

SIGNS OF THE TIMES

Gifts of Christ

Eph. 4:7-15

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.



3071.—Preached in All Creation under Heaven. Col. 1:23

Will you be so kind as to explain Col. 1:23? I met some persons who decided from this that it was wrong to give money for foreign missions to-day, as that Gospel work had already been fulfilled in Paul's day, and they are taking this text as Bible proof.
M. J. C.

Now admitting all this is true, the same people who lived in the days of the apostle Paul do not live now. Paul declared himself to be debtor both to the Greeks and to the barbarians, both to the wise and the foolish, and therefore he preached the Gospel everywhere. It is true, emphatically so, that God's Gospel has been preached in all the world through all the ages all the time; for "the heavens declare the glory of God; and the firmament sheweth His handiwork." Day and night, summer and winter, year in and year out, God's great glory is held before mankind in order that they may learn from the visible things of God to regard the things that are invisible. See Psalm 19, and the quoting of this psalm in its application in Rom. 10:18, where the apostle declares, "Yes verily, their sound went out into all the earth, and their words unto the ends of the world."

Even more than this. It seems that the preaching of the apostles sent the Gospel through converted men out into all the nations of the earth, as indicated not only by this text, but by such expressions as Col. 1:6. In this we ought to rejoice, that God's servants were so active and so earnest in spreading the Gospel; but just as truly as they wrought earnestly to fulfil the commission which was given to them, so God's children of the last days ought to labor just as earnestly to fulfil the mission of the Gospel for the last days. For our Lord expressly tells us that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. And the same thought is expressed in Rev. 14:6, 7, in the everlasting Gospel which is to go to every nation, and kindred, and tongue, and people, declaring not simply of a "judgment to come," as declared the apostle Paul and his fellow laborers, but of a judgment which "is come," showing that that great world-wide message is for the very last days. And as the people who heard the apostles are not those who are living now, God would have every soul to be reached which it is possible for His people to reach. No Christian discharges his duty to Christ by any work which has been previously done, just as long as a soul remains unyielded in this world.

3072.—The Disciples and the Sabbath

Have we any New Testament scriptures proving positively that after the ascent of our Lord the disciples kept the seventh day as the Sabbath?

SINCERE INQUIRER.

We have, first, the fact that the seventh day is ever called the same name by which God gave it—the Sabbath. No other day is honored by this title. As an instance of this, see Acts 15:21: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." The "every Sabbath day" was the day that the Jews themselves kept, and which the disciples still called "Sabbath." Acts 16:13 shows that Paul and his companions met in regular worship on the Sabbath day with those who met in Philippi. Acts 17:2 shows that it was Paul's manner to meet on the Sabbath days with His people, and reason with them out of the Scripture. Acts 18:1-11 shows that when Paul went down to Athens, the first thing he did was to hunt out two Jews with whom he could work, and engaged with them as a tent-maker, working of course all the time except on the Sabbath day; and the Sabbath day he spent in religious teaching (verse 4), teaching both Jews and Greeks on that day. He there remained a year and six months. Verse 11. At least there were seventy-eight Sabbaths kept by the apostle Paul in Athens. In Acts 28:17 Paul declares

to the Jews in Rome that he committed nothing against the people or customs of their faith; and they themselves say that they never heard anything against him. Certainly if he had been a Sabbath-breaker, they would have heard of it, nor could Paul have said what he did, for that certainly was one of the customs of the Jews. The same apostle tells us, in Rom. 2:20, that the Jews themselves had the form of knowledge and truth; the trouble was they did not have the spirit of it; and in 3:31, that faith establishes in the heart of the believer God's law. James teaches the same thing in 2:8-12, that the whole law is binding at every point; and John declares (1 John 5:3), that "this is the love of God, that we keep His commandments: and His commandments are not grievous." We could just as well ask the question, and with just as much reason, Did the disciples keep the first commandment after the crucifixion? or, Did the disciples keep the eighth or sixth commandment after the crucifixion? There is no reason to believe that the fourth commandment was done away any more than one or all of the ten.

3073.—Lazarus. John 11

What became of Lazarus after having been raised from the dead, as spoken of in John 11:44? Did he together with others who had been restored to life have to die the second time, or do they still live on this earth with us?
E. C. L.

We are sure that our inquirer, if he is an earnest, devoted reader of the Bible, must have concluded long before this that God does not satisfy our curiosity. The Bible is not written for that purpose. Again and again our human curiosity would wonder what became of this one, and what became of that one, and how did this enterprise turn out, and in what did that result, but the Lord tells us nothing of that. That is outside of His purpose in giving His book. He had one curious disciple in His own times. That disciple had been given his work. His name was Simon Peter. But great and important as his work was, he was exceedingly anxious to know about the other man, and so he asks: Lord, what of this man? What is he going to do? I want to know about him. The reply of Jesus to Peter's curiosity was, "What is that to thee? follow thou Me." And so in regard to many of these unsolvable questions. We shall have to bring the Lord's answer to our curiosity, and hear Him saying to us as He did to Peter of old, "What is that to thee? follow thou Me." Presumably Lazarus lived and died in hope of salvation when the Lord should come the second time.

3074.—No Such Custom. 1 Cor. 11:16

Does this scripture mean no such custom to wear the covering or not to wear it? Does history state among the primitive churches that they wore a covering?
X.

The one thing which the apostle is aiming at in the instruction which he gives in 1 Corinthians 11:14 is that all things should be done "decently and in order." There evidently were unseemly things wrought in the Corinthian church among those who had recently come in from idolatry. Hence the careful instruction which the apostle gives. Some of the unseemly things which were prevalent then may not be prevalent now. It should not be our purpose to inquire as to just the very dress that they wore then, and take from that a pattern of the dress that should be worn now. It is for us to get the real principle involved, and, finding out the true principle, to follow it. That principle is given in the 31st verse of the 10th chapter: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and the thought concerning the woman is that she should in a modest Christian way seek to glorify the Father. In the day in which the apostle wrote, it seems to have been an unseemly thing for a woman to be uncovered, in other words, not to wear a veil, unless she had long hair. If a woman's hair was short,

she should wear a covering for her head; but if her hair was long, as nature intended it, that was given to her as a covering.

But the apostle does not want us to understand that there was to be any trouble raised over this, either one way or the other; so that if any man was contentious in the matter, "we have no such custom." No demand must be made that a woman should cover her head. One of the special thoughts is that there should be a difference between the sexes. This difference should be shown in the dress.

Alford refers to a queen having three crowns upon her head to signify that she was daughter, and wife, and mother of a king, and remarks, "And so there, from the context, it is plain that they indicated participation in the glory of the kingdoms; so here [in 1 Cor. 11:16] it is evident from the context that the token of power indicates being under power, and such token is the covering. To this meaning all the principal commentators agree, both ancient and modern."

The covering of verse 15 Stanley declares refers to the *peplum* which Grecian women used ordinarily as a shawl, but on public occasions as a hood also, especially at funerals and marriages. But the apostle wishes them to understand that no hard and fast rules are to be laid down in non-essential matters. The chief thing in all our worship, our dress, our conduct, is to glorify God.

3075.—Genealogy of Christ.—S. P. W.—

It is very easy to understand the difference between the genealogy given by Luke 3 and Matthew 1 if we will remember that one gives Christ's lineage through the mother, and the other through the father; one through Mary, the other through Joseph. However, Joseph is reckoned next to Christ in both cases, because of the legal aspect of the affair. Heirship comes through father, not through mother. Christ's kingship comes through the father, tracing from David down through Solomon to Joseph, the legal father of Jesus. Christ's humanity comes through His mother, tracing the record down from Adam to Joseph or to Mary the wife of Joseph. It will be noticed, if care is given in the comparing of these chronologies, that they touch at two different points, or cross, so to speak, in the two lines of David's sons; for instance, Mary's line coming through Nathan, Joseph's through Solomon; both of them terminating, the one in the father, and the other in the mother, of our Lord.

3076.—Marching around Jericho

I learn by Joshua 6:14, 15 that the children of Israel occupied seven days in the taking of Jericho. Did they use the seventh-day Sabbath in doing so?

J. D. B.

Yes, in all probability the Sabbath was used in that way. But the marching was not doing their own work. It was by God's command that they did it; and when God commands us to do work for Him on that day, it certainly is not a transgression of the law of the Sabbath. Isa. 58:13 gives us the correct principle. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

3077.—In Process of Time. Gen. 4:3.—A. L. M.—

"In the process of time," or as the margin reads, "at the end of days," has by good commentators been considered as referring to the Sabbath. Some think that it means at the end of the year, but the Sabbath was the worship day; men were calling on the name of Jehovah. The only period of days we have thus far mentioned is the septenary cycle or week, and the end of that cycle of days was the Sabbath; so it seems that the end of days of Gen. 4:3 would refer to the Sabbath.

3078.—Book of Job.—A. L. M.—

For comments on the book of Job see Our Bible Band for January 11.

Sigmas of the Times

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

For Terms, See Page 15
Vol. 37, Number 11

Mountain View, California, March 15, 1910

Weekly, \$1.75 per year
Single Copies, Five Cents

The Gifts of the Spirit

By Mrs. E. G. White

BEFORE He left His disciples, Christ breathed on them, and said, "Receive ye the Holy Ghost." Again He said, "Behold, I send the promise of My Father upon you." But not until after the ascension was this gift received in its fulness. Not until through faith and prayer the disciples had surrendered themselves fully for His working, was the outpouring of the Spirit bestowed. Then in a special sense the goods of heaven were committed to the followers of Christ.

"When He ascended up on high, He led captivity captive, and gave gifts unto men." "Unto every one of us is given grace according to the measure of the gift of Christ," the Spirit "dividing to every man severally as He will." The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.

Talents and Gifts

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Not all the gifts are imparted to each believer, but to every servant of the Master some gift of the Spirit is promised, according to his need for the Lord's work.

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him.

God has different ways of working, and He has different workmen to whom He entrusts varied gifts. One worker may be a ready speaker; another a ready

writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special skill in explaining the Word of God with clearness. And each gift is to become a power for good, because God works with the laborer. To one God gives the word of wisdom, to another knowledge; but all are to work under the same Head. The diversity of gifts leads to a diversity of operations; but "it is the same God which worketh all in all."



"When He ascended up on high, He . . . gave gifts unto men."

Mutual Interdependence

Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are employed in His service, not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind, by representing the truth, not testifying to a falsehood.

It may seem to some that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort; but when they remember that there are varied minds to be reached, and that some will reject the truth as it is presented by one laborer, only to open their hearts to the same truth as presented in a different manner by another, they will hopefully endeavor to labor together in unity.

Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed; and as each worker fills his appointed place faithfully, the prayer of Christ for the unity of His followers will be answered, and the world will know that these are His disciples.

Former and Latter Rain

The outpouring of the Spirit in the days of the apostles was the "former rain;" and glorious was the result. But the "latter rain" will be still more abundant. What is the promise to those living in these last days?—"Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

Christ declares that the divine influence of the Spirit was to be with His followers unto the end.

But by some this promise is not appreciated as it should be; its fulfilment is not realized as it might be. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ.

When His disciples are connected with Christ, when the gifts of the Spirit are theirs, even the poorest and most ignorant of them will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.

