gigantic preparations for war and carnage on the sea, come the great gatherings in New York,

to be followed in June by the conference at The Hague. The one in New York is the first of its kind in America, of which much more will be said in our reports of that great meeting next week. At the Hague Conference will convene **THE FIRST TIME IN EARTH'S HISTORY, DELEGATES FROM ALL THE NATIONS OF THE WORLD.** For many years numerous local movements have been leading up to this *denouement*—this great **WORLD'S PEACE COUNCIL AT THE HAGUE!** The nations and the creeds are as one in this vast movement for the world's peace.

Jeremiah, the prophet, centuries and centuries ago, saw this great latter-day preparation for a universal war and the wreck of a world, and the fallacy of the "peace-and-safety" movement. Noting the former, he said: "I am pained at my very heart; my heart maketh a noise in me; I can not hold

my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled. Concerning the latter, he writes: "They have healed also the hurt of the daughter of my people slightly, saying, PEACE, PEACE, WHEN THERE IS NO PEACE." Apropos of this latter question—of the securing of peace in any other way than by the Gospel to the individual—I quote from an editorial recently appearing in a leading journal of New York City:

"Those guileless men who assembled in convention the other day and fired off their transcendental views of universal peace and permanent arbitration, utterly disregarded the practical exigencies of human nature and the artificial relations of nations. The resolutions, it is conceded, breathed the spirit of Christianity and made excellent showing of splendid advantages of peace over war. But they took no notice whatever of the conditions precedent, and absolutely disregarded the methods of Christianity. 'The peace which passes under-

ARMED MEN OF THE WORLD.	
Germany .....	5,651,228
France .....	4,558,776
Italy .....	1,942,560
Austria-Hungary .....	2,056,574
Russia .....	4,156,300
Great Britain .....	1,054,772
Japan .....	1,125,300
Secondary States .....	4,816,561
In the navies there are .....	470,287
<b>Grand total of the fighting forces of the world .....</b>	<b>25,832,358</b>

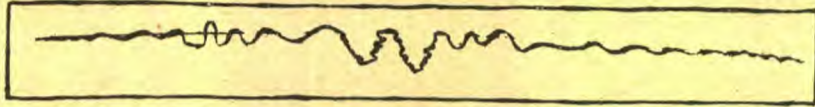
standing' is not, and never has been, a matter of legislation or international treaty. It depends upon the transformation of the individual man, and its best advocates, . . . instead of holding conventions and seeking the aid of the secular arm, have addressed themselves to the character and conscience of man, satisfied that the era of peace was conditioned upon the conversion of the world. Our arbitrators have reversed the method. They want the lion and the lamb to lie down together first, and then they will establish statutory provisions that will prevent the lion from eating the lamb. But the carnivorous appetite of the lion will remain. The proposition to eradicate war by agreement is about as impracticable and futile an abstraction as ever occupied the attention of well-meaning men. You might as well undertake to abolish burglary by opening a correspondence with the law-breakers. To banish war from the world you must first banish selfishness, greed, revenge, lust of power and dominion, and all the ignoble passions that still lurk in the human heart and manifest themselves in human government. To do that is the work of Christianity along the lines of education and morals and spiritual development among the people themselves. Universal peace is the highest dream of mankind, but it must be realized thru mankind, not thru the abstract principles to unprepared conditions."

In support of this well-declined contention that to bring about universal peace by arbitration, and disarmament, is a futile and abstract problem, recent cablegrams from Paris and The Hague state that France doubts the sincerity of the nations in the proposal of a limited armament, and that prominent officials expect nothing from the forth-coming Peace Conference at The Hague to further the cause OF LASTING PEACE, in which view Professor Maartens fully coincides. SO REAL PEACE IS NOT EXPECTED AS AN OUTCOME OF THE WORLD'S GREATEST CONVENTION FOR PEACE! Well did Jeremiah write, saying, "Peace, peace, when there is no peace."

If this truly great movement is to accomplish nothing good, or to secure the least  
(Concluded on page 13.)

## Severe Earthquake in Mexico.

**A** LITTLE before midnight on April 14 (Mexican time), there occurred another great earthquake. This time it was in old Mexico, and shook all the southern part of the country violently. The shock lasted for about four minutes, and was so severe that it



Fac simile of the record of the Mexican earthquake made by the Omori seismograph at the University of California. The superposed shocks at the height of the temblor are remarkably indicated. According to this record the duration of the earthquake was 37 minutes.

was recorded by all the seismographs in the world.

The seismograph record given on this page was made at the University of California, and while the heavy shock lasted for only about four minutes, the California instrument showed that the trembling kept up for thirty-five minutes.

Shocks are still being felt at intervals, and the inhabitants are in terror, their superstitions greatly augmenting their feelings. Some of the latest despatches report a number of volcanoes in South America in strong action.

A large number have been killed and wounded, but only guesses as to the exact number can be had at the present writing. Several good-sized towns have been completely destroyed, as noted in our map herewith.

This is the fourth disastrous and destructive earthquake within the past year. The great earthquake of San Francisco occurred on April 18, a year ago, and then followed the great temblor of Chile, and then Jamaica, and now we have what is, perhaps, the severest one of all in Southern Mexico.

"From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall



An outline map of Mexico. The district which felt most of the fearful earthquake is enclosed within the part circle and ocean boundary. Chilpancingo, Chilapa, Tuxtla, Ayutka, and many smaller towns were utterly destroyed. The extent of the territory seriously stricken extends 500 miles along the coast and as far north as the city of Mexico.

fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 16-20.

