


SIGNS ^{OF} THE ^{TIMES}



ROSES

God, He of infinite Wisdom,
Maker of infinite Art,
Gave us the beautiful Roses,
Gave them as flowers of the Heart,

Touched them with Perfume of Heaven,
Kissed them with blushes of Light,
Clothed them in scarlet and crimson,
Robed them in gold and in white.

Speak they of Love and of Beauty,
Speak they of Pleasure and Pain,
Speak they the thorns in Earth's Duty,
Speak they of Heaven's great Gain.

M. C. W.



"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3103.—Who Changed the Sabbath?

Can we really say that any one ever changed the Sabbath? M. L. B.

From the view-point of literal fact, it never can be said that the Sabbath is changed. Our correspondent truly suggests that God only could change the Sabbath. What made it a Sabbath, was the Lord's resting upon it. What sanctified it, was His setting it apart to be kept to His glory. What makes it a blessed day, was the fact that He placed His blessing within it. Inasmuch as Infinite Wisdom felt that it took three acts to make that a Sabbath,—resting, blessing, and sanctification,—and as all those acts were wrought by the Creator, and inasmuch as He has not told us anywhere in His Word from Genesis to Revelation that any change has ever taken place, we must conclude that the day remains the same. Really it could not be said that the fact of God's resting could be changed. He rested upon one day; namely, the seventh day of the septenary cycle. He rested upon no other; so just as long as eternity exists, that will remain a fact, the blessing of that day will remain a fact, the sanctification of that day will remain a fact. And justice to those who are commanded to obey, would demand that any repeal or setting aside of those acts should be just as public as the record of the acts; but God has not given us any such record. The command remains in force.

When the change of the Sabbath is spoken of, reference is made to the practise of the Christian church. In the early days of the Christian dispensation a change did take place, beginning even in the apostle's day. That change was not in God's law or God's requirements, but in the church itself, which rapidly went into apostasy. Down as late as the fifth century, men were keeping two days, the traditional Sunday and the commanded Sabbath. It was not until a thousand years after Christ, that the first day was called the Sabbath. These are facts which can be abundantly attested in history. See "The Lord's Day the Test of the Ages," Bible Students' Library, No. 134. Price 10 cents.

3104.—Why Not Restore the Sabbath?

Why do not the true Christians of various Protestant churches take some action to replace Saturday as a universal day of rest and worship, if there is absolute proof that it is the real Sabbath day? I do not think God could continue to bless and prosper these churches if they have willingly set aside His law. A READER.

All reforms go slowly, very slowly, and that is especially true of those which involve a cross. And the keeping of the Sabbath of the Lord involves a cross to the natural heart. It is not a mere keeping of Saturday. That is simply a day in the civil calendar, beginning at midnight Friday night, and ending at midnight Saturday night; but the Sabbath day of the Lord begins at sunset Friday evening, and closes the next sunset.

There is no question, if God's Word is to be taken as He has given it, as it has come down to us, regarding the Sabbath day and its identity. One of the great difficulties is that science falsely so called, the teachings of Higher Criticism, have taken away faith in that Word from the great mass of the people, and they are looking upon it as something that is of very minor importance. God prospers according to light received and how we regard that light. Prosperity, however, is not to be measured by numbers. It is not to be measured by wealth. The only true prosperity in God's work is that which deepens spirituality, brings men closer to Him, and saves souls from sin and sinning. Any prosperity which does not do this in the church of God, is a false prosperity.

Entirely apart from what any church may do or any churches are doing, God holds the individual

responsible. Every man shall give account of himself to God. And in view of that great fact, God asks as the whole duty of man the keeping of His commandments. Eccl. 12:13, 14. Jesus Christ died that He might win men to obedience. Titus 2:14.

3105.—Existence of the Soul after Death

Do not the following Scripture references indicate a spiritual existence of the soul during the interval between death and the final resurrection? Luke 23:43, 46; Acts 7:59; Rev. 6:9, 10. A READER.

For an exposition of Luke 23:43 see the SIGNS of March 22, question No. 3080. Acts 7:59 and Luke 23:46 are just simply another form of saying that "Father, into Thy hands I commend My life." The word rendered "spirit" is not the same as the word rendered "soul." It is simply the God-given life which His children have; is quite clearly explained by Col. 3:3. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." It is simply placing that life in God's hands, that He may give it to His children when they are raised from the dead.

Rev. 6:9, 10 is a figurative description, not telling us of the actual things. There are no souls under the altar on the earth still crying for vengeance. That has not been characteristic of God's children in any age. It does show us, however, that the very fact of their dying as they did, calls for justice from God, just the same as Abel's blood cried to God from the ground. See Gen. 4:10. One believing in the immortality of the soul, as did Dr. Albert Barnes, would not for a moment think that the expression in Revelation represented the martyrs as crying; but just as clearly "as if" they were crying, the voice of justice goes up to God against those who put them to death. None of these passages in any way teach the conscious existence of the soul apart from the body.

3106.—Dying to Live

Please explain 2 Cor. 15:36, "That which thou sowest is not quickened, except it die." O. R. G.

Our querist evidently means 1 Cor. 15:36. There are but thirteen chapters in 2 Corinthians. The expression is used of the apostle referring to that which was supposed to be known by almost every one, the sowing of grain. If the wheat that is cast into the ground did not die, it would simply remain there as in the granary, bringing forth no fruit whatsoever; but it dies, and the germ within the seed is released. That is true in the Christian life. Our Lord Himself teaches it in John 12:24, 25; "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit;" and this is the lesson. "He that loveth his life shall lose it." A man that endeavors to gather everything to himself, loses all that he tries to hold; but the man who gives his life for God, shall receive from Him eternal life. The term "quicken" means "live." That which thou sowest is not quickened, does not come to life, except it die. Man's whole life must be given up to God; he must die to sin in order that he may have the life hereafter.

3107.—The Day

Does God recognize the dark part of time as well as the light part, for a day? and in the fourth commandment does it include the dark part of time as well as the light part for the Sabbath day? also in Gen. 1:5, 14, etc.? C. V. H.

Day is used in different senses in the Bible; sometimes for an indefinite period of time; sometimes as a symbol of a year—a prophetic day. Sometimes it refers simply to the light part of the day. "Are there not twelve hours in the day?" But when a day as a division of time is referred to, it

includes both night and day. That is shown in the 1st chapter of Genesis, "The evening and the morning were the first day," "The evening and the morning were the second day." The dark part is included with the light part. This is also shown in Matt. 8:16; Mark 1:32; and Luke 4:40. If you will read the context of these scriptures, you will see that the Sabbath closed at sunset, and then began the first day of the week. The Sabbath also began at sunset. "From even unto even shall ye celebrate your Sabbaths." Lev. 23:32. That was a law for all holy days.

3108.—Progress of Catholicism

Is it not true that many of the Catholics are being converted to the Protestant belief, and that the evils of the Catholic Church are being exposed? Or are the Catholics increasing in power and numbers in the United States and in the world? A READER.

In a recent issue of the SIGNS is a brief article on the increase of Roman Catholics in the United States. See "Catholicism in America," page 11 of the issue of April 12. There are those who are contending that the Roman Catholic Church is losing more than it is gaining. Its loss, however, is not through the conversion of large numbers to Protestantism, but through utter indifference. Men drift away from the Catholic Church, losing regard for all religion. It seems to be evident that the Roman Catholic Church is gaining in influence constantly in official circles, in its general broad influence, and in the attitude of Protestants. The very fact that Protestantism is weakening and drifting from its old moorings and principles, and the added fact that Roman Catholicism is standing decidedly for its convictions, gives a strength to Roman Catholicism which modern Protestantism does not have.

3109.—Unfulfilled Prophecies

Will you please give in both the Old and the New Testament all prophecies not yet fulfilled? A READER.

This is utterly impossible. Nearly all the prophecies of the great future include eternity, and the eternal inheritance which God will bestow upon His people; and to name all the prophecies which point forward to this glorious outcome would take altogether too much space. The events named in Daniel are practically, so far as this age is concerned, fulfilled or fulfilling. We are living in the very last days, according to all the prophecies of Daniel; and the next great event is the second coming of Christ. So it is with most of the prophecies of the Revelation. They either are fulfilled or are fulfilling. We do not have the 13th chapter of Revelation yet filled up, nor the 14th, nor any of the 15th or the 16th chapter, not all of the 17th, and so on with all the chapters that follow.

3110.—The Sacrifice of Christ

If after Christ had taken upon Himself humanity, and "became sin for us," He had refused to submit to His death on the cross, would He have lost eternal life as well as we? Having "entered in" by the sacrifice of Himself makes it look as tho He would. John 10:2. B. T. M.

This subject will be more fully developed in our Sabbath-school lessons as we proceed. Answering briefly: If He had refused to submit to the will of God, He certainly would have been out of harmony with God's will, and would have allied Himself with sin. That will be seen by His prayer in the garden. It was a matter of His yielding to God's will. He prayed that the cup of suffering might be removed, but above that prayer was the prayer that God's will might be done. That was the awful risk which God in Christ was willing to take because of His love for fallen man.

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 16

Mountain View, California, April 26, 1910

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

"Look and Live"

By Mrs. E. G. White

AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." The Lord does not remove all the difficulties and trials and hardships from the pathway of His people. He would have them learn to put their trust in Him, believing that the invisible God is their mighty helper. The children of Israel became accustomed to the presence of the pillar of cloud; that covered them as a canopy by day, and was as a pillar of fire by night. They came to look upon the cloud as a common thing. They did not appreciate the fact that they were favored with the presence of the only-begotten Son of God, who was equal with God; and, in spite of all their perversity, their murmuring and rebellion, He had done wonderful things for them in all their journeyings.

The Lord had said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him. But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine Angel shall go before thee." The one great object of the care and guardianship of Christ was the church in the wilderness. He said of Israel: "I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." Egypt was desolated with plagues, and became a wasted land, in order that Israel might be freed from bondage; but the people did not appreciate the goodness and mercy and love of God. The Lord, their Redeemer, undertook to lead and guide them; but when He brought them

into strait places, they were discouraged because of the way, and spoke against God and Moses, saying: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."