As the divine endowment—the power of the Holy Spirit

—was given to the disciples, so it will to-day be given to all who seek aright. This power alone is able to make us wise unto salvation, and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. "These things have I spoken unto you," He says, "that My joy might remain in you, and that your joy might be full." Joy in the Holy Spirit is health-giving, life-giving. In giving us His Spirit, God gives us Himself,—a fountain of divine influences, to give health and life to the world.

The promise of the gifts is just as strong and trustworthy now as in the days of the apostles. "These signs shall follow them that believe." The gifts of Him who has all power in heaven and in earth, are in store for His children,—gifts so precious that they come to us through the costly sacrifice of the Redeemer's blood; gifts that will satisfy the deepest craving of the heart; gifts lasting as eternity.

Will you not come to God as little children, appropriate His promises, plead them before Him as His own words? If you do, you will receive fulness of joy.

given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12:7-11.

This delineation of the working of the Spirit is in exact harmony with the apostle's statement respecting the gifts which Christ placed in the church after His ascension: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13.

In the Church

Returning to apostolic instruction respecting the work of the Holy Spirit, we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way." 1 Cor. 12:28-31.

This instruction is followed by a whole chapter on charity—perfect love—which will abide when the perfect state shall come in, when there will no longer be need for the gifts, when, the Lord says, "Before they call, I will answer." The apostle does not say that there is a more excellent way than to have the gifts of the Spirit of God manifested in the church, but that there is a more excellent way than for one simply to desire earnestly the gifts while they fail in having a full manifestation of the love of God in the heart, which love is the first-fruit of the Holy Spirit.

That he did not teach that love would supersede the manifestation of the gifts in the church, is seen in the first words of chapter fourteen: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

A Striking Comparison

The apostle compares the church of Christ, in which the gifts are all manifest, with a human body where all the members move in harmony: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not of the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of

Spiritual Gifts—Given of Christ

By J. N. Loughborough

THE three and one half years' sojourn of Christ with the disciples, during which they saw a manifestation of His tender love, so endeared Him to them that they were filled with grief at His mention of leaving them. But He said to them, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." Verse 13. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

Again, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him." John 14:16, 17.

This is the power of which Christ spoke in giving to His disciples the great Gospel commission, "Wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4-8.

This "Promise of the Father"

respecting the Gospel work is found in the prophecy of Joel, "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

On the Day of Pentecost, Peter spoke of that outpouring of the Spirit on this wise: "This is that which was spoken by the prophet Joel." "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God

exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2:16, 32, 33.

It is through the working of the Spirit that Christ is to be with His Gospel ministers to "the end of the world." Matt. 28:20. This is evident from the further

Rebuilding

By Frank Walcott Hutt, in S. S. Times

REPLACE again the architrave
Fallen to the temple's pave;
And reconstruct the faulty stair;
The broken shaft repair;
Remove the ruined wall of clay,
And build a better way.

God's lesser creatures rear anew
Their girders, firm and true;
And all the birds, through changing climes,
Rebuild, how many times!
Hark—is one note of all their song
To-day less sweet and strong?

testimony of Peter, when he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. From this we learn that the work of the Spirit is coextensive with the Gospel work, even to "the end of the world."

Not One Gift, but Gifts

We read of Christ, "When He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. 4:8. The gift of the Holy Spirit was the first of His gifts. It is called the Spirit "of power, and of love, and of a sound mind." 2 Tim. 1:7. By it we are baptized into the body of Christ. 1 Cor. 12:13. It bears witness with us that we are children of God. Rom. 8:16. And it helps our infirmities. Verse 26. It accomplishes these things through its manifestations, dividing to every man severally as He will. 1 Cor. 12:11.

There is not only the gift of the Holy Spirit spoken of, but also the *gifts* of that Spirit. These, to the beholder, are a demonstration of the presence of that Holy Spirit in the believer. Of this working the apostle says: "The manifestation of the Spirit is

them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. . . . God hath tempered the body together, having given abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12:14-25.

When the Lord ascended up on high, He

formed His church to be a visible representation of Himself on earth. To accomplish this, He sent the Holy Spirit as His representative. The Spirit through the manifestation of those gifts has its work of building up and perfecting His people. As the need for such work still exists, it is the blessed privilege of the church to ask and receive that Spirit, that through its working we may be members of that "glorious church" which Christ shall present to Himself at His appearing, "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

should we not be willing to leave all choice of gifts to Him?

The Sacred Story of His people demonstrates His wisdom. Does He want a leader?—He takes a Hebrew, by adoption heir to Egypt's throne, gives him a post-graduate training of forty years in keeping sheep, and makes him the mightiest of earth's leaders, "Moses, the man of God." Does He want prophets?—He chooses Jeremiah, the youthful priest; Daniel, the royal student; Amos, the herdsman of Tekoa; Elijah, of Gilead; Samuel, the devoted boy; John, the fisherman. But He uses them all mightily. Does He want a king?—He chooses the true, brave shepherd lad, David. Are apostles needed?—Peter and Andrew, fishermen, Matthew, the publican, and others from other walks of life, all successful, because endowed of God and submissive to Him.

So, Christian brother or sister, leave it with Him. Do you wish to be a prophet? an apostle? a teacher? an evangelist? a speaker of tongues? Do you covet one or all of these? Make no demand on God. Seek Him for the best gifts for *you*. Follow "the more excellent way," that of love, set forth so beautifully in the thirteenth chapter of 1 Corinthians. Only so will you be built up and God glorified. Let God divide the gifts of His Spirit; and whatsoever He bestows upon you, honor Him by its use, and also glorify God by recognizing His gifts to others. "As He will." Let it be even and ever so.

—★—

Need of the Holy Spirit

MENTAL power may fill a chapel; but spiritual power fills the *church*. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. O my brethren, we know some ministers before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their humble sanctuary, and the Spirit of God clothes every word with power, hearts are broken, souls are saved, and sinners are born again. Spirit of the living God, we want Thee. Thou art the life and soul of all our hopes; Thou art the source of all our success; without Thee we can do nothing; with Thee we can do everything.—C. H. Spurgeon.

—★—

THE strength and stability of a commonwealth lie in the just and beneficent character of its laws, in their wise administration, in its power rightly to enforce its decrees, and in the allegiance and loyalty of its people. If any strand of this quadruple support is wanting, sooner or later the commonwealth will fall in ruins. One of the greatest enemies to its stability is religious and class legislation.

—★—

AFFLICTION of itself does not sanctify any body, but the reverse. I believe in sanctified afflictions, but not in sanctifying afflictions.—C. H. Spurgeon.

Spiritual Gifts—Not of Human Choice

By Abdiel

THE gift of the Spirit of God to every believer, cleansing, sanctifying, filling for service! The *gifts* of the Spirit of God, or spiritual gifts, bestowed variously among God's children, to every soul at least one; bestowed for the profit of the individual; bestowed for "the perfecting of the saints," "the work of the ministry," "the building up of the body of Christ." Eph. 4:12.

Precious and valued gifts are these, symbolized by the highest denominations of Hebrew and Roman money—the talent and the mina. Varied and effective they are, fitting the church completely for her militant career, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

Among these gifts are divine and common-sense wisdom and knowledge, faith, healing, miracles, tongues, apostleship, prophecy, evangelists, pastors, teachers, governments, helps, and others.

According to *ability* to use are they given to God's *own* servants. Matt. 25:14, 15. They are given till the Master comes again; given to rule and regulate the "abundant life" for the building up of the church, and the heralding abroad of God's message of life to others.

How much the church needs these gifts—all of them! If otherwise, God would not have "set" them "in the church." 1 Cor. 12:28.

Not of Human Origin

But these gifts do not come at the will of the human. A pope may appoint, a council choose, a conference set apart, a church elect, a theological school educate; but none of these can *bestow* the gifts of God. There are many self-appointed or self-assumed governors, leaders, teachers, pastors, prophets. But they do not perfect the saints nor build up the body of Christ. Sickly, weak, dying churches are the manifest consequences.

But is it not right for conference, religious body, or church to select or choose men for certain work?—Yes, if they are sure these men are called and fitted of God for the purpose. Then the church is but recognizing the calling and the gift of God. In normal procedure the church shows that she recog-

nizes God's leading and gifts, even as of old the gifts of the Spirit upon Paul and Barnabas and others were recognized and given room by the early church. Acts 13:1-3; 15:22, 23.

But is it not the right thing to do to "covet earnestly the best gifts"?—Yes, the *best gifts for us*, the very greatest gift we

Eternal Hope

By John Francis Olmsted

THE days of grief, of strife and fear,
Will soon forever cease;
Then every one, if faithful here,
Will have eternal peace.

No more shall trials or days of gloom
Assail with anxious care,
When Christ Himself shall rend the tomb
And take His jewels rare.

O, may we now with joyful heart
Expect our coming king;
Then we shall meet, no more to part,
And with the angels sing.
Marengo, Ohio.

can use. But it is not the duty nor is it the proper thing to do, to seek to become a prophet or a pastor, or any other one thing of our choice. The very thing we seek might if bestowed prove our destruction, because we have not the consecrated ability to use it. Yet if in the face of that we continue to seek for it, we place ourselves on the devil's ground, and become deceived and possessed by Satan. Therefore it is written of these gifts, "But all these worketh the one and the same Spirit, dividing to each one severally even as *He will*." 1 Cor. 12:11.

Leave All with God

The reason is clearly evident. God, infinite in wisdom, knows what is needed for "the perfecting of the saints," "the work of the ministry," "the building up of the body of Christ." He also knows our limitations, our lack of knowledge, our predilections for our own way, our selfish and often unconscious prejudice, our little knowledge of the needs of His church. He knows whether our choice of gifts would lead to destructive exaltation or discouraging defeat. In fact, He knows all things; we know little of anything. We look to honor and present results; He looks to the service and the eternal good of ourselves and His church. Why, then,

The Sabbath Through the Ages

XIII. The Restoration of the Sabbath Predicted

By Charles L. Taylor

The Change of the Sabbath

THE prediction of the apostle Paul regarding the rise of the power which should usurp the place and prerogatives of God, so that as God he would sit in the church of God, and show himself *to be* God, was all fulfilled with a most wonderful accuracy. We have seen how the Papacy developed, how it claimed divine authority, and how, according to the prophet Daniel, it made its attack upon the law of the Most High in setting aside the Sabbath of Jehovah and commanding mankind under dire penalty to keep the Sunday instead.

And the same prophetic Word that foretold the terrible havoc to be wrought by this apostasy, also made plain the fact that the whole world would be led to endorse its actions and enter into its "worship." See Rev. 13:8. In other words, the change of the Sabbath day as effected by the Roman Catholic, Roman Empire power, would come to be recognized and endorsed as right by the great body of humanity. This, too, has taken place. Sunday is the great holy day and holiday of all nations.

A Message of Reform

But let it not be forgotten that while these dark things were all so vividly portrayed and have all been literally fulfilled, the blessed Word of God, which can never be broken (John 10:35), has drawn also a bright picture of reformation and healing. It declares in no uncertain language that in the very time when the "man of sin," in his warfare against the Sabbath of Jehovah, seems to have obtained an almost absolute triumph, right then shall rise up a people, small but mighty in God, who will once more raise up the standard of truth, and call upon men of all nations and tongues and tribes to refuse the worship of the Papacy and return to the true Sabbath. This, certainly, the prophecies make very plain.