A simple reading of the foregoing statement from the prophet shows that he is having his vision directed to a time of prevailing "treacherous dealing," iniquity, and sin. And in connection with it "the foundations of the earth do shake," and the "earth shall reel to and fro like a drunkard." The crimes and frauds that are being uncovered in all parts of the world, together with these mighty shakings of the earth, are certainly meeting the specifications of this prophecy. And the Scriptures teach that these conditions will

continue to grow worse and worse till the end of time. The occurrences that are so striking in these days are among the sure signs by which we are to know that the end of all things is right at hand. If you are not ready for the issue you have no time to lose.

### The Shocks Being Felt in Europe.

On April 17, just a little more than two days after the big earthquake in Mexico, and



Results of Earthquake on Theater Victoria.

while the earth there is still trembling, four distinct shocks were felt at Tortosa, a fortified town of Spain, at Murcia, once the capital of the Moorish kingdom, at Constantinople, and also at Askhabad, one of the most active commercial centers of the Russian Trans-Caspian territory. In several places buildings of the most solid sort collapsed. The scientific men say that this shaking up of Europe is due to the readjustment of the earth's crust after the earthquake in Mexico. It may be true that their conjecture is correct. But only the individual who is watching these things thru the light from the prophets can get the correct understanding of the meaning of them. The Bible makes the whole subject as plain as daylight. Why not study it and be in possession of the real facts.

**Fearful Storms.**—A despatch from New York, of April 6, states that the steamer Virginia, which arrived that day from Kingston, Jamaica, had a desperate struggle with a storm of sixty hours' duration off Cape Hatteras. The wind reached a velocity of sixty miles an hour and at one time six waterspouts were sighted from the storm bridge. More and more frequently storms of this character are reported.

Great Britain on April 13 launched a new armored cruiser, "Invincible." She is one of the trio of the largest cruisers in the world, 530 feet long, turbine engines, and is expected to attain a speed of twenty-five knots an hour. In her armament are eight thirteen-inch guns. Aye, think of the thundering of it!



## Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

### First Evening's Study.

COME, mother," said Brother Eldred one Friday evening, as the yellow sun was sinking behind the mountains, "call the children, and let's begin those Bible studies on the Christ-life we've been talking about so long;" and in another five minutes children's feet were heard beating a cheerful tattoo on the stairs, in answer to mother's call; and six as rosy children as ever gladdened a happy home came quietly into the sitting-room.

Tom and Tillie, the twins, were almost seventeen. Brother Eldred generally referred to them as the "beginning of his strength"—and strong and cheery young people they were, indeed. Then came Alice and Jack; they were not twins but were almost always together; Florence was nine, she came next, holding by the hand little Margaret who was only six.

"O, goody!" cried a chorus of eager voices. "That will be so nice," said Tillie; "we have been studying the subject all the week, hoping you would be home, so we could begin our readings this evening; so I hope you will find us somewhat prepared, father."

"Are they going to be like those at Brother Hartman's, that mama read about in the SIGNS?" repeated little Margaret, clapping her chubby hands, as she ran to her favorite seat on the strong, broad arm of mama's rocker.

"Yes, you've guessed it, little one," smiled papa, "you know mama and I have been planning this for a long time. Are you all ready, Tom, my boy? if so, we might begin by reading the beautiful account of the birth of the Christ-child, as given by Matthew. Mother, will you read the first and second verses of the second chapter?"

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him."

"Now, I would like you, children, to find the city of Bethlehem on this map," smiled Brother Eldred, as he hung up a fresh, bright map of the holy land. Come, Jack, you're eleven years old; I think you will be able to find the place quite readily."

"I'm almost twelve, sir; and I know where it is; for sister and I looked it up the other day, when we were studying the Sabbath-school lesson. It is just a little way south of Jerusalem,—not more than five or six miles, I think."

"Well done, Jack, but I believe the city

of Bethlehem has another name—what was it once called? Tillie, do you remember?"

"I'm afraid I've forgotten, father, but I'll ask mother to answer for me."

"It was formerly called Ephrath, or Ephratah, and also Bethlehem-Judah. It must have been a very ancient city, even in the days of Christ, I think," replied her mother; "but Tom knows more about the history of this city than I do, I think; for I heard him telling what he had read about it the other day. What did you learn, Tom?"

"I learned that it is one of the oldest cities in Palestine. It is mentioned in the thirty-fifth chapter of Genesis as being the birthplace of Benjamin, and the city near which Rachel died—that was about 1700 years before Christ. Then, it was in this same city of Bethlehem, or Bethlehem-Judah as it was then called, that Naomi lived with her beautiful daughter Ruth, the Moabitess, about 400 years after Rachel died, or near 1300 years before Christ."

"David was born here, wasn't he, Tom?" interrupted Alice.

"Yes, it was the birthplace of the great king David. I presume, maybe, it was on account of this that he once wanted some one to bring him a drink of water from the well by the city gate, where he used to play when a child. I suppose he thought no other water would taste quite so sweet to him as this. Then, about 975 years before Christ, the city was fortified by King Rehoboam."

"Well, what about the inn, Tom?" questioned Tillie, "you are forgetting to mention that, and I heard you reading about it at the time you found the facts you have mentioned."

"You are right, sister; there was an inn, or tavern, in Bethlehem, or just outside, which was called the Inn of Chimham; and it was from this place that travelers generally left Palestine for Egypt, and Smith's Bible Dictionary says that perhaps this was there at the time of the birth of Jesus."