The Lord had fed them with the bread of heaven, even with angels' food; and yet they murmured against Him. By His power



"As Moses lifted up the serpent in the wilderness"

He had held in check the wild beasts of the forests, and the reptiles of the wilderness, so that they had not hurt His people; but now He removed His restraining hand, and let the poisonous serpents do as they would have done all along the way had the Lord not restrained them. The real trouble that now came upon them served to bring them to their senses, and to awaken their paralyzed thoughts as to what course to pursue. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. . . . And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a ser-

pent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Throughout the camp of Israel there were the suffering and the dying who had been wounded by the deadly sting of the serpent. But Jesus Christ spoke from the pillar of cloud, and gave directions whereby the people might be healed. The promise was made that whosoever looked upon the brazen serpent should live; and to those who looked the promise was verified. But if any one said: "What good will it do to look? I shall certainly die under the serpent's deadly sting;" if he continued to

talk of his deadly wound, and declared that his case was hopeless, and would not perform the simple act of obedience, he would die. But every one who looked, lived.

Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Christ is speaking to us now as certainly as He spoke to the children of Israel

in the wilderness. He is the Healer of both body and soul. Our attention is now called to the Great Physician. "Behold the Lamb of God, which taketh away the sin of the world." Just as long as we look at our sins, and talk of and deplore our wretched condition, our wounds and putrefying sores will remain. It is when we take our eyes from ourselves, and fasten them upon the uplifted Saviour, that our souls find hope and peace. The Lord speaks to us through His Word, bidding us "look and live." "He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.

(Continued on page 6)

The Spirit in Regeneration

By John Orr Corliss

Two Generations

WHAT is regeneration?—It is a new generation of a single object or name. To generate a thing is to produce it; to bring it into life; to originate it. Then to regenerate anything would be to produce it anew, or give it a new life.

Two regenerations are recognized in the Bible. The first is designated the "washing of regeneration" bestowed on individuals for their salvation, through the mercy of God (Titus 3:5); while the second relates to the renewal of all things earthly, when Christ shall assume His throne of glory among men (Matt. 19:28).

In this final and complete regeneration, the Lord says, "Behold, I make all things new." Rev. 21:5. By reference to that which precedes this statement, we learn what these "all things" include. First of all, the earth, originally projected by the breath or Spirit of God, but tainted and marred by man's sinful conduct, will again respond to the creative fiat of Jehovah, and reappear in its original robes of infinite beauty. Even the atmosphere and sky above will become sublimely heightened in grandeur, to fit the changed condition below.

A new city of gold and precious stones, enclosed in walls of jasper, pierced with gates of pearl, and arrayed in resplendent glory,—the holy "possession of peace" in its "beautiful garments,"—will descend from the presence of Jehovah, to become the capital of all the saved nations, and the attraction of every eye. But its magnetic charms do not consist alone in its twelve foundations of costly stones, in which are engraved the names of the twelve apostles of Christ; nor in the height of its unparalleled walls; nor its matchless gates, bearing the names of the twelve tribes of Israel; nor in its streets of transparent gold. No, indeed; no one of the things mentioned, nor all of them together, can draw the attention away from Him who will there be the central setting of all those beautiful environments. As the proclamation, set to heavenly music, shall be heralded forth, "The tabernacle of God is with men," and, behold, "Thy God reigneth;" and as these words echo and reecho throughout every part of God's fair domain, every face must surely be turned toward the point whence the charming sound proceeds. There will then be seen by all the redeemed the unspeakable glory of the throne of God and the Lamb; and they also will be permitted to look into the face of the King Himself, whom they have so long desired to behold.

Then will appear the name of God in the foreheads of men, because they will have been restored to His glorious image. The joyous announcement from the throne itself, that "all things" are to be made new, will dry every tear fountain, which had in the former earth-life flowed so often and so freely. Death, sorrow, crying, and the last twinge of pain, are also buried in oblivion, as former things which have "passed away."

But such regeneration exceeds the limit of the unaided human comprehension, and properly so; for he whose mind has been confined to the narrow sphere of earthly conditions, has necessarily a dwarfed intellect regarding things of heavenly production. This fact is clearly expressed by the prophet when he said, "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4.

But while the spirit of man discerns only the things of men, the assurance is given that the Spirit of God not only traces out all the "deep things of God," but it also reveals them to men. 1 Cor. 2:10. It is therefore very clear that one can not possibly understand these things without direct enlightenment concerning them; much less enter upon their possession. The reason is quite

My Evening Prayer

If I have wounded any soul to-day;
If I have caused one foot to go astray;
If I have walked in my own wilful way —
Good Lord, forgive!

If I have uttered idle words or vain;
If I have turned aside from want or pain,
Lest I myself should suffer through the strain —
Good Lord, forgive!

If I have craved for joys that are not mine;
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine —
Good Lord, forgive!

If I have been perverse, or hard, or cold;
If I have longed for shelter in Thy fold,
When Thou hast given me some part to hold —
Good Lord, forgive!

Forgive the sins I have confessed to Thee;
Forgive the secret sins I do not see.
That which I knew not, Father, teach Thou me —
Help me to live.

— C. Maud Battersby.

obvious; God having perfected through His own Spirit the wondrous device for man's eternal happiness, it remains within the power of His Spirit alone, to reveal the system to those for whom it is prepared. It also follows that he who would understand the impressions of God's Spirit in this, or in any other matter, must have his own faulty spirit regenerated, to be in direct relation to, and in perfect sympathy with, the faultless Spirit of Jehovah. In other words, he must "put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3:10.

Changes in Man

When we consider the earth-born traits of men, and the change necessary to constitute them associates with everlasting innocence, the wonder is how the transition can possibly be effected. This is but one rule of the proceeding at which the natural mind balks, since the entire measure is an act of the infinite mind of Jehovah. The method of its accomplishment must therefore ever be outside the purview of human reason, and be accepted by faith alone, as an unsearchable

mystery of the riches of God's glory. So real, however, is this precious connection with the Holy One, that the world at large is able to recognize in those having a title to it, a "fellowship" of this hidden mystery, which forms a mark of distinction between them and the unregenerate. Eph. 3:9.

But how is it possible for the *fellowship* of this sacredly obscure faculty in one, to be plainly discernable to the unrepentant world, and yet the foundation of it remain undiscovered? The answer must be, Because the mystery itself is Christ in man, acting through him physically and mentally. Dwelling thus in humanity, the result is a "new creature." The words and actions of Christ are then manifest where once only sensual words and degraded actions filled life's program.

No one supposes for a moment that this human indwelling of Christ is His physical presence. When here in the flesh many centuries ago, He said emphatically that it would be advantageous to man for Him to go away; for, said He, "if I do not go away, the Comforter will not come unto you." John 16:7. This Comforter,—the *paracletos*, "one called alongside of, for help,"—is none other than the "Spirit of truth, which proceedeth from the Father," to bear witness to Christ in His personal absence. John 15:26. Because men do not permit the indwelling of the Spirit of Christ, by which their lives may be made conformable to His, they can not estimate the value of this greatest gift to the world. Those, however, who do receive the help offered, accept a legacy, which they appreciate because of its permanent indwelling, and controlling sway over them. John 14:16, 17. This phase of the subject will be further studied, however, in a succeeding article.

— ★ ★ —

"They Shall Bear Thee Up"

ONE day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to walk alone, and could not step over anything that lay in the way. His mother told him that he might do so, but charged him not to let her fall. A gentleman met them and said: "You seem very happy, George. Is this your sister?" "Yes, sir." "Can she walk alone?" "Yes, sir, on smooth ground." "And how did she get over all those stones?" "O, mother told me to be careful not to let her fall, so I put my hands under her arms and lifted her up when she came to a stone, so she wouldn't hit her little foot against it!"

Then the gentleman said: "George, you can understand better now that beautiful text, 'He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges His angels to lead and lift His people over difficulties, just as you have lifted little Annie over those stones. Do you understand it now?" "O, yes, sir; and I shall never forget it."—Anon.

— ★ —

BEFORE us, even as behind, God is, and all is well.—Whittier.

"Out of Babylon to Zion"

By Prof. Lucas A. Reed

III. Cyrus Learns of Jehovah

CYRUS the Great, who had been the leading general in the conquest of Babylon, succeeded to the throne of the Medo-Persian empire in 536. There was much to put Cyrus in sympathy with the Jewish people. Years before the fall of Babylon and the rule of Darius the Median and Cyrus the Persian, God had foretold through His prophets just what would be the fate of the proud city and kingdom of Babylon. Through the prophets Jeremiah and Isaiah an outline of what was to happen had been very clearly given and every essential fact foretold. The nations that were to come against Babylon, the way in which they would capture the city, and even the name of the great general, had been stated in these wonderful prophecies. About the year 712 B.C., Isaiah was inspired to say:

"Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut: I will go before thee, and make the crooked places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places."

Cyrus took Babylon in 538 B.C., when he was about sixty-one years old. Thus the Lord called him by name in this prophecy 113 years before he was born; and foretold what he would do, 174 years before he did it. When, therefore, Cyrus and Darius became associated with the prophet Daniel, he had not been slow to teach them what God had said respecting them and their work, and they had been wonderfully drawn to the man whom God by His providence had placed among them.

In these scriptures Cyrus found the Lord God of heaven speaking to him personally. He calls him by his name, assures him He will go before him, and that He will give him the treasures of darkness and hidden riches of secret places. For what reason?—"That thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel. For Jacob My servant's sake, and Israel My chosen, I have called thee by thy name: I have surnamed thee, tho thou hast not known Me. I am Jehovah, and there is none else; besides Me there is no God. I will gird thee, tho thou hast not known Me." This revelation of God to Cyrus was so personal and so clear and plain that Cyrus accepted it and acknowledged Him. This is all very clearly shown in the proclamation which he made in the first year of his reign, as recorded in the first chapter of Ezra, verses one to three:

"Now in the first year of Cyrus, king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put-it also

in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (He is God)."

In it he says, "All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah." The fact that he uses the word "Jehovah" shows that he acknowledges the God of Israel, for "Jehovah" was the term for "God" which only the Israelites up to that time had used. God was not known to any other of the nations nor to the patriarchs by this name. It was preeminently the Israelites' name for God. It shows how closely Cyrus had identified himself with the Jehovah God of the Jews. Further in this



Ancient Scroll of Scripture

proclamation he says: "Whosoever there is among you of all His people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel. (He is God.)"