And why should it not be expected by the children of God? Does not the Bible show that all through the history of the struggle between truth and error, God has never failed to send His messages of light and life to counteract the work of evil? Was it not so in the days of Noah? Was it not exemplified in the time of Elijah and Jeremiah? Think of the message sent Nineveh. Reflect upon the work of John the Baptist, of Paul, of Martin Luther.

If it be true — and it surely is — that in God's great eternal plan of salvation, of universe life, the Sabbath is one of the very masterpieces of righteousness, and fundamental to the kingdom of God, then the only thing which we should normally expect is that our God in this time of Sabbath rejection and apostasy would send to the world a message of reproof, of counsel, of power to turn it back to the path of allegiance and life; and we should expect, too, to see most

mighty manifestations of His grace, that His purpose might be accomplished.

Every message of reform must be both negative and positive in its character. It must be negative in that it bears strong testimony against prevailing sins, which are *to be renounced* and put away; it must be positive in that it brings clearly to view the truth which is *to be adopted*.

A Great Gospel Message

Turning to the great prophetic announcements of the Revelation, we find that just before the second coming of our Lord Jesus Christ a wonderful Gospel message is to be proclaimed to all the world, "to every nation, and kindred, and tongue, and people." Rev. 14:6. That this message is due in the closing days of time, is very evident; because one of its prominent features is the proclamation of the judgment hour (Rev. 14:7), and because the very next event is the glory-coming of the Son of Man. Rev. 14:14.

Now let us read the message — threefold in its composition — and see what it comprehends. Under the escort of a mighty angel, the people of God go forth, "saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:7-12.

First of all, notice carefully that this message calls upon the world to "*fear God*" and "*worship Him*." Secondly, be sure to see next that the same people are told *not to worship the beast*. Lastly, note the conclusion or result of this message — it brings out a people who "*keep the commandments of God*."

Taking all points together, there is absolutely no doubt as to what the message really contemplates: it is a clear call to return to the Sabbath of the Lord, and to refuse longer to follow the teaching and practise of the beast — the great apostasy, including the Papacy — in its wilful substitution of the sun-day.

"Fear God"—"Worship Him"

A brief analysis of the wording of the message itself will make this plain. "*Fear God*." This word "fear" signifies awe or reverence, and corresponds to the word of

Ecd. 12:13, "Fear God, and keep His commandments." The Scriptures show clearly that true reverence for God is always expressed in willing obedience. Ps. 4:4; 119:161; Heb. 12:28. "*And worship HIM*." It is evident that mankind are *not* worshipping Him, hence this strong admonition. The worship is being given to some one other than God. And as true worship, like true fear or reverence, is only another term for faithful obedience (1 Sam. 15:22, 23; Matt. 7:21-23; Luke 6:46), we may see that men are obeying some rule of life foreign to God's commandments. The call is to come back to *His* law, to *His* allegiance.

But further, "*worship Him that made heaven and earth, and the sea, and the fountains of waters*." What does this mean? Ah, it is the heralding of God's *creative power*. It is a direct appeal to honor Him who spoke the law from Sinai, and who, in the fourth commandment, declared, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath day, and hallowed it." And just so surely as God calls upon men to honor Him, to worship Him, *as the Creator*, just so certainly and at the same time does He call upon them to observe the Sabbath which is the *memorial of His creative power*. Rev. 14:7 is a ringing message of truth calling to the world in the last days to return to God's commandments in *true Sabbath-keeping*.

The Results

The message is very forcible in its denunciation of worship of the beast. He who worships the beast, shall suffer the wrath of God. But what can that worship be? Plainly this: The beast is he who opposed himself to God and exalted himself *above* God by deliberately changing the law and putting into the place of the Sabbath a corrupt heathen substitute. And when man or woman endorses such act of viciousness and fraud by accepting and honoring that heathen substitute he or she thereby worships the beast instead of God. And to let the world know this, is the object of the message.

The great fact that those who come out under the message are declared to be *keepers of the commandments* (Rev. 14:12), is conclusive evidence that the message itself is concerning those commandments, and specifically concerning the fourth, for that is *the one* which the Papacy so purposely wrenched from its place.

Rev. 14:6-12 is a grand and glorious Gospel Sabbath message. In it Jehovah again proclaims the sign of sanctification (Eze. 20:12, 20), and calls men, for the last time before the close of earth's history, to have His complete law written upon the heart. Heb. 8:10. He who obeys the message and takes his stand against the world, will be made to suffer by oppressive human laws (Rev. 13:15-17); but having the faith and obedience of the Lord Jesus (Rev. 14:12), he triumphs, and stands at last glorified on the other shore. Rev. 15:2, 3.

This same work of Sabbath reformation

was pointed out by the prophets long before the first advent of our Lord. Speaking of the last days, when God's "salvation is near to come," and His "righteousness to be revealed," God says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that *keepeth the Sabbath* from polluting it, and keepeth his hand from doing any evil." In this work of Sabbath reform the "eunuchs" and the "sons of the stranger" would have part, and together would take hold of God's everlasting "covenant." The wonderful message closes with the assurance, "The *sons of the stranger* [the Gentiles] that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that *keepeth the Sabbath* from polluting it, and *taketh hold of My covenant*; even them will I bring to My holy mountain, and make them joyful in My house of prayer: . . . for Mine house shall be called an house of prayer for all people." Isa. 56:1-7.

Only a word of comment is necessary. This is a great Sabbath message for the last days, for "all people," and shows most clearly that the Sabbath is a part of the everlasting covenant of the Gospel of Christ. Like Rev. 14:6-12, it is a world-wide movement, the "everlasting Gospel" to all nations, and kindreds, and tongues, and peoples, and having for its great central, reform truth God's holy Sabbath.

True Sabbath-Keeping

Sabbath reform is brought to view again in Isaiah 58. The servant of God is directed to "cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression." One of the great transgressions pointed out is trampling the Sabbath under foot. Says the Lord, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Such people, God declares, shall be called "The repairer of the breach, The restorer of paths to dwell in." Isa. 58:1, 12-14.

In view of what has been written regarding the attack upon God's law by the papal "man of sin," the "breach" just spoken of will be readily understood. The breach in God's law was made by tearing out the holy Sabbath and putting in its place a foul festival day. Let us thank the Lord, however, that the breach will be restored.

Brother, sister, this message of Sabbath reform is now going to the world. Agitation of the Sabbath question is to be found everywhere. In all parts of the world the message of the everlasting Gospel with its blessed Sabbath-center is sounding, and men are taking their stand against the beast and his worship. Success crowns the work, for God's all-powerful Word is behind the movement. What is your relation to the message?

Our Bible Reading

The Gifts of the Spirit

The Gift to All

1. What gift did Jesus promise His disciples when He went away?

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the **SPIRIT OF TRUTH**; whom the world can not receive." John 14:15-17.

2. To whom among His followers is the gift of the Spirit vouchsafed?

"Then Peter said unto them, Repent, and be baptized **EVERY ONE OF YOU** in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto **YOU**, and to your **CHILDREN**, and to **ALL** that are afar off, even as **MANY AS THE LORD OUR GOD SHALL CALL**." Acts 2:38, 39.

NOTE.—The Spirit of God comes to every soul upon earth to convict and convince of sin, of righteousness, of judgment. John 16:8-11. Into the life of the believer in the Lord Jesus Christ comes that Spirit, to cleanse of sin, to quicken conscience, to give new life, to sanctify and save. See the Bible reading of last week. But the student must note the distinction between the gift of the Spirit to every believer, to sanctify and save, and the gifts of the Spirit, or spiritual gifts, bestowed for service.

3. Of what would the apostle not have us ignorant?

"Now **CONCERNING SPIRITUAL GIFTS**, brethren, I would not have you ignorant." 1 Cor. 12:1.

4. When did Jesus Christ bestow these gifts upon His church?

"Wherefore He saith, **WHEN HE ASCENDED UP ON HIGH**, He led captivity captive, and **GAVE GIFTS UNTO MEN**." Eph. 4:8.

5. Through what agency does Christ bestow these gifts?

"Now there are diversities of gifts, but the **SAME SPIRIT**. And there are differences of administrations, but the **SAME LORD**. And there are diversities of operations, but it is the **SAME GOD** which worketh all in all." 1 Cor. 12:4-6.

6. What are some of these gifts?

"For to one is given by the Spirit the word of **WISDOM**; to another the word of **KNOWLEDGE** by the same Spirit; to another **FAITH** by the same Spirit; to another the **GIFTS OF HEALING** by the same Spirit; to another the **WORKING OF MIRACLES**; to another **PROPHECY**; to another **DISCERNING OF SPIRITS**; to another divers **KINDS OF TONGUES**; to another the **INTERPRETATION OF TONGUES**." 1 Cor. 12:8-10.

"And He gave some, **APOSTLES**; and some, **PROPHETS**; and some, **EVANGELISTS**; and some, **PASTORS** and **TEACHERS**." Eph. 4:11.

7. For what purpose did He bestow these gifts?

"For the **PERFECTING** of the **SAINTS**, for the **WORK** of the **MINISTRY**, for the **EDIFYING** of the **BODY OF CHRIST**." Eph. 4:12.

"But the manifestation of the Spirit is given to **EVERY MAN TO PROFIT WITHAL**." 1 Cor. 12:7.

8. Does God invest each and all with the same gifts?

"Having then gifts **DIFFERING** according to the grace that is given to us." Rom. 12:6.

"And God hath set some in the church, first **APOSTLES**, secondarily **PROPHETS**, thirdly **TEACHERS**, after that **MIRACLES**, then gifts of **HEALINGS**, **HELPS**, **GOVERNMENTS**, diversities of **TONGUES**. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12:28-30.

9. Is it proper for us to desire great gifts?

"But **COVET EARNESTLY** the **BEST GIFTS**: and yet show I unto you a more excellent way." 1 Cor. 12:31.

10. With whom does the bestowal of the gift rest?

"But all these **WORKETH** that one and the **SELFSAME SPIRIT**, dividing to every man severally as **HE** will." 1 Cor. 12:11.

NOTE.—It is well to covet excellent gifts, gifts which we can use for God; but it is better always to remember that the gift or gifts we can best use are those given by the Spirit. God knows our ability to use, knows our weaknesses, knows our limitations; and He will always bestow the proper gift or gifts if we are prepared to receive it and use it to His glory.

11. For how long are these gifts to be in the church?

"**TILL WE ALL COME** in the unity of the faith, and of the knowledge of the Son of God, **UNTO A PERFECT MAN**, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

"For we know in **PART**, and we prophesy in **PART**. But **WHEN THAT WHICH IS PERFECT IS COME**, then that which is in part shall be done away." 1 Cor. 13:9, 10.

NOTE.—The perfect man—Christ Jesus "the Head," and His church "the body"—is not yet complete. The Former waits and pleads with all the agony of that prayer recorded in John 17: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." Verse 21. The body is scattered in hundreds of fragments and units in Babylon, and to them is He calling. "The fulness of Christ" is not yet manifest. "That which is perfect" has not yet come. The gifts are still needed; and he who would teach otherwise is in that teaching setting aside God's plan in Christ Jesus, depriving the church of her power, and is leaving her open to every weakness and deception of the enemy, while he endeavors to supplement her infinite need by human devices and subterfuges. There is no substitute for the Spirit of God.

12. To what are these gifts likened in two parables of Jesus?

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten **SERVANTS**, and delivered them ten **POUNDS**, and said unto them, **Occupy till I come**." Luke 19:12, 13.