"Very well, Tom, you have made a good beginning at least, in these studies," said Brother Eldred; "I wonder if Tillie can tell us anything about Herod the king?"

"He was not a very amiable man, father, as far as I can learn. He was an Edomite, detested by the people over whom he ruled. He was a Jew by religion and appointed king by the Romans, under whose authority he ruled as tetrarch, or governor, of Galilee. He was hard-hearted, jealous, and ambitious."

"Well, isn't that right, daughter? Isn't it all right to be ambitious?" interrupted her mother.

"Why, yes, I think it's all right to be ambitious in a certain way and to a certain extent, but—"

"Why are you so sure, Tillie, that the ambition of King Herod was entirely wrong?" asked her father.

"Because it led him to murder the helpless children of Bethlehem," replied Tillie earnestly.

"Well, Alice, can you tell us anything else about the character of Herod? I hope sincerely that you can tell us something good about him; it really seems too bad that nothing good can be remembered of the dead."

"I know that's true, father, but I'm afraid I can't. History doesn't give him a good name. I believe mother read that he had caused a number of bloody murders to be committed before the awful massacre of the poor babes of Bethlehem," replied Alice, with a shudder.

"Well, father," said Mrs. Eldred, "I have taught Margie a little poem about the birth of the Christ-child—suppose we listen to it at once."

"That's a very good idea, I am sure; come, little girl, we will listen to your recitation," and the child repeated slowly and plainly:

#### THE BIRTH OF CHRIST.

O'er Bethlehem's hills the stars of night  
Were softly shining, warm and bright;  
The flocks and herds were sleeping still,  
On verdant dale and dewy hill,  
And o'er earth's calm and peaceful breast,  
A benediction seemed to rest,

As tho' the whole creation knew,  
And smiled a welcome warm and true  
To Him—her long-expected Lord,  
Foretold by Inspiration's word,—  
Foretold and sung by seer and sage,—  
Bright Star of Hope, from age to age.

Hark, hark! what strains of music rare  
Fall softly upon the ambient air?  
And louder still and still more loud,  
Bursts from the swift descending cloud;  
Such glorious notes ring o'er and o'er  
As weary earth ne'er heard before;  
Aloud the heavenly heralds sing,  
While thru the spheres the echoes ring,—

"Glory to God in the highest!  
Peace and good-will to men!"  
And the heavens caught the glad refrain,  
And echoed it o'er again.

Then up from the hills of glory  
There echoed the thrilling cry,  
"Rejoice, O Earth, for the Christ is born!  
Glory to God on high!"

"That was well done, my child, and I think it will add to the interest of our readings very much if a few verses right on the subject we are studying, be read or recited at our studies."

[This evening's study will be concluded in our next.]

CONSIDERING that bystanders always espy some faults which we do not see, or at least are not so fully sensible of ourselves (for there are many secret workings of corruption which escape our sight, and others only are sensible of), resolved, therefore, that I will, if I can by any convenient means, learn what faults others find in me, or what things they see in me that appear any way blameworthy, unlovely, or unbecoming.—*Jonathan Edwards.*

## War Preparations Among the Nations.

(Continued from page 11.)

mitigation of the evils it seeks to correct, then what IS its true meaning and significance?

**IT IS A STUPENDOUS AND SIGNIFICANT SIGN THAT CHRIST IS COMING IN THE CLOUDS OF HEAVEN "IN THIS GENERATION," AND THAT THE END OF THE WORLD MUST COME!**

Isaiah, long, long ago saw this very peace movement in the last days, when **MANY PEOPLE** shall go and say:

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Note carefully that divine record has it that it is **MANY PEOPLE** that shall say in **THE LAST DAYS**, "NO MORE WAR." The modern Peace Congress is a perfect fulfilment of the ancient prophecy. Divine Inspiration again lifts the curtain, and gives us a certain view of what the condition of **THE LAST DAYS** will be like:

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

Abundant concurrent testimony of universal war, strife, and carnage may be found elsewhere in the Scriptures. John the Revelator writes that the nations are angry, that devils have gone forth "unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty," and the armies of the kings of the earth go forth "to make war against Him that sat on the horse." Daniel foresaw it to be "a time of trouble such as never was since there was a nation," and the apostle Paul fairly epitomizes the "peace and safety" cry of our time in the few terse sentences of 1 Thess. 5:2, 3: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them . . . and they shall not escape."

Reader, do not be deceived. The universal "peace and safety" cry is a sign—stupendous and significant—of the coming of the Lord. Ah, do not allow its soft and siren voice to lull you to unconsciousness in carnal security, and a complacent acceptance of a "peace" that is not that "that passeth all understanding." Christ is coming—coming soon! Coming to claim His own! Like a vast, overtowering pyramid, high above all others, the "PEACE AND SAFETY" CRY is attesting to the truth of prophecy, and in its own way declaring that **JESUS IS COMING AGAIN!** Have you made your peace with God? Are you calling and election sure? Has the blood of Jesus Christ cleansed you from all impurity and unrighteousness? May you pass thru the future holocaust of war and earthly wo unscathed? Are you still in the valley of decision? These are solemn thoughts to ponder.

Remember the portentous prophecy of the great apostle:

"For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."

### Editorial Notes.

(Continued from last page.)

will never cure the troubles of the country, for the troubles which afflict the body politic or the body social. In Jesus Christ as the Saviour—only Saviour—alone is there hope.