When Cyrus read the wonderful prophecy recorded in Isa. 44:28, where God calls him His shepherd, and tells him to perform His pleasure, "even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid;" he was stirred in spirit by the great Jehovah, and acknowledged that God had charged him to build Him a house in Jerusalem; and he commissioned any one of those who worshiped Jehovah, that might be in his realms, to go up to Jerusalem and build the house, and required that whosoever was left in any place where he sojourned, the men of the place should help with silver and with gold and with goods and with beasts, besides the free-will offering for the house of God which is in Jerusalem.

This was a remarkable thing for a heathen king to do, and shows what a remarkable influence the Spirit of God had upon his heart. Some historians in modern times have not been able to understand this remarkable thing of a king of another nation so wonderfully befriending and helping those who were representatives of a nation religiously at least opposed to the Persians. Some have thought that his conduct could be explained by the idea that his designs were political, that he wished to reestablish the Jewish nation as a barrier between his dominion and those of the Egyptians. Those familiar with Cyrus, his prowess, and the wonderful experience which he had undergone through the influence of the prophet of God, know that this could not be the explanation of his conduct. Everything of a selfish character would influence Cyrus not to allow the Jews to restore their city and temple. The fact that he did do so much for them, and the fact that the Persian nation continued for so many years to encourage this work of restoration of the Jewish city and temple, show that the cause was really supernatural.

—★—

Absurdity of Higher Criticism

It is well sometimes to let our teachers know how skeptics in these days treat parts of the Bible. The German rationalist says there was no miracle in what happened to Paul on the road to Damascus. The fact is that Paul was an excitable man: that he was journeying to Damaseus over the plain, which is notoriously hot, and it was noonday and he got a sunstroke; and then in his fever he thought he saw visions and heard voices. The whole thing was a subjective delusion, and not an objective reality. That is the rationalistic explanation of this miracle.

Now I never knew that sunstroke turns a persecutor into a preacher, or that it makes an evangelical man out of a skeptic. One of my classmates, who was with me in city missions, got half a sunstroke in the city of New York, and he never did another stroke of work for a year and six months. Paul gets a full sunstroke, and begins instantly to preach marvelously. If this German theory be correct, then you had better close your theological seminaries, and stand all your young men out against a brick wall and sunstroke the whole of them, and then ordain them.—*Rev. A. E. Schauffler.*

—★—

Life Evermore

OUR past life is not past; it lives in at least two ways: in the character we have formed and the influence we have exerted. All life is a springtime of sowing; "in due season we shall reap." Heaven lies hidden in our daily deed, even as the oak with all its centuries of growth and all its summer glory sleeps in the acorn cup.—*Great Thoughts.*

—★—

OUR thoughts are heard in heaven.

Mr. Bryan's Objection to Darwinism

IN the year of Darwin's centenary, one prominent platform speaker has put into printed form his oft-repeated declaration that he does not accept the Darwinian theory. William J. Bryan is the man referred to; and his statement of the case, included in a volume of his recently published speeches, "revised and arranged by himself," occurs in the address called "The Prince of Peace," delivered at many Chautauquas and religious gatherings in America, beginning in 1904; also in Canada, Mexico, Tokyo, Manila, Bombay, Cairo, and Jerusalem. Mr. Bryan refuses to accept the theory, he says, because "it does not solve the mystery of life or explain human progress." Some, he fears, have accepted it "in the hope of escaping from the miracle;" but why, he asks, "should the miracle frighten us?" Mr. Bryan does not "mean to find fault" with any one who wishes to accept the theory. "All I mean to say is," he declares, "that while you may trace your ancestry back to the monkey if you find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced." He goes on:

"I object to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it then becomes an important question whether he is going toward him or coming from him — and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey, that may not be used just as well to prove that the monkey is a degenerate man; and the latter theory is more plausible than the former.

"It is true that man, in some physical characteristics, resembles the beast; but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body, and the soul is greater than the mind; and I object to having man's pedigree traced on one third of him only — and that the lowest third. Fairbairn, in his 'Philosophy of Christianity,' lays down a sound proposition when he says that it is not sufficient to explain man as an animal; that it is necessary to explain man in history — and the Darwinian theory does not do this. The ape, according to this theory, is older than man; and yet the ape is still an ape, while man is the author of the marvelous civilization which we see about us.

"One does not escape from mystery, however, by accepting this theory; for it does not explain the origin of life. When the follower of Darwin has traced the germ of life back to the lowest form in which it appears — and to follow him one must exercise more faith than religion calls for — he finds that scientists differ. Those who reject the idea of creation, are divided into two schools, some believing that the first germ of life came from another planet, and others holding that it was the result of spontaneous generation. Each school answers the arguments advanced by the other; and as they can not agree with each other, I am not compelled to agree with either."

If compelled to accept one of these theories, Mr. Bryan would prefer the first, he says; adding, "For if we can chase the germ of life off this planet and get it out into space, we can guess the rest of the way, and no one can contradict us; but if we accept

the doctrine of spontaneous generation, we can not explain why spontaneous generation ceased to act after the first germ was created." We read further:

"Go back as far as we may, we can not escape from the creative act; and it is just as easy for me to believe that God created man **AS HE IS**, as to believe that, millions of years ago, He created a germ of life, and endowed it with power to develop into all that we see to-day. I object to the Darwinian theory, until more conclusive proof is produced; because I fear we shall lose the consciousness of God's presence in our daily life, if we must accept the theory that through all the ages no spiritual force has touched the life of man or shaped the destiny of nations.

"But there is another objection. The Darwinian theory represents man as reaching his present perfection by the operation of the law of hate — the merciless law by which the strong crowd out and kill off the weak. If this is the law of our development, then, if there is any logic that can bind the human mind, we shall turn backward toward the beast in proportion as we substitute the law of love. I prefer to believe that love rather than hatred is the law of development. How can hatred be the law of development, when nations have advanced in proportion as they have departed from that law and adopted the law of love?"

— ★ —

Unto One of the Least of These

A BEGGAR knocked to ask a crust of bread
When thou wast sitting at the evening feast.
The night was gathering within the east;
The sun was setting in a glow of red.
The dress he wore was spotted, tattered, torn,
And in his cheeks were Hunger's deep-cut lines.
Yet, man, if thou wert able to divine,
Thou might'st have known that he was noble-born.
Yea, all of this he might have been, and more,
As sad, so sorrowful, so slender, thin,
With pleading, plaintive voice and tearful eyes,
He mutely stood before thy open door.
O, friend, didst thou refuse to ask him in?
He may have been God's angel in disguise.
DELWIN REES BUCKNER.

Ambato, Ecuador.

— ★ —

"Search the Scriptures"

By Miss Z. I. Davis

BIBLE study is the surest way to keep the faith pure. There is always something new and fresh to be found in the old texts. They must be faithfully mined for, but nuggets more precious than gold are sure to reward the seeker.

Jesus said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Christ's Word can not abide in us until we have made it ours. It needs to be assimilated that it may bear fruit.

A plant draws upon the earth for what it needs to form the leaf, bud, and stalk. It must make these elements its own before it can bring forth bud and blossom.

Only by feeding on God's Word are we nourished by it. It is "sweeter than honey in the honeycomb" when once we have learned to love it.

It was said of Lincoln that there were few clergymen who knew the Bible as well as he did. Luther, Gladstone, and Washington were all men who searched the Scriptures.

What a vast field for the sowing of the Word are China, Korea, Japan, and Africa. More Bibles were sold in China last year than in England and Wales combined. We need to increase the standing army of the

Lord in the foreign lands. "Recall at once from all mission fields every man and woman who doubts the authority and integrity of the Holy Scripture, and who questions for a single moment the supreme glory of the person of Christ."

"Look and Live"

(Continued from page 3)

The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life."

There is every reason why we should be encouraged to hope for the salvation of our souls. In Jesus Christ every provision for our salvation has been made. No matter what may have been our sins and shortcomings, there is a fountain open in the house of David for all sin and uncleanness. "Come now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." This is the word of the Lord. Shall we accept it? Shall we believe on Him?

David had been bitten by the fiery serpent,—he had been poisoned with the venom of sin,—yet hear the words that describe his experience after looking upon the uplifted Saviour: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no-guile. . . . I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the soul of His servants, and none of them that trust in Him shall be desolate."

— ★ —

To the Waste-Basket

THERE comes to our table what is called "A Message from the Commission of the Church," styled also "The Church's Appeal in Behalf of Labor," and beginning with the words: "The Federal Council of the Churches of Christ in America unanimously adopted among other specific principles for which it asserts the church must stand: 'First — The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and that degree of leisure for all which is a condition of the highest human life.'" The Church of Christ must stand for no such thing. That is a perversion of its mission. Its business is to preach the Gospel. The work committed to it is not industrial, commercial, political, but exclusively spiritual. Therefore such matter always passes on quickly to the waste-basket. — *Presbyterian Standard*.

The Last Day

By Rev. E. Guy Talbott

[The first division of this sermon, "The Second Coming of Christ," was given last week. It concludes with the last four divisions in this issue.—Ed. S. OF T.]

Text: "What shall be the sign of Thy coming, and of the end of the world?" **Matt. 24: 3.**

Introduction: Universality and Importance of Eschatological Beliefs.

I. The Second Coming of Christ.

II. The End of the World.

III. The Resurrection.

IV. The Judgment.

V. Heaven or Hell?

II. The End of the World

RELIGION and science agree that this world will sometime be destroyed. The indestructibility of matter is not a tenet of modern science. Philosophy likewise agrees in this belief. The best philosophers accept the fiat creation of religion — also fiat annihilation. The latest philosophy, that of Personal Idealism, teaches that the material universe is but the thought, or rather the manifestation or expression of the thought, of God. If this be true, then whenever the material universe ceases to represent the thought of God, it will cease to exist. In other words, the material universe has no ontological reality. Science reaches this conclusion on other and more material grounds. As a result of chemical disintegration, the material world will some day be consumed. Of course, science puts that fatal day far in the future; but time, even to the human mind, is but a form of thought, and has no ontological reality. "One day is with the Lord as a thousand years, and a thousand years as one day."

To the Christian, the time of the end of the world is the day of Christ's coming. The disciples asked the Lord, "What shall be the sign of Thy coming, and of the end of the world?" Jesus did not rebuke this conception of the end of the world as synchronous with His coming; hence we may accept it as the correct idea.

Isaiah, with prophetic eye, saw the great day when "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Peter says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire

shall be dissolved, and the elements shall melt with fervent heat?"