"For the kingdom of heaven is as a man traveling into a far country, who called his **OWN SERVANTS**, and delivered unto them his goods. And unto one he gave five **TALENTS**, to another two, and to another one; to every man **ACCORDING** to his several **ABILITY**; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." Matt. 25:14-18.

NOTE.—The pound (the largest denomination in Roman money) and the talent (the largest in Hebrew) are used to illustrate the worth and preciousness and use of spiritual gifts. A study of these parables will show that the pounds and talents are identical with the “gifts.” (1) These were bestowed at the same time as the gifts, when Christ ascended; (2) They were given by the same One; (3) They were given to the same ones—“His servants”—“His own servants;” (4) They were given for the same purpose—for profit; (5) They were given for the same time, till the Nobleman returned, till His church was made complete; (6) They are not natural, or fleshly, inherited talents or faculties or natural abilities, but are given to every one “ACCORDING TO his several ability.” These scriptures can not be studied too thoroly. In their right understanding and employment lies the usefulness of the church of Christ. Disregarded, the goods of Christ are buried in the world, and he who might have shared Christ’s joy is cast out. See the full accounts of the parables.

13. What will be the effect of these gifts upon the church in preserving from deception?

“That we henceforth be **NO MORE CHILDREN**, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Eph. 4:14.

14. What is the design of the positive effect of these gifts?

“But speaking the truth in love, may **GROW UP INTO HIM** in all things, which is the **HEAD**, even **CHRIST**: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh **INCREASE OF THE BODY** unto the edifying of itself in love.” Eph. 4:15, 16.

15. What effort should each member put forth to improve his gift or gifts?

“Wherefore I put thee in remembrance that thou **STIR UP THE GIFT OF GOD**, which is in thee.” 2 Tim. 1:6.

“As **EVERY MAN** hath received **THE GIFT** [literally, “A gift,” see A.R.V.], even so **MINISTER** the same **ONE TO ANOTHER**, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion forever and ever. Amen.” 1 Peter 4:10, 11.

NOTE.—Not one of His servants has Christ left giftless, unfitted for service. If there is a single soul who feels he has no talent to work for his Lord, it is either because he does not believe in the abounding assurances of Inspiration, or he has not given himself to be Christ’s “own servant.”

16. Should we esteem differently those who have different gifts, or seek to measure usefulness thereby?

“For I say, through the grace given unto me, to every man that is among you, **NOT TO THINK OF HIMSELF MORE HIGHLY THAN HE OUGHT TO THINK**; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.” Rom. 12:3-5.

17. Should we depreciate our own gifts?

“For I **KNOW NOTHING BY MYSELF**; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore **JUDGE NOTHING BEFORE THE TIME**, until the Lord come, who both will bring to light the hidden

things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.” 1 Cor. 4:4, 5.

18. Should we exalt man because of the gifts?

“And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us **NOT TO THINK OF MEN ABOVE THAT WHICH IS WRITTEN**, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and **WHAT HAST THOU THAT THOU DIDST NOT RECEIVE?** now if thou didst receive it, why dost **THOU GLORY, AS IF THOU HADST NOT received it?**” 1 Cor. 4:6, 7.

19. What should be the object of every one?

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.” Rom. 12:6-8.

NOTE.—There is one gift mentioned in the above scripture which every soul may use, *must* use, and will possess; namely, the simple gift of “ministering,” or service, in the stead of the Master in some one or more of a myriad ways for needy humanity.

20. Will possession of the gifts rightly used lead to fanaticism?

“Stir up the **GIFT OF GOD**, which is in thee. . . . For God hath not given us the spirit of fear; but of **POWER**, and of **LOVE**, and of a **SOUND MIND**.” 2 Tim. 1:6, 7.

21. To whom will all the glory be given?

“That **NO FLESH** should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, **HE THAT GLORIFIETH, LET HIM GLORY IN THE LORD**.” 1 Cor. 1:29-31.

— ★ ★ —

Not Noise, but Power

It is not a true or just principle of Bible interpretation to take a purely human use of a word for the meaning of the divine use. For instance, Christ declared to His disciples, “Ye shall receive *power*, when the Holy Spirit is come upon you.” Acts 1:8.

Now the word “power” comes from the Greek word *dunamis*, anglicized into our commercial and destructive “dynamite,” the name of a powerful explosive. It is utterly incongruous to use the action, the noise, the explosiveness, of dynamite, as explanatory of spiritual power.

There are mighty dynamic forces greater than giant powder. The little seed which splits a rock makes no noise, but it is as truly *dynamic* as the explosion of dynamite. A little tract before us calls for that power in the churches, and then “we will have no difficulty in blowing up a thousand hell gates.”

But the mightiest power of the Spirit is manifest in cleansing souls from sin, in creating obedient hearts, in making men honest, true, sincere, constant, stable. The only power which the Christian should pray for is the life-power of the Spirit which issues in righteousness. The matter of the explosions, the whirlwind, and the earthquake, we can leave with God. We need souls that can hear and are willing to obey the voice of God, howsoever quietly it speaks.

— ★ ★ —

“I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring.”



MOUNTAIN VIEW, CAL., MARCH 15, 1910
Manuscripts should be addressed to the Editor

Within the Church

IT pleased the Father that in Christ Jesus should all fulness, “all the fulness of the Godhead,” dwell. Col. 1:19; 2:29. In all that pertains to humanity or to human salvation, Jesus Christ is the representative of the Father. Over the desolated rock tomb of Joseph He cries: “All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations: . . . and lo, I am with you all the days, even unto the consummation of the age”—till the time the church militant becomes the church triumphant. Matt. 28:18-20.

Jesus Christ earned—won—the position of power and authority which God bestowed upon Him. He prevailed—overcame—in order to open the seven-sealed book of eternal salvation and a harmonized universe.

But the great drama of soul-saving is not complete. Christ Jesus is on high, yet present by His Holy Spirit. He is the Head of the Body, the Church; and upon the Church has He bestowed all of His fulness, that the Church might rightly represent Him, and be a body through whom He might work for the enlightenment of the nations and the salvation of souls. Read this declaration of His apostle regarding Christ and His church:

“And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far **ABOVE ALL PRINCIPALITY, AND, POWER**, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put **ALL THINGS UNDER HIS FEET**, and gave Him to be **THE HEAD** over all things to **THE CHURCH, WHICH IS HIS BODY**, the **FULNESS OF HIM** that filleth all in all.” Eph. 1:19-23.

This fulness is manifest in all the various gifts and offices necessary for that church to do its work, such as wisdom, knowledge, faith, prophecy. 1 Cor. 12:4-11; Rom. 12:3-8. We further read:

“And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues.” 1 Cor. 12:28.

Note the great fact that they are all placed “*IN the church*.” God provides for no worldly organizations to do His work, for no *extra-church* organizations. Sometimes when His poor backslidden church has failed to respond to His call, too sleepy with worldly opiates to hear it, too busy to attend to it, God has wrought through individuals, and these individuals have built up human organizations. But God has not worked because of multiplied man-made machinery, but notwithstanding its existence. Men soon

get to giving glory to their own schemes and plans and organizations, and the Spirit departs, and the lauded human machine falls into innocuous desuetude. So it has ever been with all *extra-church* organizations. So it ever will be. Every society or organization so started comes to naught, falls into dead formalism, or becomes a political cult or party, kept alive by political ambitions.

God's wondrous plan guards against all this. He knew His church would organize for study, for propagation of His truth, for effectiveness; therefore He placed within His own divinely planned, life-connected, Spirit-endowed Body the gift of "governments." But all these are *intra-church*, not *extra-church*; they are within the church, not without; they are so guided, if doing His work in His way, by the wisdom, the knowledge, the counsel of His Spirit-endowed church, working in fullest sympathy for the extension of the Master's kingdom. Then not to man, or man's devices, will be given the praise, but as all the power is of God, so all the glory shall be of Him through Jesus Christ; and the church militant will rejoice, even in her tribulation and labors, that she is complete in Him.

— ★ ★ —

How May We Know?

THERE are prophets false and true. The ages have rung with their messages, and they are still in evidence.

The true prophets have been among the few; the false among the many. God's faithful messengers have ever met the false who endeavor to render ineffective their work, and unsettle souls. Elijah met them, Jeremiah and Ezekiel met them. How may we discern the false from the true?

1. *By their fruits.* Said our Lord: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. . . . Therefore by their fruits ye shall know them." Matt. 7:15-20. Do their teachings lead to humility, to devotion to God, to love of souls, to prayer, to obedience, to the Word of God? Such fruit is good, and will endure. But if the teaching lead to the word of men, to faith in the human instead of in God, to faithlessness and carelessness in God's service, to the exaltation of men instead of Christ, to a false peace instead of an earnest seeking of God, the prophet is not God's messenger.

2. *By God's Law.* Is the teaching of the prophet in harmony with God's law? — Then it is well. If not, it is false. "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. If a prophet predict some remarkable thing, and it come to pass, yet if his teachings lead away to false gods, or to error, he must not be followed. See Deut. 13:1-4.

Our Lord teaches the same thing in His test of false prophets, a portion of which we have quoted. Continuing from Matt. 7:20,

He says: "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* who is in heaven." God's will, is His holy law. Ps. 40:7, 8. Our Lord continues: "Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then I will profess unto them, I never knew you: depart from Me, ye that work iniquity [or who break His law]." This obedience to God's law is the prime test of the genuine. The claim of the prophet or church or messenger, the mighty signs or miracles which may be wrought, are not evidences of a true prophet. Loyalty to God, obedience to His government, fidelity to His message, are God's credentials of His messengers.

God can not pour out His Spirit in its fullness without this test. There is no way by which man can test a spirit save by a true standard. An imperfect square can not be tested or corrected by itself or by another imperfect square. We do not rightly correct one imperfect timepiece by another.

3. Jesus declared that the sheep know the voice of the shepherd. John 10:4, 16. Preeminently the voice of God (and the Father and Son are one. John 10:30) is His holy law uttered by His own voice from Sinai, out of such glory as earth never saw before or since. Deut. 5:22. Those who *know that voice* have God's law written in the heart by His Holy Spirit; and the law on the tables of stone will witness to the law written on the heart by the Spirit of God. Rom. 3:21.

Heeding the test, God's children need never be drawn away by the teachings of false prophets. Ignoring God's law, and the soul is left to the vague uncertainties of human reasonings, impressions, imaginations.

— ★ ★ —

Amen

Dr. J. W. Weddell, in the "Examiner" (Baptist), has the following which every lover of the Bible will endorse:

"Set the old Book back where it belongs, on its proper basis, in the reverence and respect of the people, and in the resistless might of the Spirit of the eternal God. You have dealt with it *historically*, and it is well, for the divine Word must have a human setting; but it is more than history, and it deals with more than time—it deals with the eternities. With what a fine disdain the prophets leap the barriers of the ages! How calmly Jesus says, 'Before Abraham was, I am!' You have treated it *scientifically*, and a true science will always render accord. Yet who by wisdom can find out God? You have put it through the petty processes of *induction*, and, like Christ standing in Pilate's court, it has meekly submitted; but there has been something beyond, and from the skies, that induction, as we know it, could not grasp.

"Come, brothers, let the Bible stand on its God-given basis and do its predestined and miraculous work, four rocks of truth that do not move: a *revealed* Word, to be thankfully received; an *inspired* Word, to be eagerly listened to; an *inerrant* Word, to be implicitly trusted; and a *living* Word, to be daily loved and deeply revered as the voice of God to the soul.

"Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebene-

zer, saying, Hitherto hath the Lord helped us.' 1 Sam. 7:12. *Up to here* — high-water mark, the place of victory."



Schedule for Week Ending March 26

Sunday	March 20	Psalms 18-20
Monday	" 21	" 21-25
Tuesday	" 22	" 26-31
Wednesday	" 23	" 32-35
Thursday	" 24	" 36-38
Friday	" 25	" 39-41
Sabbath	" 26	Joshua 1-4

— ★ —

FOR the first six days our readings are in the Psalms, beginning with the 18th and closing with the 41st, thus also closing the first book of the Psalms. It is impossible to give an analysis of these wonderful songs. What is needed more than all else is to let faith bring them into our own experiences. What courage is given in the 18th, for instance! what a revelation of God's glory in the 19th, the first part of the psalm giving the very primary lessons in His school, to which all have access; and the latter part, the higher, deeper things in His holy law. What an assurance is the 20th Psalm! Psalm 22 expresses the experience in the flesh of our Lord Jesus Christ, as shown by the 1st, 8th, 16th, and 18th verses. Of course it was in a measure David's experience, but it was typical of the experience of David's greater Son, our Lord. It will give us a grand idea of what He passed through for us when the sins of the world were laid upon Him.

— ★ —

The latter part of Psalm 24 is prophetic of the ascension of our Lord and His reception at the gates of heaven after His resurrection. Again in the 40th Psalm, especially verses 6 to 10, we have clear prophecy of the work of our Lord. In fact all these songs of Israel are wonderful songs of human experience, and ought to sing themselves into the experiences of God's children as they meet the daily tasks and trials. How good it is to memorize such ones as 10, 20, 23, 24, 25, 27, 32, and still others.

— ★ —

THE last day of our week begins the book of Joshua, written doubtless in large part by the successor of Moses; the one who led the children of Israel into the promised land. The name Joshua means "Jehovah is salvation;" the kindred term in Greek is "Jesus," and so Joshua was a type of Jesus. As Joshua led the children of Israel through the Jordan from their wilderness wanderings into the typical promised land, so our Lord saves His children from the wanderings in the wilderness of sin, and brings them through the judgment into the heavenly Canaan.

— ★ —

THE book of Joshua was written about 1,427 years before Christ. It is a record of his work among the people of Israel. He leads the people over Jordan, conquers a considerable part of Palestine, divides the country among the tribes, and dies at the age of one hundred and ten. The book takes up the history of the Jewish people where Deuteronomy leaves it, and so much resembles the books of Moses that some scholars count it as one with the Pentateuch, and call the first six books the Hexateuch. The conclusion of the book is a solemn admonition by Joshua to the assembled people.

— ★ —

OUR lesson in Joshua for this week is God's strong charge to His servant, sending out of the two spies, the directions for crossing the Jordan, and the staying of the waters of that river before the ark of God while the people crossed on dry ground.



THE OUTLOOK

"Watchman,
what of
the night?"

Why the Preparations to Fight?

The Spirit of War

WHY war and war preparations? Why do enlightened nations so deeply engage in the great strife of war preparation? Why train more and more men, expend more and more money, build more and larger battle-ships, devise and invent and manufacture and multiply more death-dealing guns, more powerful explosives, and lade the people with more unbearable burdens?

Folly and madness, isn't it? So utterly inconsistent that men do not attempt to solve the mystery, but go on in the preparation for Armageddon. In the light of what men are constantly doing, in the light of what governments have done in arbitration, the wretched inconsistency of the course of the nations is indescribable. Yet it goes on.

As illustrative of this, read the article in the "World's Work" for February, entitled, "England and Germany: Will They Fight?" by William Bayard Hale, who is personally



The Rt. Hon. H. H. Asquith, Prime Minister of England

and dependencies would prove a source of weakness instead of strength, because they would scatter her navy, and some of them, like India, might prove a fearful menace. Viewed in the candid light in which Mr. Hale has considered the matter, Germany seems altogether England's superior. It seems to us, however, that he has not taken into account the tremendous aid England would receive from her loyal children in Australasia and Canada.

But no one could imagine that such a war could be fought out to a finish between two such mighty empires, and not involve other



H. B. M. Edward VII

acquainted with the facts he sets forth. He has visited England and Germany. He has talked with Englishmen and Germans, high and low, officials and common people. Everywhere the same thought is expressed: We want no war. We want no war with Germany. We want no war with England. No one of responsibility wants war. No political party desires war. All this is everywhere expressed. English officials visit Germany, and are warmly received and highly honored, and *vice versa*. King and kaiser — uncle and nephew — meet, embrace each other, declare eternal peace, while their respective governments are preparing for war at a rate unprecedented. Rapidly as England has built Dreadnoughts and cruiser battle-ships, Germany bids fair to be her equal, and on present plans will be England's superior in ships of modern design, equipment, and effectiveness, in three years.

Germany's army is far superior to England's home army; and it is thought that in case of war with Germany, England's colonies

powers. Mr. Hale feels this. He says in closing:

"It is almost quite certain that the first half of the conflict, the half which all the rest of it would be a struggle to atone for, would be a bolt out of the darkness on a surprised enemy — a mere moment of agony while the world's heart stopped beating. Then might follow — but who dare prophesy the course of an epic conflict?"

Every other writer who has reviewed the situation sees in it world conflict. Just how the other great powers would line up, it is hard to say. Would France unite with England? Would Russia cast her hopes with the British lion, or the German eagles? Austria would doubtless stand with Germany. Which way would Italy turn? Would the yellow men of the Orient become involved? Would England's present ally of the Rising Sun Island Empire aid her in her conquest for existence, or would Japan's astute statesmen see that the wisest course to pursue would be to let the big giants of the West exhaust themselves, and then that she and China could avenge their slights of centuries from the hands of the western powers? Then, too,



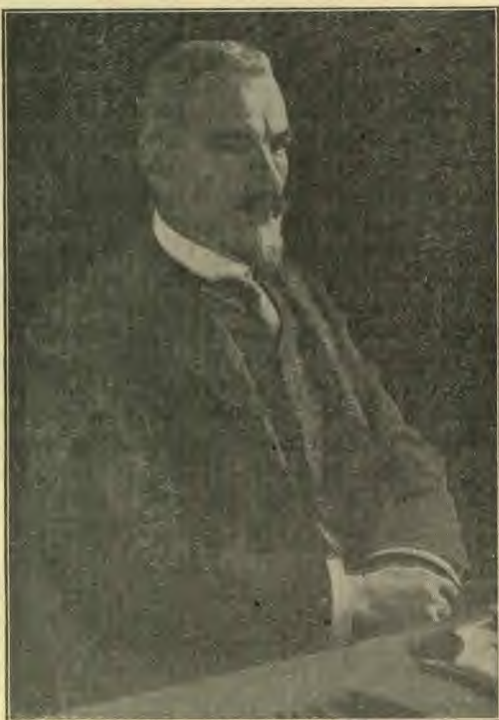
The Emperor of Germany, Wilhelm II

what would the United States do when her great neighbor to the north was vitally involved? No one knows.

Yet with all the antipathy against war existing in both Great Britain and Germany, Mr. Hale thinks that war is inevitable; that the very fact that it is continually talked of in both nations, is bound to bring it about. He says:

"The most serious possible ground for fearing that Germany and England are about to fight is — the belief of the people of Germany and England that they are about to do so."

There is another reason, given eighteen centuries ago by the prophet of God on the Island of Patmos, who dared to prophesy the epic war and its outcome. We know that many will not consider it worthy of second thought; but it is in the Old Book which foretold the division of empire of which England and Germany were once constituent parts, and many other events which have passed into record as great salient facts of history. It gives a far more reasonable reason than



The German Chancellor, Dr. Theobald von Bethmann-Hollweg

Mr. Hale can give apart from that Book, as to why the nations, related races, Christian professedly, Protestant nominally, should go to war when neither nation nor the people of the nation desired so to do.

This visible world is not the entire universe, nor are material men and kings and thrones and armies all that have to do with shaping this world's kingdoms and policies. There are invisible armies, powers for evil and good, who influence men. Jesus Christ, as Michael the Archangel, with His holy angels, met the revolted hosts of spirits under the leadership of Lucifer, and defeated them, and holds that victory for every soul who will grasp it by faith. Rev. 12:7-11. But the councils of nations and kingdoms who are not submitted to God, spirits of evil influence and control. Even so they influenced apostate kings of old. 1 Kings 22:20-23. In these last days when the world never needed peace so much, when it never talked peace so much, and yet knew its vital element, righteousness, and its Source, Jesus Christ, so little, Satan will send his deceiving spirits for the subversion and destruction of the blinded governments of earth. Read:

"And the sixth [angel] poured out his bowl, . . . and I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. . . . And they gathered them together into the place which is called in Hebrew Harmageddon." Rev. 16:12-16.

THERE IS THE SECRET OF THE WORLD PREPARATION FOR WAR. It is of the devil; and the devil has sent his messengers into all the earth to stir up the nations to suicidal strife. Thus speaks Jehovah through another prophet:

"Take this cup of wine of wrath at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad, . . . all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach [confusion, Babylon, Satan, Lucifer, Isa. 14:4, 12] shall drink after them. . . . Ye shall surely drink. . . . Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:15-33. See also chapter 4:19-26.

While men and nations are raising the false cry of hypothetical, baseless peace, God's prophet reveals the real spirit, or animus, of the nations in the last day:

"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 [Jehovah judgeth]; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest [Matt. 13:39] is ripe: come, tread ye; for the winepress 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.

Burke it, suppress it, ignore it as men will, the great conflict is coming. Men will not have the peace of God in righteousness; Je-

hovah leaves them the only other alternative, destructive war.

But His work is not yet done. As long as there is one soul who will be saved, God will hold the winds of bottled strife, stirred by the demons of hell. Rev. 7:1-3. When all of His — and that may be you, reader; "God is no respecter of persons" — are gathered unto Him in righteousness, then will the strife come. And the day draweth on apace.

Germany Ready

In an article in "The Nineteenth Century" the writer, Herr Charles Tuchman, while vehemently denying that Germany has any ambition to attack Great Britain, declares, nevertheless, in response to the question, "Now is Germany ready for war?"

"Most assuredly she is. And I do not hesitate to aver that if war were declared to-morrow, Germany's intimate knowledge of this country, and this country's ignorance of Germany, would astonish even those bellicose critics of naval preparedness who are continually crying Danger. But having said this much, I wish to show that altho Germany is ready for war with any country, war was never further from her intentions. . . . Is it not the duty of a great nation like Germany, surrounded as she is on one side by Russia, on the other by France, and on the sea by England, to prepare herself for any emergency, including that of war?"

In response to the question, "Is Germany clearly desirous of annexing new lands?" he replies:

"Of course she is. How could she be otherwise with a population of seventy millions which in time to come will, with an increase of one million annually, be nigh unto one hundred millions confined within narrow limits? She is like a boiler on the point of bursting with somebody sitting on the safety-valve. She finds England in her way everywhere. Germany must find an outlet for her surplus, just as Japan is finding an outlet for her people; but whither can she go?"

Mr. Tuchman disavows any idea of attack upon any of Great Britain's dependencies, but expresses another opinion as follows:

"The day is not far distant when Asia Minor will fall, figuratively, to pieces. It would be a *contretemps* to the liking of Germany. Who could prevent annexation in that direction when Germany would have only to walk through Austria in order to plant her flag on the desired spot?"