If we accept the New Testament as authoritative, on the authority of that we ought to accept the Old. The New Testament abounds in quotations from the Old; and they are ever referred to as unquestionable authority; but this is never the case with the Apocrypha. Of our Old Testament when quoted by the New Testament writers it is said: "It is written," "as saith the Scriptures," "as the Holy Ghost saith," "the Holy Scriptures," and "the Scriptures can not be broken." What greater indorsement do we want of the Scripture canon in our Lord's day? Three times our Saviour meets the assault of the enemy by "It is written," and every time from the book of Deuteronomy. He, at least, had not been affected by the "higher critics." The New Testament is the complement of the Old. They teach the same salvation, hold the same standard of morality, present the same Gospel, all of which are more fully developed. They truly compose the one Book.

The Inspiration of the Bible, it needs scarcely be said, must pertain to the originals, rather than to the translations. The books of the Bible may be considered as so many letters of God to us, imparting instruction, comfort, warning, counsel, oftentimes thru lessons of the past. "Whatsoever things were written aforetime were written for our learning, that thru patience and thru comfort of the Scriptures we might have hope." Rom. 15:4. The translations are the efforts of devoted students to endeavor to place in the language of different people the original letters. We therefore ought to welcome them. They are often different, frequently express different shades of meaning, but they all confirm and make more beautiful our Father's instruction. Our English translations are most of them excellent, and the best of them all, to our mind, is the American Standard Revised Version.

Inspiration Is Not Illumination.—The men thru whom God gave His word may have been as educated and enlightened as Daniel or Paul, or as unlearned in the "schools" as the fisherman Peter. They may be able to comprehend what God reveals thru them; they may not understand their own prophecies, as was the case with Daniel. Dan. 12:8, 9. Yet each writing is equally the word of God. One person, like Peter, may have naturally held his "Jewish prejudices," nevertheless, the Spirit breathed thru him, "God is no respecter of persons." It may have been the educated priest, the son of Buzi, with his visions of glory, or the herdsman of Tekoa, but the word is equally the word of God.

Prophecy.—Mighty evidence of the divine stamp upon the Scripture canon is that furnished by the prophecies and their fulfilment. Read all the future history of the Hebrews, in Leviticus 26 and Deuteronomy 28. Note the fulfilment of the prophecies of our Lord given in Matthew 24, Mark 13, Luke 21, and of Paul in 2 Thessalonians 2. Among the most remarkable books of the Bible are Daniel and the Revelation. The former is considered by the critics as among one of the most questionable books of the Old Testament canon, the latter of the New; and yet in the remarkable prophecies of these books the pen of inspiration has traced the rise and fall of nations and the history of the church. He who desires may know this. Where the historical critics and carpers have found weakness, God Himself has put strength.

The Fruits.—A great evidence of intrinsic authority of the book of God is the fruit which it has borne. The Bible has changed the face of the world. Altho in sixty-six parts, it is, after all, all one Book, one building. Brick by brick has the edifice risen, volume by volume has the Gospel of Jesus Christ grown; seemingly different purposes have been dominant in the minds of the writers, various qualities of tone have been heard from the instruments God used, yet nevertheless it is the product of the one Mind, the one Purpose, the one Musician; it is the one rule or canon. To all this its fruits—the great test of the prophets, false and true (Matt. 7:15, 16)—have ever borne witness. Light, hope, cleansing, righteousness, life, gladness, joy, have sprung up wherever its seed has been sown.

The Ultimate Test.—There is one test of the authority of the Book of God which every soul may demonstrate. Jesus thus states it: "If any man willeth to do His will, he shall know of the teaching, whether it be of God." John 7:17, A.R.V. This may be said to pertain to the matter and not to the books themselves, but we reply that the books and the matter are so bound together that we can not separate them. He, therefore, who will with submissive heart and teachable spirit come to God's word, that he may know and do the truth, will find light and life. The longing of his life will be met, his thirsty soul will be refreshed, his hungry heart will be fed, and he will rest satisfied in the love of God.

Pacific Union College holds a summer session June 4 to July 8. It will be largely a normal institute for all engaged in the teaching profession, or who have it in view, for Sabbath-school workers, officers of young people's societies, and all others who desire instruction. It has excellent aims in uplifting the teaching profession. For full particulars address Prof. E. D. Sharpe, Normal instructor, Healdsburg, Cal.

We have received from the *Sunset Magazine* one of the most beautiful souvenirs ever printed, entitled, "The Road of a Thousand Wonders." That road is the Coast Line-Shasta Route of the Southern Pacific Company from Los Angeles thru San Francisco to Portland, Ore., a stretch of 1,300 miles. This book of 72 pages of fine plate paper tells of this marvelous border-land of America, its charms of sea and mountain and field and lake, its health resorts, and floral loveliness. All its beautiful pictures, and every page is adorned, are in color, a gem of the printer's art. This may be obtained by subscribing for *Sunset Magazine* at \$1.50 a year. This magazine deals largely with the development of the great West. Address Passenger Department, Southern Pacific Company, San Francisco, Cal.

### "POWER FOR WITNESSING."

To say that this book tells this or that would be to accuse it of empty doctrine, lifeless theory. It does not tell; it is and does. It is a witness, and with it is a power. It does not preach doctrine, nor about the Holy Spirit, but it is a living testimony of what the Spirit can do because it has already done it for one man, the writer, and for scores of others. You can not read it without meeting on every page a moving, breathing epistle, warm with an inner fire of life. It is full of experiences—facts—of what the power of God thru the Holy Spirit has done for the sinner, the unbeliever, the infidel, the professor, the backslider, the drunkard, the fearful, the discouraged, the trembling soul, and the tried and perplexed ones. If you need help and want power, the Holy Spirit's power, this book can put you in the way of getting it. Not at all stilted, but face to face with you, and no beating about the bush.