III. The Resurrection

Connected with the thought of Christ's second coming and the end of the world, is the thought of the resurrection of the dead. Doubtless in point of time, the ideas of the second advent, the end of the world, the resurrection, the last judgment, and the entrance into the future world are synchronous; yet logically they come in the order named.

The idea of the resurrection of the dead and the hope of immortality are instinctive in the human heart. Annihilation of the human ego is almost unthinkable. Even Robert G. Ingersoll, who loved to pose as an atheist, made this paradoxical statement at his brother's grave: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing!"

How different is the hope of the Christian!

The resurrection of Jesus Christ from the dead marks the consummation of His mission to this world. Without the resurrection His mission would have been a failure. The mission of Jesus Christ to this world was far greater and grander than His message to the world. His message, aside from His death and resurrection, could not have saved the world.

The preaching of the apostles was plainly characterized by the preaching of the resurrection Gospel. Indeed, the three doctrines most largely taught by the apostles were the crucifixion, the resurrection, and the second coming.

The doctrine of the resurrection of the body was held by Abraham, Moses, Job, Isaiah, Daniel, and Hosea, and by the great majority of the Jews — except the sect of the Sadducees. St. Paul was the great defender of the doctrine. He says: "But if there is no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order:

Christ the first-fruits; afterward they that are Christ's at His coming."

The Last Judgment

We instinctively feel that death does not end our existence. Christianity teaches that death simply marks the end of our earth existence, but that it absolutely fixes our destiny. There is no room in any of Christ's teachings, nor in the Gospel plan of salvation, for a future probation. The life here on earth is a probation if it is anything. Jesus said: "The time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The word translated "still" conveys with it the idea of both continuity and increase. As we are living here when we die, we continue to live in the life to come. The future life is a life of infinite progression, either upward or downward.

The last judgment idea carries with it the idea of responsibility. "Conscience doth make cowards of us all." That is, conscience makes us all feel that we are answerable for our lives to some higher power. That is why there are so many death-bed confessions of crimes and sins — men want to ease conscience before going to meet God. The judgment is for all men, and for the smallest act of each individual man. While death fixes our destiny — heavenward or hellward — the last judgment determines our reward or punishment.

It is the great day, the last day, the day of Christ's coming, the day that marks the end of time, the *judgment-day* — the day that is to determine the fate of the entire human race. Describing the scene, John says: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. . . . And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire."

What an awful scene that must have been! It were as impossible to count the number of that mighty host, as to count the drops of water in the ocean. Every man born into this world, from Adam until time shall be no more — all are there with bowed knee before the throne of Jesus Christ. But they are not there to worship, but to be judged. Every man is there to give account of himself to God. Adam is there; Cain is there, to give account of his murderous acts; Isaac is there; Jezebel, with her bloody hands; Jehu, the butcher of Israel; David, the sweet singer; Paul, and Peter, and John, and Mary the mother of Jesus — all these and their friends and neighbors are there. The countless martyrs are there; the millions upon millions of pure, spotless babes; the thieves, the mur-

derers, the lecherous wretches who have ruined pure girls, the drunkards, the preachers, the mothers, the wives, the kings and princes, the rich men and the mighty men, the slaves, the beggars and scum of the cities — all, all are there before Jesus Christ, to be judged "according to his deeds."

You will be there; and I will be there. Are you ready to give account of yourself before God? Is there some dark crime or sin that you are hiding? Is there some secret sin you have not confessed? Is your record clear in the sight of the great Judge of all men? Have all your sins been blotted out, washed white in the blood of the Lamb, who has now become the Judge?

There are two sets of books before the Judge. In one set are contained the life records of each one — the words, the thoughts, the acts of each one; in the other book are the names of those who have "washed their robes and made them white in the blood of the Lamb." Is your name written there? "And whosoever was not found written in the Book of Life was cast into the lake of fire."

Heaven or Hell

We still have before us the judgment scene. The result of the judgment is about to be pronounced. Sentence is about to be passed. Some are to go into everlasting punishment, some are to enter eternal bliss.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, *Come*, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand, *depart* from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into *everlasting punishment*: but the righteous into *life eternal*."

John Wesley was once preaching on the judgment-day. He seemed to have a vision of the coming King and of the judgment. "See! see! He cometh! He maketh the clouds His chariot! He rideth upon the wings of the wind! A devouring fire goeth before Him, and after Him a flame burneth! See! He sitteth upon His throne, clothed with light as with a garment, arrayed with majesty and honor! Behold, His eyes are as a flame of fire, His voice as the sound of many waters!

"How will ye escape? Will ye call to the mountains to fall on you? the rocks to cover you? Alas, the mountains themselves, the rocks, the earth, the heavens, are just ready to flee away! Can ye prevent the sentence? Wherewith? With all the substance of thy house, with thousands of gold and silver? Blind wretch! Thou camest naked from thy mother's womb, and more naked into eternity. Hear the Lord the Judge! 'Come,

ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Joyful sound! How widely different from that voice which echoes through the expanse of heaven, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels!' And who is he that can prevent or retard the full execution of either sentence! Vain hope! Lo, hell is moved from beneath to receive those who are ripe for destruction! And the everlasting doors lift up their heads that the heirs of glory may come in! O that ye now may give yourselves to Him who gave Himself for you, in humble faith, in holy, active, patient love! So shall ye rejoice with exceeding joy *in His day, when He cometh in the clouds of heaven!*"

Our Bible Reading

Evidences or Full Assurance of Acceptance with God

1. Who are accepted of God?

"Whosoever believeth in Him shall receive remission of sins." Acts 10: 43.

"If thou doest well, shalt thou not be accepted?" Gen. 4: 7.

2. *Since by nature man can not work righteousness, the carnal mind being "enmity against God; for it is not subject to the law of God" (Rom. 8:7), what transformation is necessary?*

Be "born again, not of corruptible seed, but of incorruptible, by the Word of God." 1 Peter 1: 23.

Be "a new creature [in Christ]: old things are passed away; behold, all things are become new." 2 Cor. 5: 17.

3. By what agency is the new birth produced?

"That which is born of the Spirit is spirit." John 3: 6.

"It is the Spirit that quickeneth; . . . the words that I speak unto you, they are Spirit, and they are life." John 6: 63.

4. What do we receive in Christ?

"In whom [Jesus] we have redemption, . . . the forgiveness of sins." "He hath made us accepted in the Beloved." Eph. 1: 6, 7.

"All are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3: 22, 23.

5. *Through what act on the part of the receiver are sins forgiven?*

"Therefore it is of faith, that it might be by grace." Rom. 4: 16.

6. *What relation is thus established between God and the believer?*

"I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. Also "one flesh, one spirit." See 1 Cor. 6: 17-20.

7. *Can such a relationship exist and one not be conscious of the fact?*

"But ye know Him [the Spirit of truth]; for He dwelleth with you, and shall be in you." John 14: 17.

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16.

"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John 4: 13.

The One Civilizer

I HAVE had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semicivilized and the uncivilized: I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ.—James Chalmers.

8. *What does the knowledge of our acceptance with God bring?*

"Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

9. *Of what nature is the believer's peace?*

"My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

10. *What does the world give those who have Christ's peace?*

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

11. *What will be one of the delights of the converted man?*

"I delight in the law of God after the inward man." Rom. 7: 22. His delight is in the law of the Lord.

12. *How may true believers be identified?*

"By their fruits ye shall know them." "He that doeth the will of My Father which is in heaven." Matt. 7: 20, 21.

13. *What is the fruit of the Spirit?*

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23.

14. *Can one bear this fruit himself?*

"As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15: 4.

15. *What was the experience of the two disciples who talked with Jesus on their way to Emmaus?*

"They said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Luke 24: 32.

16. *What blessed experience may all have?*

"Rejoice in the Lord alway. . . . And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 4, 7.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26: 3.

"Great peace have they which love Thy law: and nothing shall offend them." Ps. 119: 165.

A. C. Plowman.



MOUNTAIN VIEW, CAL., APRIL 26, 1910

Manuscripts should be addressed to the Editor

A Cause of Stumbling

THAT which ought to stand for character and loyalty to Christ, is becoming a stumbling-block in these days of loose moralities and disregard of the Scriptures. Membership in a Christian church ought to mean either a measure of Christian character or an earnest striving for that goal. It means neither. The fact that so many in the great schools and universities are church-members or attend church services, means little or nothing.

Are they Bible believers; that is, of the Bible itself? or do they hold it as interpreted by the higher critics, by tradition, or merely because they were taught to believe it, and really do not know whether they believe it or not? Do they believe in the creative power of God in past and present? Do they believe in the virgin birth, the miraculous conception of Christ? Do they believe His miracles? Do they believe in His resurrection and what it means in vital Christian life, or have they lost it all in the nature worship of a yearly day? Do they believe in the regeneration of the soul through faith as a personal experience? The answers to the above and kindred questions are the determining factor, rather than church-membership or church affiliations.

There were devoted church-members in Ezekiel's day, who came and listened attentively to the prophet's words, and did them not.

John the Baptist found zealous church-members in his time, as did also Jesus, and who said, "We be Abraham's seed, and were never in bondage to any man," yet these very ones put to death the Lord of Glory.

Martin Luther and John Wesley and other ardent reformers found church-members and faithful attendants on religious services galore in their days; but the test of the messages borne by God's witnesses revealed much chaff and little wheat.

The emphasizing of church-membership and church attendance to offset the charge of infidelity, as so many religious journals and writers are doing, will prove a stumbling-block, a hindrance, rather than a help, in the winning of souls to Christ. The Master wants character, loyalty. Mere membership stands for neither.

— ★ ★ —

Making God His Strength

THE man who makes man his strength, is trusting on one no stronger than himself, a broken reed at best, whose life is as a vapor or as the dew of the morning. But he who makes God his strength, has an unfailling refuge. He who believes a doctrine because God says it, whoever may be the weak instrument through whom the light is sent, will not be affected by the failures and ship-

wrecks of others. He knows whom he has believed, and is persuaded that what God has begun He is able also to finish in glory and perfection. There is nothing sure outside of God. He never can fail. And the one who makes the Lord his refuge shall never be confounded or made ashamed.

— ★ ★ —

Not the Messenger, but the Message

IS not this Joseph's Son?" It was thus the Nazarites reasoned after they had listened, and even "wondered at the gracious words" which proceeded out of the mouth of Christ. And in thus reasoning they grieved away the Spirit, darkened their own understanding, and rejected the gracious message sent to save them.