Surely the outlook does not forebode peace.

Tobacco and Degeneration

THE Rev. Mr. McIntyre, a Methodist pastor in Chicago, is quoted as saying: "This nation is destined to be a Spain; and the pity of it is, there is nothing can be done about it. The tobacco habit has gotten such a hold upon the people, that it is going to be resistless; not only men and boys, but women and girls are going to be increasing users of tobacco, and especially the cigaret."

This was uttered some time ago, and we see the fulfilment of his prediction, for tobacco-using is increasing, and the sad thing is that men and women and girls are forming the habit. We sympathize with the Anti-Cigaret League and the societies that are working against the evil, and we are glad in God of all that they can save from the foolish habit; but appetite and companionship are tremendously strong factors in pulling down the mass.

Lucy Page Gaston declares truly that "the cigaret is only the beginning, the door-step to vice. It is the seed of the drink habit, of impurity, of the most horrible practises that are prevalent to-day; and when you see the innocent cigaret in the hand of a boy, I want you to think to what it may lead. I visited a cigaret factory in New York, and stood by machines that turned out three hundred cigarets in a minute; and as I heard that

click, click, click, click, click, it seemed to me it was drip, drip, drip, drip, drip, the life-blood of the nation. I was in one factory that turns out six million cigarets a day. You have no idea of the tremendous growth of this thing, and how it is sweeping this land."

— ★ —

Mystery of Comets.—Prof. E. L. Larkin, of Mount Lowe Observatory, as well as other scientists, tells us that the mystery of comets is still to be solved. All sorts of theories are set afloat regarding them. There are certain things that are known and well known, but there are a great many other things that are not known at all. Professor Larkin thinks that were it not for the planets no comets would return at all. They would dash around the sun and that would be the last; but the planets hold them to the solar system, or at least many of them. There is great difference regarding the nuclei of comets. In some, the nucleus seems to be a solid body; in others, stars have been seen through them. The magnitudes of these nuclei or heads of comets range, we are told, from 40,000 to 100,000 miles in diameter. The comet of A.D. 1811 was 1,200,000 miles in diameter. That is with a diameter a half larger than that of the sun, and yet the matter in it was of such small amount that the planets were not disturbed by its approach. Sometime we will know very much more of these things than at present. Then we can look upon them with immortal eyes.

— ★ —

An Ominous Sign

SIGNS of weakness and old age are very apparent in the churches, says Rev. J. Morgan Gibbon. "The very worst sign I see in the churches as I go up and down the country is not that the congregations have dwindled, or the revenues fallen, but that passion has so largely gone out of men. The spirit and the fire have cooled. We hear a sort of invalid talk—the kind of thing you hear in invalidish lodging-houses at the seaside. People will not go to church, because it is so cold, so dark, so wet! Nobody expects anybody to make sacrifices. Religion has become very reasonable, very tolerant, very broad, and it has the world's benediction. The world never said nicer things about the church than it does to-day. Men call us broad-minded and progressive. . . . Let us turn away from this worthless benediction of men, and seek the benediction of the Master, and at His feet learn a wiser, braver, stronger, manlier Christianity. Let us cease to be hypochondriacs."—*Present Truth*.

— ★ —

Accidents.—On February 11 the French Trans-Atlantic Company's steamer General Chanzy was driven on the reefs of the Island of Minorca, in the Mediterranean Sea, in the wildest storm which for forty years has swept that sea. Lives lost, 156; saved, one, and he a maniac.—January 29, in England, on the Brighton Railway, 7 killed and 30 injured; the first serious wreck on English railways since 1907. It was caused by a mid-train coach leaving the rails.—It is said that it will cost \$7,000,000 to repair the damages caused by washouts on the Harriman lines alone west of Ogden.—Fifteen thousand pounds of powder exploded at the Trojan Powder Works, near San Leandro, Cal., February 17, killing 8 men, and fatally injuring one. Many others escaped with slight injury. Most of the buildings burned. Loss about \$50,000.

— ★ —

In the United Kingdom of Great Britain and Ireland, according to the last census, there are in England 18,404,421 souls. Of these the Smiths number 253,000; Jones comes next with 242,000; Williams third with nearly 160,000; and then follow, in the order named, Taylor, Davis, Brown, Thomas, Evans, Roberts, Johnson. Smith also leads in Scotland, while in Ireland the name Murphy stands at the head. Smith stands sixth in Ireland. The army of Smiths in the whole United Kingdom numbers 330,900.

Shiloh: the Man of Sorrows

Copyright, 1910, Pacific Press Publishing Association

By Mrs. L. D. Avery-Stuttle

Chapter III—Seeking the Messiah

THE rising sun had scarcely appeared above the hilltops of Bethlehem, and the shadows in the valleys were still heavy, when the family of Sylvanus was astir.

"Come, Bar-jona," said Sylvanus, "didst thou not journey from Bethsaida to learn somewhat of the Messiah? Come, then, we will seek the young Child this day. Mayhap we shall find Him still in Bethlehem. If not, we will go to Jerusalem."

"Hand thy father his staff, Perpetua, my child," said Esther; "and mind, Sylvanus, that thou return by set of sun."

"Surely, my Esther; the storm of last night is gone, and I think the day will be fair; so thou shalt see me ere the red sun hideth his face. Heber, lad, thou shalt keep the sheep this day without thy father. Young David kept his flocks alone in these same hills and valleys; and look you, the son of Achbor will be near you; he keepeth watch by day while Achbor sleepeth."

"Verily, my son," exclaimed Eliab, as he offered the parting salutation, "verily, if thou bring me news of Shiloh when thou returnest thou shalt receive warm welcome."

"List, Sylvanus," cried Esther, following her husband and young guest to the outer gate, "if thou goest at all up to Jerusalem, thou shouldst visit the aged Simeon; thou knowest his house is near the temple."

"Good, my Esther; it shall be even as thou sayest," returned Sylvanus, as they hurried down the street.

Straight to the one inn in the little town they made their way. This structure was a small one-story building entirely of limestone, which bore even then the marks of great age.

"Canst thou tell us of Joseph the carpenter of Nazareth?" they inquired of Jason the host.

"Truly," replied the man; "there was scant room at the inn, and I believe the carpenter of Nazareth hath his lodgings with Cleopas, the merchant. I was indeed loath to turn him away with his young wife when first they came from Nazareth to be taxed, for verily they be of the royal house of David."

"It is well; Bar-jona and I will visit the house of this merchant." Saying this, they turned from the inn, and soon paused before the door of one of the better houses of Bethlehem. In answer to their knocking, a maid opened the door, and led them into an inner room.

"How art thou, Abigail?" inquired Sylvanus of the merchant's wife. "Dost thou know the whereabouts of Joseph the carpenter? doth the family of Nazareth still bide with thee?"

Bar-jona bent his head eagerly to listen to the answer:

"Nay, friend Sylvanus, they have departed. Last night in the darkness they left us. Last evening before departing," continued the woman sociably, "they gave me this chain of pure gold, for they had many ornaments of great value. See! is it not fine enough for Caesar's bride—and more than enough to pay me for their food and lodging?" and Abigail displayed a beautiful necklace of Persian workmanship.

"Yet," she continued, "the wife of the carpenter was plainly clad, as were her husband and little Babe."

"But had they no visitors while they tarried here?" questioned Sylvanus, glancing at Bar-jona, with a nod.

"Visitors? O yes; some princely strangers from the Far East. They came one day, and I saw them bow before the Babe, which slept in its mother's arms. But I trow, Sylvanus, they could not have been of the seed of Israel, for they worshiped Him as a god, and gave Him many gifts. I wondered, tho my heart beat joyfully, when I heard them call Him Shiloh—the Messiah—the King of Israel. They abode with us for some time, but they too have gone again to their own country, even yesterday."

"Believest thou not that He is the King of Israel—our long-promised Saviour?" interrupted Bar-jona impulsively.

"Verily, I did believe, and my good husband also, until I went but yesterday up to Jerusalem, and conversed with the learned Jozarus, the high priest. He saith that when Messiah appeareth, He will come in splendor; and he exhorted me to study

heavens the same hour we gave them lodging. Some of my neighbors saw it with me; but as we looked, it melted away."

"Verily it was the Star of Jacob," declared Bar-jona.

"But even this also I asked of Jozarus," replied the woman; "and he assured me it was but some wandering comet, or peradventure it might have been the afterglow of the sun already set, or mayhap it was the shining of the fires the shepherds sometimes build at night upon the hills hereabout; so spake the high priest at the temple yesterday."

Sylvanus only sighed as he replied quietly: "There shall come a Star out of Jacob, and a scepter shall rise out of Israel." But," he continued, "sayest thou that the carpenter of Nazareth departed in the night?"

"Yes; when we wakened in the morning, behold, they were gone, and we have been much troubled thereat."

"Whither went they, thinkest thou?"

"I know not for a certainty; to their home in Nazareth as I suppose, and by way of Jerusalem, where they perchance still tarry."

"Then must we also journey thither," replied Sylvanus, rising.

In a large upper chamber in Jerusalem, lying upon a couch in the center of the room, was an old man, while two or three attendants passed noiselessly about the apartment.

The draperies were pushed aside, and the lattice was open, that the cooling air might fan the broad, white brow of the dying prophet. The old man's silvery locks lay upon his shoulders, and his lips moved in prayer: "I thank Thee, O God of Abraham, that Thou hast verified Thy promise toward me, Thy servant, for that mine eyes have seen Thine Anointed. And now, Lord, what wait I for? Now lettest Thou Thy servant depart in peace."

Even before the prayer was finished, the attendants ushered two visitors into the room, the elder in the dress of a shepherd, the other, of a fisherman. The dark eyes of the dying man lit up with joy.

"What, Sylvanus, is it thou? and this young man—"

"Bar-jona, a fisherman of Bethsaida. He cometh up to Jerusalem that he may bear more certain word back to his godly father. For they of Bethsaida have heard somewhat of the rumors concerning the Messiah's birth. Tell us, O Simeon, prophet of the Lord, what thinkest thou? Is the time almost fulfilled when Shiloh must appear?"

"Listen, my sons. When last the flowers of springtime covered the hills and valleys of Benjamin, I lay, even as now, upon this cot. My attendants said that I must die.

"By study of the prophets I was certain that the Messiah must soon be born; and I desired to live, so that I might behold Him. To this end I prayed that I might live. One night, when death seemed very near, I prayed again more earnestly. The windows of my chamber opened toward the holy temple, as ye see them even now. The full moon rode high through the cloudless heavens, for it was the time of the Passover. The gold and silver vine over the entrance of the temple, emblem of the prosperity and fruitfulness of Israel,



Modern Bethlehem—the city which of old was the human birthplace of Him "whose goings forth have been from . . . the days of eternity."

the prophets, for they do prophecy of the glory and power of His coming."

"Suppose thou tellest this daughter of Israel what thou savest in the fields of Bethlehem, and of the singing of the heavenly messengers, and of the words they spake to thee," exclaimed Bar-jona, turning his face appealingly toward Sylvanus.

"Surely thou forgettest, my young friend, that every ear in Bethlehem hath heard the tale already," answered Sylvanus; "but the words of Jozarus, the high priest, have more effect than mine."