Short chapters, 44 of them to 201 pages, large type, heavy paper, beautiful cover design in three colors, size 5½ by 8, cloth binding, 75 cents, post-paid. Address,

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**HIS PRESENCE.**

THE Master spake to me.  
I knew His voice. No personality  
Of human friend, by word or act, could be  
More surer known, as to the mind He gave  
Assurance of His love and power to save.

The Master walked with me.  
I knew His presence, tho I could not see  
His face, as when He walked in Galilee.  
The inner eye beheld Him; and the sight  
Filled all the earth and sky and mind with light.

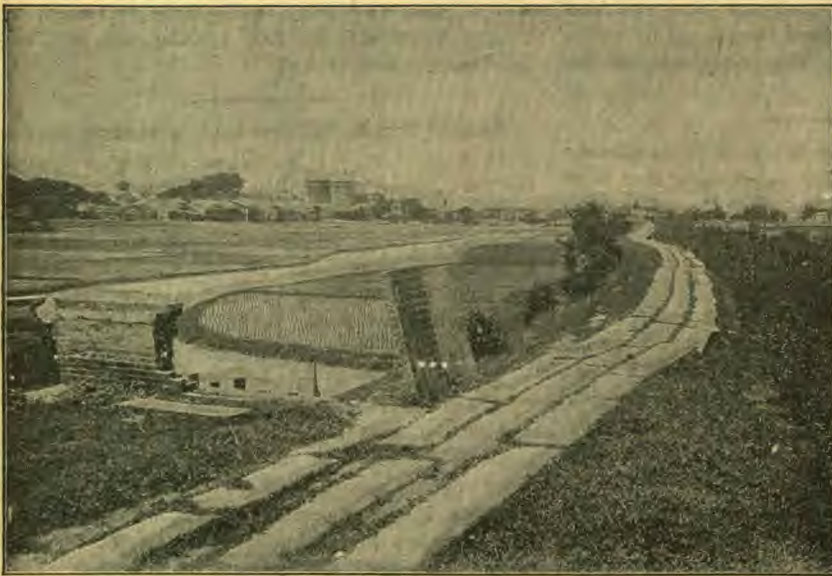
“Yet not for self alone,”  
He gently whispered, “are these mercies shown,  
But for the desolate who have not known  
The love I bear them, and who would not see  
Or know Me near, were I not seen in thee.”

the walls, which were also made to do service for the new domicile. There is living-room and a kitchen below, with sleeping-room on the second floor. When the street door is shut, the only outside ventilation is supplied thru what we would call, were it supplied with glass, a window in the front of the upper story. This must be closed to keep out rain. One man, two women, and two boys live in this home and carry on a restaurant business, serving meals from 5 A. M. to 8 P.M. to the fish-men, on tables set in a hollow square on the street pavement in front of their door.

Another less pretentious dwelling was

As Marco Polo testified, the carved ivories, the polished stones, the beautiful wrought gold, rich creations of silk looms, exquisite embroideries, are all here, but the very people who produce them do so in squalor and poverty, employing still the same methods of hand labor which even in his day were traditional.

As one sees the silk weavers at work in their dingy, dark little homes festooned with dust-laden cobwebs overhead and spread with the grime of natural earth for floor beneath, while the reeling and spooling is carried on in the same room by women and children, whose garments and general appearance are in keeping with their surroundings, he wonders how it is possible for the man at the loom to preserve the fabric clean. Patiently he sits and throws the shuttle to and fro, each shift of the warp wearing deeper the hole made in the earth, as with steady step the treadles move up and down, while the beautifully designed brocade appears to form itself.



Among the Rice Fields of South China.



Women Working with Grain in Honan Province, China.

That He may live in me  
Henceforth, His life of blessed ministry  
Is all my prayer for self; then men may see  
The Christ of God once more in haunts of pain,  
And know that God is love, and trust again.  
—Rev. B. K. Kidder, Ph.D.



**THEIR POVERTY AND PROSPERITY.**  
(Continued.)

**Some Typical Dwellings.**

THE space that can be made to accommodate a family is well illustrated by two instances. Next door to our house in Canton is a large wholesale live-fish market. Between these houses there was originally an opening of about four and one half feet in width at the front, tapering to a brick's length in width at the rear. After a few days of pounding, grating, and grinding noises, as we supposed incident to repairs on the market's tile roof, we were surprised to find that a dwelling of two stories had been constructed in this crack between

constructed for one of the employees of the market, about the same time, against a jog in the wall at the opposite side of the market building. A frame was extended around the two open sides of this niche, thin boards nailed on for walls, and a tile shanty roof extended from the brick wall of the market house. Inside a partition separates this tiny house into two rooms—one exactly the size of the family bed, the other, used for living, dining, and all general purposes, is not so large. All the light and air that enter come thru the door, which thru the sultry nights of a tropical summer must be shut and barred while the inmates sleep.

These are not slum tenements but the homes of men employed with a large and prosperous business concern.

**The Wealth of China.**

And yet it was stories of the wonderful wealth of the court of Kublai the Grand Kahn, as told by the celebrated Venetian on his return to Italy after a sojourn of more than twenty years in China, that quickened the world's commercial pulse and set sailing eastward an ever-increasing number of ships, until the question of “the open door” in China is one of the burning questions of the present hour.