Instead of looking to the message, they looked to the messenger. By what authority could Joseph's Son instruct them? Was He not one of them? and had they not known Him from His youth? and was it not the height of presumption for Him thus to teach them, and claim for Himself the Messiahship? These were the questions implied by their query.

How often to-day do we look at the humble instrument instead of the message he bears. The truth may fall from his lips in burning fire, and conscience may be awakened. Then Satan presents to us the messenger. We hear the oddity of his speech, the peculiar construction of his language; we see the antiqueness of his clothing; and, withal, we remember his humble parentage and humble station. Can God speak through such a man? rings in our ears. "Is not this Joseph's son?"—Yea, it may be Joseph's son indeed, but there may come to us through his instrumentality a message which will prove the savor of life unto life or the savor of death unto death.

Let us take heed how we hear, and how we judge. The messenger may be of clay, but the message may be the words of life from the King of Kings and Lord of Lords.

— ★ ★ —

"The Lord's Day"

"WHAT day is it? Many call Sunday 'the Lord's day,' and others tell us that this is not so," therefore the question.

Now as "the Lord's day" means the day which the Lord claims as His, and as it is in its origin strictly a Bible term, where should we go but to the Bible to learn what day is the Lord's day? Here is the reply thrice told. In Isa. 58:13 the Lord calls the Sabbath "My holy day." In Mark 2:28 we read the words of Jesus, "The Son of Man is Lord also of the Sabbath." And in Ex. 20:10 is this declaration: "The seventh day is the Sabbath of the Lord thy God." This is "the seventh day" of the week, for the Sabbath comes just before "the first day of the week." Matt. 28:1; Mark 16:1, 2.

What day is the Lord's day?—It is the seventh-day Sabbath. Could a Bible Christian come to any other conclusion?



Schedule for Week Ending May 7

Sunday	May 1	1 Kings	3-5
Monday	" 2	"	6, 7
Tuesday	" 3	"	8, 9
Wednesday	" 4	"	10-12
Thursday	" 5	"	13-15
Friday	" 6	"	16-18
Sabbath	" 7	"	19-21

— ★ —

OUR readings for this week are wholly historical, covering a large part of the book of 1 Kings, beginning with the third chapter and closing with the 21st. It is a sad, sad record, but full of important lessons. From the time of David the general moral tendency was downward in the kingdoms of Judah and Israel, tho there were times of reviving. Whenever the people sought God, God wrought for them and through them abundantly. We have also the great fact brought out again and again of the responsibility which rested upon the leaders of His people. Whenever king and priest were faithful to God and strong for Him, they molded immensely the people; but whenever the leaders failed to lead in right ways, the people also failed with them. See Judges 5:2.

We have in these chapters covered the reign of Solomon, the building and dedication of the house of God, the wonderful wealth of his kingdom, his awful mistake of multiplying wives to himself and allying himself with the idolatrous nations around him. The division of the kingdom after his death between Judah and Israel, are told in much detail. His own son, Rehoboam, who came to the throne, was himself degenerate and effeminate. Jeroboam, who was given the kingdom of Israel, was a strong king, but not devoted to God.

Following Rehoboam in Judah we have the reign of Abijam, a wicked reign; then Asa, whose reign was largely for the better; Jehoshaphat his good son, yet who made the great mistake of allying himself with the house of Ahab.

In the worship of the calves, Jeroboam's reign over Israel was a curse to the ten tribes from that time forward. The king designed it to be that which would simply hold the people from going up to Jerusalem to worship. It was purely a political measure on his part. He still doubtless believed, if he believed in anything, in the great Jehovah, and those calves were evidently representatives of Jehovah to the people, or designed for that; but the effect of them is stated over and over again in the constantly descending history of the ten tribes, that Jeroboam's act made Israel to sin; and the sin persisted notwithstanding God's solemn warnings.

After Jeroboam's long reign, came the reign of his son Nadab, which terminated in two years in a conspiracy against him by Baasha of the house of Issachar, who utterly destroyed the house of Jeroboam, "for the sins of Jeroboam which he sinned, and wherewith he made Israel to sin." Baasha reigned twenty-four years, but he walked in the sins of Jeroboam, and therefore came God's prophecy against his house. Baasha's son, like Jeroboam's son, reigned but two years, when one of his generals, Zimri, conspired against him, slaying him when he was drunk; and Zimri did as Baasha had done before him, slew all the reigning house. Zimri reigned but seven days, when the people made Omri king; Zimri committing suicide by burning himself with his house. Omri seems to have been a man of character, who reigned over Israel twelve years, building in the meantime Samaria, and beautifying it for his capital.

Following Omri was his son Ahab, a weak king, but who had a strong, unprincipled, dissolute wife, Jezebel. At this time also comes the prophet of God, Elijah, upon the scene. That history becomes a type of later histories, even as Elijah becomes a type of the later reforms. The lesson of the week closes with the only record we have at all of any good traits in Ahab. We read that he humbled himself before God, and his repentance seems to have been even for the little time accepted.



THE OUTLOOK

Watchman,
what of
the night?

Halley's Comet

By Professor Charles Burckhalter

[We are very glad to be able to present the following article from the pen of one well known in astronomical circles. The author has been for many years the director of Chabot Observatory, Oakland, has conducted solar eclipse expeditions to Japan, India, and Georgia, and is in solar photography an expert. He is a careful observer, and his article is dependable.—ED. S. OF T.]

SO much of unworth is being published about Halley's comet, that many people do not know what to believe. I would not blame them if they said just what the psalmist says that he said in Ps. 116:11. It is a little unfortunate that some are getting quite nervous about it. I read an editorial that had so many misstatements in it that I was struck with admiration. There were twenty-three statements, supposed to be facts, of which nineteen were untrue, uncertain, or sheer nonsense.

It is not absolutely certain, nor anywhere near certain, that the earth will pass through the tail of the comet. Personally I want to have it happen, but am fully prepared for a big disappointment. IF the comet's tail is pointed directly AWAY from the sun, AS THE TAILS OF COMETS SELDOM ARE, and IF the tail is long enough to reach beyond the earth, then the earth will certainly pass through the tail of the comet on the afternoon and evening of May 18. But if the tail is curved, as the tails of comets USUALLY ARE, it is easily possible that the earth will pass UNDER it, several hours, or even a day or two, AFTER the 18th. I have not seen this possibility (perhaps I should say probability) pointed out before.

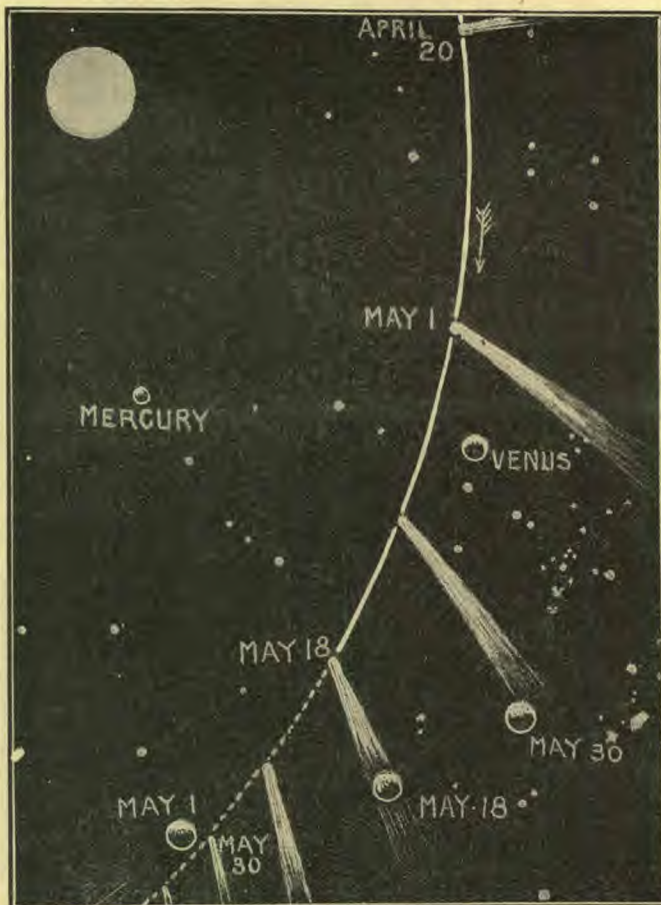
If the tail is too short to span the gulf of 15,000,000 miles between the earth and the comet at that time, why, of course nothing can happen. The tail may easily be much longer than is necessary, and may just as easily be too short. Which will it be? Astronomers can not tell how long any comet's tail will be at any time. Comets have been seen to break up under the very eyes of astronomers. The critical time in the history of a comet, seemingly, is when it is near the sun; and there are not a few astronomers who fear that Halley's comet has seen its best days; and they are not very enthusiastic about its present appearance, altho the conditions are considered unusually favorable, and in some respects extremely so, for a big display.

It should be understood that Halley's comet is not a GREAT, but only a BIG comet. It is true that it appeared as a terrifying object in 1066 and 1456, but at other times it has been only a big or fair-sized comet, while at yet other times not even that. Its appearance, size, and shape depend greatly on the relative positions and distances of the comet, earth, and sun. At this apparition, as remarked before, the conditions are exceptionally good for a fine display of tail, so that, if the comet does its full part, we may expect to see something worth remembering.

The great fame of this comet does not rest upon its bigness, like the comet of 1858, and others, but upon the fact that it was the first comet known to be "periodic." That is, it was the first comet known to travel around the sun again and again, in nearly regular

periods of time; and Halley's name is associated with it because it was through his great labors that this fact was discovered. Until his time, comets were considered, even by astronomers, to be only chance visitors, passing near us for the first and the only time. Halley predicted this comet's return, at a certain time long after his death. His prediction came true, and this comet has ever since been known by his name.

The English astronomers Hind, Cowell, and Crommelin have added greatly to the comet's fame and their own by tracing its history backward mathematically and otherwise to the year 250 B. C.! The latter two gentlemen have received the praise and admiration of astronomers for predicting its present peri-



HALLEY'S COMET, THE SUN, AND THE EARTH
The sun is the large sphere; the earth the small sphere not named.

helion passage (its nearest point to the sun) within three days. This can be appreciated all the more when we remember that it has been invisible since 1835 and that it is about two years ahead of its average time. This is its twenty-ninth appearance, but it seems to be a hopeless task to trace it farther back. It may very well be that it came into our system at that time.