"Nay, say not so," corrected Abigail courteously, while a crimson blush overspread cheek and brow; "only thou knowest that the business of the shepherd is with sheep, but the work of the priest is the study of the prophets."

"Thou sayest well," agreed Sylvanus; "but we must not forget that if any, howsoever wise, speak not according to the law and to the prophets, it is because they have no light in them."

"But is it not quite fitting that we pay heed to the words of our teachers, those who better understand the meaning of the prophets? But of a truth," continued the woman, "the story which the strangers told was indeed wonderful. They declared that a shining star led them all the way, and that it hung over our roof as they entered. Indeed, I myself noticed a strange light in the

the workmanship of cunning men, glinted and glimmered as the rays of the moon bathed it with mellow light. That night the heaven of heavens seemed very near. And as I opened my mouth in prayer, while I was yet speaking, the angel of the Lord stood by me, and the messenger of the Most High spake unto me: 'Fear not, O Simeon, for God shall put His Spirit upon thee, and thou shalt not see death until thou hast seen the Lord's Messiah,—the Anointed.' Then the angel departed from me, and I slept. In the morning I arose, and my strength came into me. When my attendants came to me in alarm, I said unto them, 'I shall live, and not die; behold, I shall see the Lord, even the Messiah, in the land of the living.' "

"But tell me, O Simeon, seer of the Most High, hast thou in very deed beheld Him—the Shiloh of Israel—the holy Babe—didst thou behold Him?" cried Bar-jona, while an expression of intense eagerness lighted his youthful countenance. Then he continued impulsively: "We go to seek Him, Sylvanus and I, even now. Tell us, hast thou seen Him? Where is He, that I may hasten unto Him?" and the young man arose as if to depart from the room hurriedly.

"Trouble not thyself, young man," cried the prophet, mildly. "Come here by my side, that I may lay mine hand upon thy head; for already mine eyes wax dim; my days are numbered, and I must sleep with my fathers. But first I would tell thee, Sylvanus, thee and the young man, what the Lord hath graciously shown me; for I know ye are true Israelites.

"Fear ye not the rage of Herod; for behold, the young Child and His parents have departed into the land of Egypt. Even thus said the angel unto me. Verily, Sylvanus, thou knowest the words of Hosea the prophet,—'Out of Egypt have I called My Son;' and it shall be fulfilled the second time when the cup of the iniquity of Herod is full, and he be dead who seeketh the life of the young Child. Then shall Shiloh return from the land of the Pharaohs, and shall dwell in Nazareth of Galilee. For even as God called Israel from Egypt, so shall He call this His Son."

"Verily, O Simeon," exclaimed Sylvanus, "thou speakest with assurance concerning the Messiah. But dost thou know that already the priests and the rabbis of Jerusalem have rejected Him? They scorn alike the testimony of us—the shepherds who have seen Him—and of the magi."

"But tell us, tell us, O thou seer," interrupted Bar-jona, "when sawest thou the Babe? For behold, thou art old, and thy strength faileth. Perchance thou sawest Him in a vision of the night."

The pallid face of the man of God lighted up with a holy radiance. "I will tell thee, Bar-jona, where and when I beheld Him who is the Desire of Israel. As soon as I had received the assurance of the angel that I should not see death until I had seen the Christ, I began more earnestly and carefully than ever in my long life to search the books of the prophets, that I might know of a surety when the time was fulfilled."

"I knew not that the prophecy was so definite," said Bar-jona, moving a little nearer the aged man. "I would that thou wouldst make it plain unto me, O Simeon; for surely the words of the prophets must be fulfilled tho the heavens fall."

"Thine ambition is a laudable one, and thy words are true, young man. Hear me; I will read the words of Daniel, the holy seer, tho mine eyes are dim," replied Simeon, taking from beneath his bolster a roll of parchment, and indicating the place with his trembling finger:

"Know thou and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem, unto the Messiah, the Prince, shall be seven weeks and threescore and two weeks.' My sons," continued the aged speaker, producing another roll, "my sons, it was about four hundred fifty and three years ago, and in the seventh year of Artaxerxes, since this great king of Persia gave command to Ezra, the priest of the Most High, to restore and to rebuild this city, even Jerusalem; for it was then laid waste and desolate. Seven weeks of years, and threescore and two weeks,

are sixty-nine weeks of years, or four hundred eighty and three years which must pass away from the time Ezra received this command, which, my sons, is here given in the Chaldaic tongue, exactly as it was penned by the Persian king. Four hundred eighty and three years from that time must pass away before Shiloh, the Messiah, is anointed. Of this time, four hundred fifty and three years have already passed, leaving still *thirty years* before the anointing.

"But, Sylvanus," continued the speaker, "thou knowest that no Israelite is anointed, or set apart, for the ministry of the Most High, until he be thirty years old. Hence, the Messiah, the holy Babe, *must have been already born*, or the promise of Jehovah faileth."

IN THREE DAYS Overland Limited

TAKES YOU

To Chicago

ACROSS GREAT SALT LAKE
—AND—
HIGH SIERRA BY DAYLIGHT

Luxurious High-class Equipment
Electric Lighted Throughout

Pullman Drawing-room
Stateroom
Vestibuled Sleeping Cars
Careful and Attentive Dining Service
Parlor Observation Car with Library and Cafe
Ladies' Reading Room
Gentlemen's Smoking Room
Daily News Bulletins
Latest Papers and Magazines

SOUTHERN PACIFIC

Help Wanted

We are desirous of securing the services of ten graduated or trained nurses at once. Apply St. Helena Sanitarium, Sanitarium, Cal.

California Medical Missionary and Benevolent Association

Annual Meeting

THE thirteenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Wednesday, March 9, 1910, at 12 o'clock M.

L. M. BOWEN, President.
H. E. RANDALL, Secretary.

Notice

THE next class in the St. Helena Sanitarium and Hospital Training School for medical missionary nurses will be organized Monday, April 4, 1910.

Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students both in surgical and general hospital nursing, the course is especially strong from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving those who desire, a definite foreign mission field for which to prepare and upon which to enter when their course is completed.

Twenty-five consecrated young men and women, whose desire it is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

There are also classes in Bible, history, and music for the regular workers.

Send for the training school catalog by addressing: Dr. H. F. Rand, superintendent, or Mrs. S. J. Whitney, secretary, Sanitarium, Napa County, Cal.

Good Homes for Sale

Two good farms for sale in a rich section of the Northwest adjoining the new Cedar Vale Academy, conducted under the auspices of the Upper Columbia Conference of the Seventh-day Adventists. May be exchanged for city or suburban property in California. Prices and terms reasonable. For further information, address J. W. Shields, Viola, Idaho.

SEWING MACHINES AND PIANOS

I am agent for the Singer and Wheeler & Wilson machines and also a very fine, high grade piano. I am selling to our people at a great reduction. Will deliver any place in the United States. If interested, write me.

S. H. Colvin, Turlock, Cal.

Free

Home-Grown Seeds for Signs Readers

I will send 1909 seed of the beautiful Santa Rosa Poppy—looks like wrinkled silk; lovely shades and bright colors; also seed of the "Sunny South" Poppy, very showy; also other seeds FREE to any who will simply write for Seed Circular, and not forget to enclose a plainly self-directed and stamped envelope. Good seed sold at moderate price.

Address Addie H. Parker, Taylor, Cortland County, N. Y.

You can't sow thistles and reap figs. If you plant FERRY'S SEEDS you grow exactly what you expect and in a profusion and perfection never excelled.

FERRY'S SEEDS

Fifty years of study and experience make them reliable. For sale everywhere. FERRY'S 1910 Seed Annual free on request.

D. M. FERRY & CO.,
Detroit, Mich.

WHY NOT BE AN ARTIST?

Our Graduates are filling High Salaried Positions. Good artists

EARN \$25 TO \$100 PER WEEK

and upwards, in easy, fascinating work. Our courses of Personal Home Instruction by correspondence, are complete, practical. Twelve years' successful teaching. Expert instructors. Superior equipment. Positions ready for competent workers.

Write for valuable Art Book, Free.

SCHOOL OF APPLIED ART
(Founded 1899)

B 300 Fine Art Building
BATTLE CREEK, MICHIGAN

OUR OWN FIREPROOF BUILDING

The Signs of the Times for 1910

An Appeal to Our Readers



NEW waymark is reached; for our special Home Bible Series is about ended. Only two more numbers and the series will close. For months the editors and those associated with them have been studying and planning for what is to follow. As the result of this study we present herewith a brief outline of some of the good things we have in store for our readers during the coming year.

It will be noticed that the articles cover a wide range of subjects and that they will be of special interest

to Bible students and those who wish to study the prophecies of God's Word. It is the strongest and most comprehensive outline yet presented.

A Verse by Verse Study of the Book of Revelation

What one book of the sixty-six books of the Bible could we least afford to lose? It must be that book which gives a summary of all the good things in the other books, and closes the marvelous canon of sacred Scripture. The name of that book in Greek is "The Apocalypse," The Revelation, The Disclosure of Jesus Christ.

Have you studied this divine drama of the ages? It has its stage, its scenery, its settings. It has its plan, its plots; it has its heroes, its heroines; it has its kings and warriors; it has its romance, its marriage, its glorious, eternal hereafter. We can not tell you its worth, its riches, its glories, in this limited space. But the editor is going to tell about it in the year to come. These articles alone will be worth far more than the price of the paper for the year. But this is not all.

"Shiloh: the Man of Sorrows"

Is the title of a story which will run from week to week throughout the year. It will tell the story of the greatest character that the world ever knew, just as truly as it can be told by one who lives in the twentieth century; tells it as tho we were living, moving, acting, in the very days of the Messiah Himself.

It is not a novel, altho the story is told in a new way; it is not a romance, yet there shines throughout the story a love that is stronger than human affection.

Those who begin its reading will be held by it and be drawn nearer to the Master, we believe, clear through to the end.

For the Busy Business Man

Beginning soon and running continuously through the year, there will be a "*Page for Busy Men by One of Them*," covering in the briefest and most conclusive form the reasonableness, reliability, comprehensiveness, and the world's need, of the sacred Scriptures.

Even "he who runs may read," and have his confidence established in the Word. Business cares rob many persons of the needed time for Bible study, with the result that they are likely to be stripped of their shield of faith and become victims of the present-day theories and delusions of men. Shall we not improve this opportunity of learning "what saith the Lord"?

GENERAL ARTICLES

There will be an interesting series of articles on the Sanctuary Question which will meet the seductive theories of self-salvation so growingly prevalent; another on the Coming of the Blessed Master, showing what that coming means to this sin-sad world, and what our Lord wants it to mean to you; another on the great

Sabbath Question in both its negative and positive phases, and its place in the great doctrine of religious liberty; another on the great reformation under Zerubabel, Ezra, Nehemiah, Haggai, and Zechariah; another on Man's Nature and Destiny which will effectually meet the mighty on-sweep of the dark wave of Spiritism, now engulfing the world.

SPECIAL ARTICLES

In addition to the foregoing, there will be special articles on the following subjects:

Life through Christ;
The Outpouring of God's Spirit;
Religious and Civil Liberty;
The Meaning of Higher Criticism;
The Signs of the Times in their Scriptural Setting.

Also articles showing how the great black hand of the father of lies is stretched out over the nations with its five restless, nervous, grasping digits of Popery, Apostasy (Religious Infidelity), Spiritism, War, and Greed, to gather in and crush the people of earth.