**The Soil of China**

even after these millenniums of cultivation is still extremely productive under the careful tillage of the most painstaking husbandmen. Where but in China would one see the farmer with two long-spouted buckets suspended from a yoke, watering his wheat fields after nightfall, or with the hoe carefully loosening the soil around the thrifty stools of springing grain, before the sun has risen to its heat? And where else would one see toil better repaid in golden grain than on the beautiful rolling plains of central China? And yet beyond what he him-



Cave Home on Yellow River, in Loess Deposit.

self can use or can dispose of in his immediate vicinity, it profits the farmer but little, since without facilities for transportation the value of his produce is consumed in the effort to market it.

The same is true of the cotton crop in the slightly more southern belt. The farm hands, and that includes every member of the family old enough to pull weeds and not too old to carry a basket in which to gather every conceivable kind of fertilizer, toil thru the summer to secure the crop. All the early winter will be occupied with ginning, spinning, reeling, and weaving, all of which is done by hand; and after the New Year, the strong men of the family start out with wheelbarrow loads of the cloth to travel over roads not easily imagined and more hardly described, to dispose of the year's product in the village markets.

From village to village they travel, sometimes stopping at an inn waiting for market day, and again winding the serpentine path till at last they reach home with their barrows and a few needed articles taken in exchange for cloth. Above the payment of their traveling expenses, the venture is considered fairly successful. Should there be a few strings of cash with this lot, there will be real rejoicing in the mud-walled, thatched-roofed home of the thrifty toilers.

Peopled by such a nation, frugal, contented, industrious, patient beyond belief, intelligent and enterprising if allowed the least opportunity for advancement, any kingdom might consider itself wealthy. Aside from the wonderful resource in her people, China has untold wealth in her metalliferous deposits.

The province of Shansi is said to be one vast area of coal-beds of a very superior quality—enough, as one authority estimates it, to supply the whole world at its present rate of consumption for thousands of years. The population, who by dint of industry are but able to barely wrench a subsistence from the thin deposit of soil on the top, have no way of turning to account the untold wealth easily within reach were they but allowed modern methods of mining and transportation.

With coal and iron in abundance, gold, silver, copper, tin, mercury, and lead in paying quantities, it has been ventured that the mineral resources of China not improbably excel those of any country in the world.

MRS. J. N. ANDERSON.

**OUR WORK AND WORKERS.**

FIVE young people were baptized at Grand Rapids, Mich., April 6.

ON Sabbath, March 23, Brother J. A. Burden baptized three candidates at Redlands, Cal.

BROTHER and Sister L. P. Syp report nine additions to the church at Darbyville, Iowa, all by baptism.

ONE sister has taken her stand for the truth at Iola, Kan., as a result of the efforts of Brother F. C. Clark.

AFTER presenting present truth for six weeks at Corpus Christi, Texas, Brother and Sister W. M. Cubley report that fourteen have accepted. They have also established a Sabbath-school of twenty-five members.

BROTHER J. R. BAGBY baptized six candidates for the heavenly kingdom, at Addington, Okla., on a recent Sabbath afternoon. Fifteen in all were added to the church there.

THE fifth annual session of the East Michigan Conference convened at Holly, Mich., March 29. The attendance was good, and plans for aggressive work were laid. Brother E. K. Slade was reelected president of the conference.

**WANTED FOR MISSIONARY WORK.**

(Always prepay postage.)

MRS. OLIVE HINE, East Guilford, New York, can use to advantage copies of the SIGNS and tracts, especially tracts treating on the Sabbath question. She will greatly appreciate having copies sent, and will use them carefully.

**"HERALDS OF THE MORNING"**

The appalling loss of life by murder and suicide, political and social troubles, dissatisfaction between employer and employee, strikes and fires, wars and rumors of wars—all these are of daily occurrence. What do they mean? and is there any significance to these things at this particular time? To the close observer, all these are evidences that there is a nearing social vortex into which all unsettled factions, and the world at large, will be plunged. When and how this will be brought about is revealed in "Heralds of the Morning." By appealing to the "sure word of prophecy," the author clearly shows that these conditions were to exist just before the Lord's return, and points out many other signs that the Scriptures tell us are certain heralds of the glad morning when strife shall cease, and peace and happiness reign forever. That the reader may understand these events, and be prepared for the final outcome, is our reason for calling attention to this valuable work. More than 150 illustrations vividly portray that upon which the subject-matter treats. A live book upon a live subject.

Bound in cloth, with marbled edges, \$2.00.

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**"OUR LITTLE FRIEND"**

is the children's paper. Its excellent stories, lessons, and pictures are enjoyed by nearly twenty thousand little folks each week.

Let's hear what the children say:

I think it is the finest paper on the globe.  
Miss Dorles Harper, S. Dak.

Dear Little Friend:

We have had you in our house for the last eleven years, and like you very much. I am almost fourteen years old, but I get the Little Friend at Sabbath-school yet, and could not do without it, it is so good.

- Zeno Gilbert, Alameda, Cal.

Dear Little Friend:

We have had you ever since I can remember. We would miss you if you did not visit us every week. We like to read your stories and study the Bible Questions that you bring to us.

Charlotte Cox, Chariton, Iowa.

We should miss the Little Friend very much if it did not visit us every week.

Olive Cox, Chariton, Iowa.

Dear Little Friend:

Altho I take the Youth's Instructor, I don't believe I could get along without you. My little sister takes you, and I enjoy reading you so much. We send a renewal to our subscription, inviting you to visit us another year, for we could not do without your weekly visits, for we live too far from church to go often, and we would be so lonely on Sabbaths without the dear Little Friend.