A recent writer, with airy flippancy, says he "can pack a comet's tail in a trunk;" another, that he "can carry it in his hat!" Neither gave the size of the comet's tail, the trunk, or the hat. No one KNOWS much about the tail of a comet, but the speculations and guesswork about them would fill many trunks. It is safe to say, however, that the tail contains very little solid matter; for stars that would completely disappear when near the horizon, on account of our earth's atmosphere, have been seen DISTINCTLY shining through a comet's tail where it was a million miles or more in thickness. The tail,

taken generally, is perhaps more nearly a vacuum than can be produced by the best air-pumps.

A great geologist, the greatest of his time, instead of naming a certain definite period of time as the age of the earth, as many smaller men have done, contented himself with simply saying, "The time was long," and let it go at that. Why not say the same of the matter in a comet's tail?—the amount is small. When we go beyond that, in our present state of knowledge, it is guesswork, not science.

I was once authorized to ask my friend the great astronomer Barnard, to lecture before a certain body. He readily consented, asking what he should take for his subject. As he had, at that time, discovered more comets than any other living astronomer, and had studied and written much about them, and, I must confess, with the hope of learning myself about these perplexing bodies, I suggested comets. "But I don't know anything about comets," said Barnard; and he—wisely, I think—chose another subject.

The present apparition of Halley's comet is a practical demonstration of the fact that the mathematical astronomer can, when he has the reliable observations that can be furnished by the skilful observer, pursue a comet to the uttermost confines of our system; and altho it may be invisible for a thousand or thousands of years, and travel with inconceivable speed, it is never for even a single hour beyond his ken. Yet no astronomer can answer this simple question: "What is a comet?" They are among the greatest, if they are not THE GREATEST puzzles with which astronomers have to deal. Changes take place within a day that make the comet almost unrecognizable. Some have completely disappeared, and there is an actual list of "lost comets!" A whole issue of the SIGNS could be filled with the remarkable doings of comets.

The spectroscope, an instrument as wonderful as the telescope, has given us valuable information about the elements, or at least some of them, of which comets are composed. Cyanogen, which is one of them, was discovered in Halley's comet by Frost. Now, while the spectroscope tells us that there is such and such a gas or metal in a comet, it does NOT tell us in what proportion, or how much. Mix a quart of sea water with a barrel of pure water;

dip a piece of paper in it, and let it dry; then burn the paper before the spectroscope, and you will detect the presence of salt as certainly as if you were burning salt by the pound.

I know nothing of chemistry, but am told that cyanogen gas is deadly; but, as one may see from the above illustration, the fact that cyanogen is present, does not prove that it is in such quantity as to be dangerous. Our fifty or one hundred miles of atmosphere will give us perfect protection in any event.

The following quoted from Chambers' "The Story of the Comets," page 190, gives still another view of this interesting point:

"The important part played by cyanogen in the spectra of comets, considered in conjunction with solar and laboratory observations of the cyanogen spectrum, led Newhall to propound the following interesting questions concerning the nature and origin of cometary radiations: 'Is it not possible that the hydrocarbons, nitrocarbons, etc., which

seem to be evidenced by the spectra of all comets, are *always* present in circumsolar space, and rendered incandescent by some process connected either with the motion of the solid parts (including dust) of the head of the comet through vapors, or with the emission of some influence from the comet's head? Are we to say that all comets, wherever they may come from in the universe, and whatever their main material may be, always bring with them the cyanogen and hydrocarbons which give them luminosity? Or is it not more rational to say that the spectra of all comets are approximately similar, because they always find the same vapors spread in their path as they approach the sun, and can only elicit the spectra of the vapors?"

In other words, the author of this interesting theory believes there is cyanogen all around us, and that the comet merely makes it visible. If this is true, then the earth has been passing through this much dreaded cyanogen since the morning stars sang together! Moreover, if it is only the comet's head that renders the vapors incandescent, then the danger, if any, would be some fifteen million miles from the earth, for that is about the distance the head will be from the earth May 18, when the earth, sun, and comet are in a straight line.

There is some reason for believing the earth passed through part of the tail of the great comet in 1861, on Sunday, June 30, near sun-down. A certain vicar thought it unusually dark, and ordered the pulpit candles lighted; and Sir Robert Ball, the eminent and witty Irish astronomer, says that the burning of those candles "was the only loss to the earth!"

It seems, then, that there is nothing to fear, altho, if the comet makes a fine display in the middle of May, as every astronomer fervently hopes it will, I feel safe in predicting the biggest prayer-meeting, at that time, in the history of the world.

The distance of the comet from the earth for the following dates is calculated from the Ephemeris of Mr. Crommelin:

April 20	111,900,000 miles
" 28	84,900,000 "
May 6	55,700,000 "
" 10	40,900,000 "
" 12	33,800,000 "
" 14	26,900,000 "
" 16	20,800,000 "
" 18	16,100,000 "
" 20	14,300,000 "
" 24	20,700,000 "
" 30	40,600,000 "

It will be observed that the earth and comet are nearer together after they have been in a straight line, than at that particular time. The comet actually passes only about 6,000,000 miles from where the earth will be in the first week in May. Its nearest approach to the sun (or perihelion) will be on April 19 — about 58,000,000 of miles. Its greatest distance, 3,300,000,000 miles, will be reached in about thirty-eight years.

From April 19 to May 16 the comet and the earth will approach each other at the rate of 3,500,000 miles a day; while near the end of May they will recede from each other at about the same rate. After the 19th of April, until it reaches the other end of its path — far beyond Neptune — it will constantly diminish its speed.

If one of the planets were traveling in the place of the comet, astronomers could tell with certainty just about how bright it would appear to us, but a comet is so uncertain, in nearly everything except its position and motion, that the following theoretically calculated brightness must not be taken as trustworthy, but only roughly approximate:

Calling the brightness on April 20 25, on May 1 it should be (theoretically) 50, on May 6 76, on May 10 125, on the 15th 324, on the 16th 410, on the 19th 696, on the

20th about the same, and by the 25th it will diminish to 185. It is possible that the above may prove to be reasonably correct.

I expect, in a clear sky, we will be able to see the comet without a telescope by May 1, or before. From May 1 to the 15th it will rise about two hours before the sun. The observer's latitude has something to do with it; and the SIGNS being a great traveler, I will not particularize, except to say that in certain parts of the country it will rise nearly two and one half hours before the sun. About one hour must be taken off this for the strong light of the dawn.

It will rise, during all this time, near where the sun rises, the end of the tail rising earlier — how much earlier depends upon the angle, which is known, and is variable; and the length of the tail, which can not be predicted.

Between the 15th and the 18th, whether it can be seen or not depends upon its brightness, and the same may be said from the 18th to the 20th. On the 18th it will change to an evening object, setting AFTER the sun, going down tail pointing east and up, something like the big comet we saw last January; but I hope to see Halley's as a more conspicuous object than comet 1910a. On the 20th it will set about an hour after the sun, and nearly four hours later toward the end of the month; but it will be rapidly receding, becoming fainter every day.

April 13.

— ★ —

The Next Decade.—Mr. John Temple Graves, the editorial correspondent of the *Examiner* in Washington, declares that there lies in the next decade either universal peace or universal war. He says: "There are thoughtful men at the capital, as well as at the metropolis, who believe that the issues of the next decade hold for the world either universal peace or universal war. Forces of tremendous moment are moving powerfully toward each possibility, side by side. The white banner of peace and the red flag of carnage are struggling to the front of human interest as the arbiters of issues and of life to the nations."

What it will be is clearly foretold in the Word of God. That declares that the cry of peace will issue in disappointment, and that the preparation for war will issue in world-wide strife; and Mr. Temple's article would seem to be in harmony with this, for he says: "The pity of it is, and the danger is, that it is always possible to arouse the world by rumors or threats of war. There is in the universe no theme so noble and inspiring as universal peace, and yet its evangel scarcely quickens a pulse of the public or awakens a response from those who hold the theme in tender reverence."

— ★ —

Tuberculosis Sunday.—April 24 is set apart by the National Association for the Study and Prevention of Tuberculosis, as "Tuberculosis Sunday," which means of course anti-tuberculosis Sunday, in which ministers all over the land are asked to do all in their power to enlighten people regarding the great scourge. We wish them Godspeed in their mission. But we hope also that there will be remembered the greater scourge even than tuberculosis. The latter is to a large extent preventable and curable; but the other plague is absolutely incurable by men, and can be remedied only by faith in Jesus Christ — that plague is the plague of sin.

— ★ —

The American Bible Society has been able to raise \$500,000 to meet the offer of Mrs. Russel Sage of a similar amount, the whole to be used as an endowment for the society. It ought to be a cause of rejoicing on the part of all Bible lovers that this has been raised. Surely if there are any organizations on earth which have done good work for God and the Gospel of our Lord Jesus Christ, the Bible societies have been among them. They have opened great gates, have broken down mighty bars, and have carried the Word of God through trouble and persecution to those who were in darkness. May God's blessing rest upon them.

One of the worst things in connection with the New York Stock Exchange gambling, is what are called "wash sales." It is said that 60 to 80 per cent of the transactions on the Stock Exchange are wash sales, in which there is no real sale at all; in which there are bogus sales for the purpose of creating a false idea of prices. In a word, the purpose is to swindle somebody else. The New York Stock Exchange has as one of the articles in its constitution, "To maintain high standards of commercial honor and integrity among its members, and to promote and inculcate just and equitable principles of trade and business." Surely that is high-sounding, and looks well; but it certainly does not tally with the questionable dealings constantly manifest. One Eastern paper remarks: "Confidence men who operate elsewhere than in Wall Street are pursued by law; usury elsewhere is prohibited; gambling contracts elsewhere are not enforceable in the courts. Why should they be in Wall Street?"

Leslie M. Shaw, former Secretary of the Treasury, says that Japan can — he does not say that she will, but can — put 200,000 soldiers in Hawaii in thirty days without firing a shot; that Japan can land a fleet at Seattle in a foggy day without so much as causing the barking of a dog; that she can march her troops down the Coast and take every excuse for fortifications which we have on the Coast without opposition, for not one of the forts is protected from the rear; and further, that if every powder-mill in the United States was to make powder twenty-four hours per day for thirty days, the product would last our present navy but two hours. He further declares that these are not state secrets; everybody knows them except ourselves, and still we go on building battle-ships; but battle-ships without colliers and transports are absolutely worthless. He declares that he did not predict war, as he was wrongly reported, but he did predict what we would wake up to in case of war.