An Appeal to Our Readers—Continued

300 Questions Answered

The editor will answer 300 or more questions on Bible and history. He will also conduct a happy, hopeful, instructive journey through the vales and over and among the mountains of the blessed Book. He will tell you of the great mission fields, of their needs, and the victories of the cross, and many other things.

50 Bible Readings

During the year fifty good, live, strong Bible readings on present truth will be given.

Mrs. E. G. White and others will tell of God's love in Jesus Christ.

Much more will be given as God helps. O will not you, brother, sister, friend, help us in giving it to the great multitude who wait in their darkness and need?

These articles will be well and appropriately illustrated with fine half-tone and line engravings.

We appeal to you to come and join the SIGNS family, if you have not already done so; and do it now, in order that you may receive the full benefit of these good things.

Subscription Price

Single copy, one year	\$1.75
Single copy, six months90
Single copy, three months50

In clubs of five or more to one name and address,

Six months, per copy65
One year, per copy	1.25

Have you not friends and relatives to whom you would like to send this series, having it mailed direct from the office of publication? For the benefit of such, the following special price is made:

To five or more different names and addresses,

Six months, per copy	\$.75
One year, per copy	1.50

Address your tract society, or

SIGNS OF THE TIMES

Mountain View, Cal.

“29,400”

answered the shipping clerk in reply to the question, “How many copies of the February ‘Signs Monthly’ were sold?”

FROM THE MAGAZINE PRIMER

Q. What is meant by *Signs Monthly*?

A. It is a magazine of 48 pages and colored cover, issued monthly and known as the *Signs of the Times Monthly*.

Q. What is its character?

A. It is religious; its Bible, Religious Liberty, Temperance, Home, and Current Topics departments give it variety and make it of very great interest.

Q. How is it circulated?

A. Largely through devoted Christian agents who believe its teachings, and desiring to spread them engage in its sale. They sell from house to house and in business districts.

Q. Being religious, does it sell readily?

A. One might think not; but quite the contrary is true. The fact is ever so many new agents say they are surprised to find it sell so easily.

Q. But don't they find it tiresome work?

A. No; most of them exercise good judgment and work but a few hours a day and thus save their strength. One nice thing about this work is that agents earn as much in these few hours as they would in a greater length of time at most any other occupation.

Q. Do I understand that some even earn a living at the work?

A. Yes, many of them do.

Q. What do they pay for their magazines; and what do they sell for?

A. They pay four cents a copy for 50 or more and five cents a copy for five to fifty copies. They sell at ten cents per copy. It is a cash transaction and a profit of five or six cents is realized on each and every copy sold.

Q. Is experience necessary?

A. Experienced persons do best, of course. But the publishers furnish beginners with such good helps they have no difficulty in starting out and meeting with success from the beginning.

Q. Do the publishers want more agents?

A. Yes.

Q. How should a person arrange for an agency?

A. Merely send, say \$2.00 for 50 copies, to your tract society, or the publishers, and tell of your wishes. Be sure to ask for the helps.

Q. Is the March number ready?

A. Yes.

SIGNS OF THE TIMES

Mountain View, California



PUBLISHED WEEKLY

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

Editor Milton C. Wilcox
Associate Editor L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

N. B. 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.

SUBSCRIPTION RATES

Three months	\$0.50
Six months90
One year (50 numbers)	1.75

1. One new yearly subscription and one renewal; or two new yearly subscriptions, sent at one time, \$3.00.
 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$4.00.
 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$5.00.
- Sample copies sent on application.
Weekly and Monthly SIGNS one year, combined, \$2.25.

DATE OF EXPIRATION

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.

C. H. Jones, Circulation Manager.

Colds.—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c.

Address this office.

Cooperation Corner

We are grateful for the very quick response to our appeal for contributions for clubs of SIGNS to needy fields. One brother—J. C. D.—immediately sent us a check for \$25.00, for which he receives our hearty thanks in behalf of Peru. There may be others who desire to help in foreign fields and in the South.



MOUNTAIN VIEW, CAL., MARCH 15, 1910

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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

Contained in This Issue

General	PAGE
The Gifts of the Spirit	3
Spiritual Gifts—Given of Christ	4
Spiritual Gifts—Not of Human Choice	5
The Sabbath Through the Ages (XIII. The Restoration of the Sabbath Predicted)	6
Our Bible Reading	
The Gifts of the Spirit	7
Editorial	
Within the Church	8
How May We Know?	9
Amen	9
Our Bible Band	9
Notes	16
Question Corner	
Questions Nos. 3071 to 3078	2
The Outlook	
Why the Preparations to Fight?	10
Germany Ready	11
Notes	11
Tobacco and Degeneration	11
Mystery of Comets	11
An Ominous Sign	11
The Story	
Shiloh: the Man of Sorrows, Chapter III	12
Poetry	
Rebuilding	4
Eternal Hope	5

Now is the time for many of our subscribers to renew their subscription for next year. Read pages 14 and 15.

Be sure to read our announcement of good things to come, on pages 14 and 15. We told our readers about them two weeks ago, but the publishing department have said it in a much prettier way in this issue. Be sure to read what they have to say, then act quickly, please.

Is God Less Wise than Men?—Not long since we listened to a sermon on the Sabbath question in which the preacher took eminently scriptural grounds for the origin and perpetuity of the Sabbath, and cited many facts and quoted many authors as to its physical necessity. But he contended that the divine law of the Sabbath demanded no definite day, any day after six of work was all that God commanded; but strange to say, the same gentleman contended that there ought to be a Sunday law to establish a definite day in order to save from confusion! That is, God did wisely and well in appointing a sabbath for man; but He made a great mistake in not appointing a definite day; therefore the men of the twentieth century should supplement God's wisdom and make the day definite. Put in another way: God made the day neither definite nor holy; human wisdom will supply both defects. Is man wiser than God? "Add thou not unto His words, lest He reprove thee, and thou be found a liar."

The last news from Philadelphia is that there is no compromise or arbitration on foot in the strike; both are refused; 125,000 in various trades unions join in the strike; merchants are begging for settlement; 8,000 employees are laid off by them, and it is said \$2,000,000 has been lost since the trouble started. The city itself is in chaos.

The Census Bureau of the Federal Government have requested us to say to our readers that there need be no fear whatever in answering the questions which will be asked by those officially appointed to take the census of the United States. These questions are for purely statistical purposes, and the answers will not be used in any way in the matter of assessments, taxes, or in fact by any other person or persons. The matter is wholly confidential, so that none need be afraid of answering in the fullest, frankest possible way the questions that will be propounded by the census taker.

Stovaine, the new anesthetic, is receiving much attention in medical circles just now. It is used largely as a spinal anesthetic. Cocain was once so used. The method was devised by Dr. J. L. Corning, an American; but it fell into disuse, as it was found that the powerful poison brought into direct contact with so delicate an organism as the spinal cord left bad after results. Dr. Jonnesco, a Rumanian surgeon, now in America, is using the new compound drug stovaine in the same

Our Next Issue

Will carry a great twofold message to its readers; namely,

A RISEN CHRIST

and

THE SEALING WORK OF GOD

Rev. 7:1-3

Both of these subjects should be of great interest to all Christians, and in fact all others; for both are vital subjects.

way. He tells us that in 1,015 cases stovaine has been used as a spinal anesthetic "without a death and without any serious complication either during anesthesia or afterward;" that these operations have been performed on the skull, the throat, the neck, the breast, as well as the lower parts of the person; that it has been used on all classes, from the infant of a year old to a woman of threescore and ten years. The use of the drug does not destroy consciousness, while it eliminates all pain. American surgeons, however, do not yet accept all that is claimed for the wonderful drug, especially its use in the upper part of the body when the heart and lungs are likely to be affected. It will prove a great blessing if the later after effects are not serious. But there is still the if. See article in McClure's Magazine for March.

An awful calamity occurred near Wallace, Idaho, February 27, in the burying of four towns under a fearful avalanche. The towns of Mace, Burke, Mullan, and Dorsey were buried in the awful snowslide, in some instances to a depth of seventy-five feet. Thirty-one are reported dead, but it is not known how much this number will be increased. Not until the melting of the snow will the full extent of the damage be known. Another avalanche buried the little town of Wellington on the Great Northern Railway as it emerges from the Cascade range on the west. A passenger train was also overwhelmed. Between 80 and 90 persons are presumably killed. The track is buried deeply for many miles from the scene of the calamity. Severe storms and great floods are reported from various parts of the country.

"The Protestant Magazine" for the first quarter of 1910 has come to hand. Some of the

principal articles are as follows: The Essential Truths of Religion, Casting the Papal Net for Government Officials, Protestant Principles Repudiated, The Dictates of Hildebrand, The Higher Critic under Fire, Churches of the Reformation versus the Church of Rome, Roman Catholic Justification, The Papacy in Politics, The Episcopal Oath of Allegiance to the Pope, Modification of Old Testament Criticism, and other articles of importance. Price, 10 cents a number or 25 cents a year. Address The Protestant Magazine, Takoma Park Station, Washington, D. C.

According to the Secretary of the Navy, Mr. Meyer, the United States will soon have the biggest battle-ship on the sea. Its displacement will be 34,000 tons. It will carry 12 14-inch guns, and 35 5-inch guns. The 14-inch gun can hurl a broadside of shells each weighing 1,400 pounds, for a distance of 6½ miles. 23 knots an hour is the speed. The cost is estimated at \$18,000,000. The only two war-ships approaching it in size are two Japan is now building, each having a displacement of 32,000 tons. It will be provided with a new design of torpedo defense battery, and it will have 6 turrets protected by 11-inch armor. The amount of powder it requires to fire the 1,400-pound shell is 400 pounds.

The Honorable Edward Hyatt, Superintendent of Public Instruction in California, requests us to note that the taking of the school census of this state will begin on the 15th day of April by census marshalls appointed by the Boards of School Trustees on or before April 1. But the census itself must be taken as it is on the 15th day of April. The census marshalls must visit every home, and ask questions called for on the official census blank. On this basis of enumerating the children of school age, certain funds are apportioned to the various school districts. And as accurate a census as is possible is desired. Parents can greatly assist in this by giving correct answers.

The Sunday-law agitators are pushing things in California, and are, we are informed, pledging candidates for the legislature, demanding of each one that he shall support a Sunday law in order to receive the support of the churches. We earnestly hope that candidates for the legislature, to whatever party they may belong, may have independence of mind enough to ignore utterly those requests. Religion or a religious dogma that must be supported by law in order to be able to stand is unworthy of any support.

There has been much call for the tract entitled "The Bible or Tradition," a review of Dr. Torrey's position on the Sabbath question, by C. H. Edwards. This little work has been out of print for some time; but it has been thoroly revised by the author, and can now be obtained from this office. The price is 2 cents. Taking the ground that Dr. Torrey himself starts out with, his various positions have been thoroly answered all the way through. It certainly is worthy of a wide circulation.

The laymen's missionary convention held in St. Louis, Mo., closed with a large banquet, February 23; at which more than 1,800 persons were seated at the tables. The primary object of the convention is to educate the laymen in actual conditions of religious work abroad, and so enlist their sympathy.

Captain Scott, in charge of the English South Pole expedition, hopes to reach that point Dec. 22, 1912. He will take twenty-five men with him.

A sabbath which depends on human, civil law for its preservation is not worth preserving; and so with every other religious institution.