Mavis and Alvis Smith, Sangers, Cal.

Dear Little Friend:

I like you very much. I miss you when you do not come.

Dear Little Friend:

I think so much of you, I can not get along without you.

Esther Peterson.

I don't know what I could do without this dear paper.

Imo Albee



PUBLISHED WEEKLY

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

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The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

**SOUVENIR EARTHQUAKE EDITION.**

After the great California earthquake one year ago, 800,000 copies of the earthquake edition of the SIGNS were sold. The first and second editions were followed by a 24-page, beautifully illustrated, souvenir edition. This paper gives a complete and accurate history of the earthquake, contains 38 representative earthquake views, including San Francisco, Stanford University, Santa Rosa, San Jose, and other places, besides two large colored panoramic views, one showing the city in flames, the other showing the ruins after the fire.

The remainder of our stock of this edition was burned in our fire, and we have not had a quantity of the paper since. However, we have just located several hundred copies, and are having them returned to us in order, to some extent, to supply the growing demand. The prices are as follows:

- 1 to 10 copies, ten cents each.
- 10 to 100 copies, six cents each.

Orders should be sent at once to SIGNS OF THE TIMES, Mountain View, Cal.

Dear Little Friend:

Your weekly visits are such a great pleasure to me that I could not do without you.

Glady's Summerton.

I am studying the Little Friend and getting my lesson out of it every day, and I like to read it, too. It is good to read and it has very good stories in it.

Thomas Reed Maddox.

Is Our Little Friend a weekly visitor to your home?

Its visits for a year cost fifty cents. Sample copy will be sent on request.

Address Our Little Friend, Mountain View, Cal.

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to men and women. Send four ten-cent stamps for one dozen packages of E-Z Washing Tablets and instructions, post-paid. This may start you in a good, easy business as it has many others. E-Z Washing Tablets remove the dirt and stains without rubbing and positively without injury to clothes. Want agents in every State. Good profits. Address,

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MOUNTAIN VIEW, CAL., MAY 1, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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, quotations will not 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 Revised Version (Thomas Nelson & Sons, Publishers).

**Loyalty.**—There is no grander quality in the Christian than unswerving loyalty. He may be imperfect in his development of character, his knowledge may not be extensive, his education may be defective, his experience may be limited; but he may be loyal to his God, his King, and his Redeemer. Others may fail and desert the ranks, he will only gird the armor more closely and be unceasingly vigilant. Others will prove false when some great leader falls, but the loyal stands firmer to duty than ever. Others may follow the multitude, he remains loyal to the law of his Lord, tho he stands alone. O, for more zealous, loyal soldiers of God in these days of lukewarmness and treachery!

**Peace Congress.**—In our Outlook Department will be found a striking article on the peace question. This will be followed by reports direct from the great Peace Conference in New York. The Peace Conference in New York is a preliminary to The Hague. It has been thought by some that it will be of even greater importance than that of The Hague. Its discussions and actions will at least have a tremendous effect on The Hague Conference. Our readers will want to know what the great men of the country are saying, and the relation of all this to the prophetic word. Mr. John S. Wightman will send us exclusive reports, with photographs of the leading speakers, and other matters of interest. In connection with the Peace Conference it is well to note what some of the powers are saying. For instance, a cablegram from Paris, dated March 5, states that "while France is not opposed to joining Great Britain and the United States in a discussion of the limitation of armament at the approaching conference at The Hague; the Government nevertheless doubts the sincerity of England." A noted Dutch publicist, Professor J. M. W. Vander Poorten-Schwartz ("Maarten Maartens"), finds nothing in his investigations among the nations which looks toward armament limitations. Nothing, he thinks, will be accomplished in the cause of lasting peace.

**Our New Cover Page.**—Our new cover page is by the well-known artist, Mr. Chas. Mente, of New York. The design of the page is to cover in symbol to some extent the scope of the articles on prophecy which the SIGNS OF THE TIMES will contain for the next half year. Beginning on the left side of the page at the top under the title, we have the Tower of Babel, representing Babylon, "the beginning of kingdoms" in Biblical history. Next below is the winged, human-faced lion, the symbol of Assyria. After Assyria comes Egypt, represented by the sphinx and the pyramids, the camel and the desert. Then follow ruins of Persepolis, the ancient capital of Persia, and ruins of Tyre, the great merchant city of ancient times. The Propylæa of Athens where Paul spoke, the Arch of Constantine, representing Rome. All these ruins are symbols of the countries which they represent. They speak of human glory and its sad ending. On the right side of the picture we have the great symbolic image, the alphabet of all prophecies, Daniel 2, representing the rise and fall and deterioration of the kingdom of man until

the time when the kingdoms of men will give place to the everlasting kingdom of Christ. At the foot of the picture we have a symbolic representation in various types of the great plan of salvation, laid in sacrifice: the ancient altar, the sanctuary with its surrounding tribes at the base of Mount Sinai, and the cross of Christ, from which flows the healing stream to the nations. Over the picture there is the suggestion of God's eternal city and kingdom of glory beyond. The picture will bear a vast amount of study and is suggestive of a great field of history and prophecy.