Sunday Seventh Day.—A Springfield (Ore.) paper gives a sample account of what comes before many town councils. It reads: "Moved by Rivett, and seconded by Kestley, that the town attorney be instructed to draft an ordinance entitled 'Sunday Closing,' wherein card games, pool and billiard-rooms, baseball, and bowling-alleys, shooting-galleries, near beer joints, and electric theaters be prohibited running on the seventh day of the week, commonly known as Sunday." The Springfield Council of Oregon better read up from the calendars.

A Portland (Oregon) man is said to have discovered the lost Egyptian art of preserving vegetable and animal matter indefinitely. He has taken roses withered for months, and brought them back to their original freshness and color. Vegetables were similarly demonstrated. Corn on the cob a year old was restored by being placed in water over night, so that it not only looked but tasted fresh; and he contends that the process is so simple that a child may apply it to the product which is to be preserved, when the secret is learned.

A news item in the New York "Evening Telegram" of March 23 declares that to win a prize of \$25.00 in a Marathon dance, four girls between the ages of 17 and 18 collapsed after an hour and a half. One of them had to be taken home in an automobile. Sixteen participated; and others kept on in their giddy whirl while their companions were lying helpless on the floor. What a senseless thing it was! If such exertion as this had been put forth in any useful way it would have been called insanity.

The Full Loaf.—A San Francisco supervisor is making a strong struggle for pure and full weight bread. A one-pound loaf is the standard, but the bill permits larger and smaller. We hope the measure will carry.

Polonium is said to have about 5,000 times greater radio-activity than radium. It takes several tons of pitchblende to obtain only one tenth of a milligram, equal to .0154 of a grain.

The pope has bestowed his blessing upon Mr. John D. Rockefeller on account of his princely gifts.



Missions and the New Time in Non-Christian Lands



ALL this stirring of the depths in the great non-Christian lands, of which the news despatches are ever telling us, is full of meaning in the missionary advance.

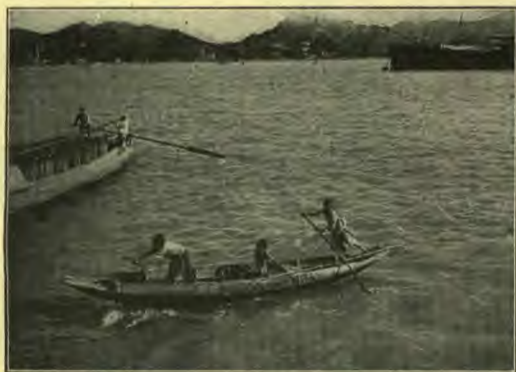
Everywhere through heathen lands there is presented to our vision the view of open doors, for the moment thrown more widely open than ever before, but threatening to fly shut at any time. Never was there a situation more urgently appealing for earnest and instant action on the part of those who know the Gospel message. The awakening of Asia has passed into hackneyed phrase within the last few years, but it is a tremendous fact always with us in facing the missionary problem. Not long since the *London Spectator*, in a serious article on the situation, said:

"The fact is often disputed, but there undoubtedly is a comity of Asia which is at least as operative as the comity of Europe, or it is possible that there is an emotion akin to the one which produced the crusades, and that, tho not so directly connected with any religious impulse, still is fatal to quiescence, and is sweeping through Asia from Nagasaki to the Bosphorus, stirring up races which for ages have slept the sleep of content, but are now determined to advance upon some path, mental or physical, which they think open."

Who can fail to see in this sudden rousing of the great continent of ancient heathenism the fulfilment of one of the signs given by Joel the prophet, by which men were to know when the day of the Lord was near at hand?

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men: . . . let the weak say, I am strong. . . . Let the heathen be wakened. . . . Multitudes, multitudes in the valley of decision [or cutting off]: for the day of the Lord is near in the valley of decision."

And history and prophecy alike forbid the popular idea that somehow out of this



Swatow (China) Rowboats

stirring of new life among the ancient peoples the world is to glide grandly into millennial peace. The new time does not mean this. But in it all we may see the world hastening on to the final crisis, and gather inspiration for more earnest efforts than ever before to evangelize these peoples.

In the *London Contemporary Review* of last September, Mr. Newton Marshall

summed up the Asiatic question in the forceful words:

"The whole of Asia is in the throes of re-birth. At last we may see these three—the yellow race, the Indian race, and the Arab-Persian Mohammedan race. And all that is, working for the Armageddon."

Now in this little time of peace is the auspicious hour to reach the ears of all these races with the message of salvation. The century of missions has prepared the



Farm Ox-Cart in Shang Tsai, China

way for a sharp, short work in our time. We hardly appreciate what the last few years have wrought, and I, for one, like to have it told me again and again. For instance, Dr. Selmon, editor of our Chinese paper, *Shi Chao Yueh Pao* (The Signs of the Times), speaking of one province of China, Honan, recently told us:

"Previous to 1900, Honan possessed not a single foot of railroad; and only a few of the larger cities had post-offices. But now there is a trunk line from north to south and another from east to west; and not a city or town of importance in the province is without a post-office. God is surely preparing the way for us; for how could we send forth the truth-bearing page without post-offices and post-roads? While a few years ago in one city of two hundred thousand not more than three newspapers were subscribed for, to-day in this same city, newspapers are read by every merchant and educated man."

Then speaking of the educational decree of 1901, he adds:

"By this one decree an educational system was abolished that had been in vogue for millenniums, and several millions of China's brightest young men, who were in the schools of the old order, with their faces toward the dead past, executed a 'Right about, face!' and are now looking toward a living future."

And he tells of seeing workmen tumbling idols out of the temples, and putting in tables and chairs and the equipment for a modern school. Thousands of temples, the latest news informs us, have been turned into schools.

Never a decade of modern history brought such appeals for missionary activity as this first decade of the twentieth century; and so far as China is concerned, an ominous note comes to us in the words just spoken by the retiring Chinese minister to Germany. Announcing a change in China's policy regarding militarism, he shows how quickly the newly awakened life is to be turned into channels that will add ever-

increasing difficulties to the country's evangelization. He said:

"If we make all the available men join the military, we have such an enormous population—some 400,000,000—that we shall overshadow all other armed nations. The details of the plan have not been worked out, but we propose to make our young men soldiers, not only through drill, but by education. They must learn what a shame it is for the most ancient, and in population the greatest, nation on earth to be so weak."

It is almost an echo of the prophet's words, "Let the weak say, I am strong."

Again, the great Indian race is passing through similar evolution. It was of India's age-long indifference to great world movements that the poet wrote:

"The East bowed low in earnest thought,
In silent, deep disdain;
She heard their legions thunder past,
Then bowed in thought again."

But this is not the India of 1910 and onward. And while the new time and the breaking away from the bondage of old customs presents the golden opportunity for missionary work, we know well what lies but a little way beyond. Our missionaries in India, north, south, east, and west, appeal to our Mission Board as never before for the reinforcements of men and means to take advantage of the golden opportunity. So it is with every society.

At the recent Student Volunteer Convention in Rochester, Mr. George Sherwood Eddy, fresh from India, gave a view of the situation so informing and up-to-date that I must quote three paragraphs:

"The most encouraging thing I have seen in India is the present unrest. While this has been partially caused by the partition of Bengal and Japan's conquest of Asia, its real cause lies deeper. That cause is found in the conflict of the new civilization with the old, the work of the leaven of a new principle, the upheaving of a new life. Five causes have led up to this; namely, Western education, the natural antipathy for foreign rulers, the poverty of the masses leading to natural dissatis-

faction, the agitation of the educated Indians for self-government, and the dissatisfaction of the people with the old order, both political and religious.

“England is hated in India to-day as the United States is hated in the Philippines, and Japan in Korea. But common honesty demands that recognition be given the work which she has done for the country. England has given to India 30,000 miles of railways, 50,000 more miles of telegraph lines, 25,000 miles of irrigating canals reclaiming twenty million acres of waste lands, more than 50,000 miles of macadamized roads, a splendid educational system, with five universities, 145 colleges, and 5,700,000 pupils to-day, a splendid medical work with 2,500 hospitals and dispensaries treating 22,000,000 of patients last year. Further, in spite of the poverty of India, under British rule the trade of the empire has increased tenfold in sixty years.

“But the marvelous thing in India is the awakening of that empire; an awakening, first within the church, and second, without the church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Christian religions and upon the whole nation. . . . While during the last decade the population has increased 2½ per cent, the Parsees have gained 4 per cent, the Jews 6 per cent, the Mohammedans 8 per cent, while the Protestant native Christians increased 63 per cent, more than twenty times as fast as the population.”

Truly the signs of the times in India are full of significance from the point of view of missions.

A few words must sum up Africa and the new time. A recent writer in the *World's Work*, Mr. C. M. Keyes, says of Central Africa:

“Where Stanley blazed the way, the cohorts of civilization have followed closely. The very cannibals who hurled against the canoes of the intrepid explorer clouds of arrows, are to-day themselves the pilots, the firemen, the engineers of the river steamboats.”

Now the railways, south and east and west, land our missionaries at points which formerly represented weeks or months of weary travel.

And the inroad that Mohammedanism is making in the Dark Continent, throwing a blighting influence over tribe after tribe, challenges everywhere the vanguard of the missionary advance. Without a doubt the recent events in Africa and Persia will consolidate and strengthen the Moslem races, for whose evangelization scarcely anything has as yet been done. At the same time the progress toward constitutional government swings open a door hitherto but slightly ajar.

From every part of the great non-Christian lands, with over half the population of the world, the voice of current events sounds like a trumpet in our ears, “Now, just now, is the time.”

— ★ ★ —

Notes and News

BROTHER JAMES COCHRAN sends us this item: “Mrs. Lulu Wightman closed a very interesting series of meetings in the Kansas City church, Sunday evening, March 20, beginning early in the winter. The attendance was large from the beginning. The last night of the meeting, from seventy-five to one hundred were turned away, not able to get even standing room. As a result of the meeting thirteen, all adults, accepted the truth. Other cases are hopeful.”

ELDER P. G. STANLEY, president of the Cumberland Conference, organized a church at Athens, Tenn., Sabbath, February 19. On Sunday, \$40

was raised by the organized company to purchase chairs for their place of meeting.