This issue is the first of the twenty-six special numbers covering the following subjects:

1. The Bible.
2. Prophecy.
3. The Coming of the Lord.
4. Our Sacrifice and Priest.
5. The Signs of the Times.
6. The Law and the Gospel.
7. Man and His Destiny.
8. Spiritual Gifts.
9. Election, Predestination, and Free Will.
10. The Great Threefold Message.
11. The Church.
12. Bible Temperance.
13. The Sabbath the Test of the Ages.
14. The Great Federation Movement.
15. Religious Liberty.
16. The Outpouring of the Spirit.

These include the great religious questions which are agitating the world to-day, questions upon which hang the issues of eternal life or eternal death. We commend them to our readers. We plead with them to not only read the papers themselves for the next six months, costing only the small sum of seventy-five cents, but to use them among friends and neighbors. These papers will not deal with theories, but with the great, eternal facts of God's word.

This paper assumes that this word is true and is believed by the majority of its readers. It also believes that there are thousands of others who are questioning whether it is true, but who are longing to find the truth upon which they may rest their souls. These articles in themselves demonstrate the truth of the word of God. This present issue is upon the word of God, the Bible. Our second issue is upon Prophecy. The field of prophecy will be covered in general. The object of prophecy, the fulness of prophecy as set forth in the great alphabetical lines of prophecy in Daniel and Revelation. Following that will come two issues discussing the various evidences of the Lord's coming. We shall try to make every issue better than the one previous. The price of the twenty-six issues is seventy-five cents, covering six months of the year. Do not put off your subscription, but subscribe now so you can get the whole set. Mrs. Stuttle's stories on the Christ-life begin in this issue. You do not want to miss a single number.

**The Word Inspired, Not the Man.**—The inspiration of the Bible is not of the man, but is of the word; it is not of the writer, but the writing. It is nowhere said that the man is inspired. We speak of "inspired" men in an accommodated sense, meaning those by whom God has spoken, but it is not a Bible expression. The word is inspired—God-breathed; the men are moved upon by the Holy Spirit. In the world the men are exalted, in the Scriptures it is the word which God breathed thru them. "The Spirit of Jehovah spake by me, and His word was upon my tongue." 2 Sam. 23:2. No, it was not David, but as we read in Acts 1:16, of a quotation from the Psalms, the words "which the Holy Ghost by the mouth of David spake." The Spirit of Christ spoke thru the prophets. 1 Peter 1:11. The word is God-breathed.

**Difference in Style.**—"But if the word is all equally the word of God, what makes the difference in style of composition among the different writers?" is often asked. But we may ask, Why should the Spirit of God always use one style? Many of our most prolific writers do not write

the same at different times of life, or even in the same periods. We have the grave, the gay, the solemn, the pathetic, the argumentative, the hortatory, the lively, the poetic, the prosaic, the long, loose sentence, the well-rounded period; yet it is the same mind speaking in each style or kind of writing. Here is a master musician. He plays readily the violin, the piano, the harp, the guitar, the organ, the cornet, the bagpipe, the fife, the jew's-harp. We find evidences of the superior mind and skill in them all. One instrument is loud and harsh, another is soft and sweet, but the touch of the trained hand, the soul of the artist, is revealed in each and all. So God has used all classes of men that He may reach men in every walk of life. These men have submitted oftentimes unconsciously, perhaps, their whole personality to God, and the Lord has used them to reach other personalities. The melody of heaven is heard in each and all. God's word is made flesh. Praise Him for His manifold truth, revealed in His manifold way.

**"Under the Law."**—Many indeed are the questions which are coming to us over such texts as Rom. 6:14, 15; Gal. 3:23, and others containing the expression "under the law." The thought is carried by many who desire to evade the obligations of God's law that it is not duty to keep the law because we are under grace. Perhaps there is no test brought forward more frequently than this in order to evade simple duty. To those who are in anywise troubled by the question, or who know of others who are, we commend the tract "Under the Law or Under Grace? Which?" It is No. 163 of the Bible Students' Library. Price of single tract by mail, two cents. Send to the Pacific Press, Mountain View, Cal.

**Have our readers ever considered** the wonderful message found in Rev. 14:9-12, called the third angel's message? Have they noted the term, "mark of the beast," there found, and contrasted that with the "seal of God," mentioned in Rev. 7:1-3? Do they wish an explanation of these terms? If so, let them send for tract "Seal of God and Mark of the Beast," No. 130, Bible Students' Library. It is a good one to circulate in quantities. Price two cents each. Five cents will secure two copies of the tract by mail.

**There are some laws worth perpetuating,** and among them is the great law of God's universe. One of the best things said upon that was in a sermon by the late C. H. Spurgeon, now published in tract form by the Pacific Press, Mountain View, Cal. Send two cents postage stamps and obtain the tract and read it. If you wish to let your neighbors and friends read it, obtain a large quantity at a much less proportional price.

#### DARK DAYS FOR THE NATION.

AT a conference meeting in New York, April 6, in an address to the Methodist preachers, Bishop Berry declared that the ministers themselves would be startled if they knew how many young Methodists and boys and girls of the best families, too, were lost to the Methodist church. Of the country he said:

"There are dark days ahead of us. Organized capital is often organized greed, and organized labor is often organized tyranny. The only thing that will solve the problem is regeneration, for human selfishness is at the root of the whole matter. The world needs sorely to care for its social ills."

But the great trouble is that the country and the doctors of the country, all religious men, are endeavoring to cure the social ills thru the teaching or the transformation of the masses, when the only way by which it can be done is in reaching the individual man. To that old-fashioned Methodism, Presbyterianism, and all true evangelism looked. If they would look to that at the present time instead of politics and what may be called social methods far more would be accomplished. There are dark days ahead, but present methods

(Continued on page 13.)