BROTHER MATT. J. ALLEN writes from Simcoe, Ontario, Canada, that seventeen have accepted the truth, and that others are interested.

BROTHER W. H. WILD, of Hinsdale, Ill., writes that if any one will send him 25 cents only, he will send them his picture “Beautiful Zion,” and a beautiful lithograph, “The Lord’s Prayer and Ten Commandments,” in ten colors.

The Prospectus of the “Colegio Adventista del Plata,” at Entre Rios, Argentina, has come to our table. It is a neat college calendar, and the school it represents will be a great factor in that field. The principal of the school is Prof. Walton C. John.

— ★ ★ —

Wanted

A CONTINUOUS supply of SIGNS OF THE TIMES, *Watchman*, *Life and Health*, etc., also foreign publications, for missionary work. Address Mr. John Schick, Barberton, Ohio.

CLEAN copies of the *Youth's Instructor*, SIGNS OF THE TIMES, *Our Little Friend*, or other doctrinal or health literature, for the use of school missionary society. Address W. E. Whitmore, Atwater, Cal.

Two New Tracts

The Bible or Tradition? A review of Dr. Torrey on the Sabbath. Revised and enlarged edition. 32 pages, B. S. L., 193. Price 2 cents.

Simple Treatments for Common Ailments: Illustrated edition of the popular tract by Dr. Edwards on this topic. 24 pages, B. S. L., 201. Price 1½ cents.

Address the publishers of this paper.



Mrs. Stuttle's HOME SERIES

These three books by Mrs. L. D. Avery-Stuttle furnish to the parent a much-needed help in the instruction and entertainment of their children

Making Home Happy

Pictures before the reader in interesting story form the relations that should exist and the lines of influence that should be guarded and cultivated in every home. (200 pp.)

Making Home Peaceful

Is the sequel to the above, and every one reading the first book will want to learn more about “Deacon Beardsley’s” family, and how an unhappy home was made peaceful. (227 pp.)

Those Bible Readings

While especially suited to the needs of the young, there is an attractiveness in the arrangement and presentation of these readings that will hold the interest of all, old and young. (206 pp.)

These books are beautifully bound and may be obtained singly at 75 cents each, or the entire set of three for \$2.00.

Pacific Press Publishing Assn.

Mountain View, California

Portland, Ore. Regina, Sask., Can. Kansas City, Mo.

For Sale

Nice home near Lodi, Cal., 11 acres Tokay vineyard, family orchard, new five-room house, bath, tank, windmill, barn, sheds, chicken houses, acetylene gas, water piped all over the place; church and school privileges at the Western Normal Institute. Easy terms. Also 16 acres orchard, mostly peaches. Work all done on place. Good buildings. Address Owner, Box 119, Acampo, Cal.

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

IN THREE DAYS

SAN FRANCISCO

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

Shiloh: the Man of Sorrows

Copyright, 1910, Pacific Press Publishing Association

By Mrs. L. D. Avery-Stuttle

Chapter VIII. From Egypt to Nazareth

MEANWHILE the carpenter of Nazareth still abode in Egypt. The lavish and generous gifts of the Eastern princes had made this long journey possible, and contributed to the support of the heaven-blessed family while in a land of strangers.

One glad night while Joseph slept under Egyptian skies, the angel once more spoke to him, and on the morrow Joseph made known to Mary the import of the heavenly message:

"See, my Mary, we be again appointed to return homeward; for in the visions of the night I saw the angel; and he said unto me, 'Arise, Joseph, take the young Child and His mother, and go again into the land of Israel; for they are dead which sought the young Child's life.' Shall we go again into Judea?"

"Verily; and into the city of Bethlehem if it pleaseth thee."

Finally in their journey they had passed the land of Simeon and entered the borders of Judea.

"Art thou weary, my Mary? See, the Babe sleepeth soundly. The sun dippeth his broad shield deep into the waters of the Great Sea. Yonder are the mountains of Judah. Our journey draweth near its close,—and blessed be the God of our fathers."

"But look ye, mine husband, we be scarcely two days' journey from Jerusalem, and we know not who succeedeth Herod as king. Come; yonder lieth the city of Beersheba; let us rest until the morning."

That night as they ate their humble meal prepared for them by Reuben, their kindly host, the man questioned, turning toward Joseph:

"Thou hast traveled far with this thy daughter," he began; "from whence camest thou, and whither goest thou, my brother?"

"The woman is indeed my wife," replied Joseph proudly, glancing at the young woman, "and we are come from Egypt, from the city of Heliopolis. To-morrow, if the Lord wills, we journey on toward Bethlehem."

"Toward Bethlehem!" exclaimed Adah, the wife of Reuben. "Verily ye have not heard what King Herod hath done in Bethlehem!"

"But Herod is dead," replied Joseph.

"Yes; but of a truth he lived long enough to cause every male infant in Bethlehem to be slain, according to his word."

The face of the young mother turned white as marble, and she pressed her Babe closer in her arms. The delicate head bent lower until the waves of shining hair fell over her brow, while the violet eyes glanced timidly upward, with a frightened, appealing gaze, like that of the forest fawn, hiding from the hunter.

"How beautiful—how beautiful she is!" whispered Adah; "and the Child—how wondrously beautiful! I shall never forget the face of the woman."

"Who reigneth in the room of Herod, if thou knowest?" asked Joseph, uneasily, after they had listened to a description of the horrors of the massacre, from the lips of Adah.

"Archelaus, the son of Herod, doth reign," replied Reuben; "and much I fear he hath the temper of his father."

The next morning, the guests of Reuben made an early departure. But instead of passing north, through the country of Judea, as they had in-

tended, they made their way in a somewhat more zigzag course, toward Nazareth of Galilee.

Nazareth—"the watched and guarded one." Completely shut in by a natural guard of some thirteen mountains of white and gray limestone, the quiet village lies in the valley of green,—itself an elevated plateau. The contrast between the white hills, which form the background from every direction, and the spring-time verdure of the valley, is very effective. Everywhere the landscape is dotted with brilliant flowers. The red of the anemone and the white and yellow of the rock-roses blend beautifully with the pink of the phlox and the yellow of the wild marigolds.

The rough mountain road, little better than a donkey path, approaches the village from the south.



The Holy Family between Egypt and Judea

At a little distance is the natural fountain upon which the simple villagers depend for their daily supply of pure water. Here gather the women, young and old, with their rude water-jars; while cattle and donkeys quench their thirst at the troughs scattered conveniently about. In every direction are gardens of figs and almonds, and orchards of pomegranates and oranges, while the trees and hedges of cactus are alive with song-birds.

Into this quaint little village, with its flat-roofed limestone houses and its narrow, winding streets, tramps a little procession from the south, at the close of one bright day: a tall, dignified-looking man somewhat beyond the prime of life, and a beautiful woman, hardly past the first flush of maidenhood, seated upon the humble animal which has borne them all the long journey from the land of the Pharaohs.

In the arms of the woman lies a sweet Babe, to worship at whose infant feet journeyed the wisest princes of the East; for whom sang the angel choir over the hills of Bethlehem; and for whose

sake the cries of the weeping Rachel echoed in the ears of the prophet.

Ah, it is that Babe upon the success of whose tremendous and mysterious mission depends the eternal weal or wo of every son and daughter of Adam.

And here, gentle reader, we will leave them, while the flowers of a dozen spring-times lift their heads and again wither and die upon the mountains of Galilee.

(To be continued)

Morning

By Mary Valliant Nowlin

BEHOLD the flashing of the light
Athwart the eastern heaven.
Its radiance spreads afar. The night
Drops her sable robe, driven
To the confines of her place,
And morning smiles on nature's face.

The sky turns crimson gold. The stars
Fast melt in the molten sea,
And the calm day through golden bars
Now advances lovingly.
Pulsing life is felt anew,
Thrilling nature through and through.

And as I watch the new-born day
Lighting earth and sea and sky,
My soul looks up; not far away
Will greet my gazing, raptured eye,
The coming of that other morn—
Eternity's long-looked-for dawn.

Come quickly, morn of morns, O come;
Long and dark has been the night;
I, like a wanderer far from home,
Will greet thy coming with delight—
The healing day approaching near,
Joy-laden, heavenly, and clear.

O in that morn of morns I'll sing
No feeble song as I do now.
Untrammelled then, my praise shall ring—
The victor's crown upon my brow—
For Him who saved me by His grace,
When I shall see Him face to face.
Takoma Park, D. C.

Result of German Rationalism Buddha or Christ

It is stated that there are about 250,000 Buddhists in Germany alone, and that the majority of them belong to the so-called cultured classes. The *Reformation*, a German magazine, says: "In Leipzig is a Buddhistic missionary institute with eleven itinerant 'preachers.' In Munich a circle of members of the nobility gather on the evening of every

Sunday to engage in the heathen worship of Buddha. The gospel of self-atonement is being proclaimed, and captivated a prominent theologian of the modern school so that he set the crumbs of Indian philosophy before his congregation during eleven years. Francis Hartman, a German savant, who has spent eleven years in Buddhistic cloisters in India, cries out, 'Holy Buddha, we are at thy feet in Germany also.' It is a terrible fact. Among the noble and cultured this heathenism has its zealous followers, who spend immense sums for its spread. In Paris a German baron gave \$125,000 for Buddhistic missionary work."—*Detroit News Tribune*.

The Secret

THE riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes his love
The ladder of his faith, and climbs above
On th' rounds of his best instincts; draws no line
Between mere human goodness and divinity,
But, judging God by what in him is best,
With a child's trust leans on a Father's breast.
—Whittier.

LIBERTY

THE OFFICIAL ORGAN OF
THE RELIGIOUS LIBERTY BUREAU

AN illustrated, 48-page, quarterly magazine, published as an exponent and advocate of true religious liberty; defending Christianity and the rights of conscience; upholding the Bible as the infallible word of God; recognizing the church and state as ordained of Heaven for specific and distinct purposes, but vigorously protesting against the alliance of the church with the state in the attempt to advance religion and to promote the state.

Price 25 cents per year. Liberal terms to agents.

Address, LIBERTY, Takoma Park, D. C.

Life and Health

A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

Address, LIFE & HEALTH, Takoma Park, D. C.

A Dollar Bible

For the Children

Our Dollar Bible is an old favorite with the little folks because it is so neatly bound in light leather, and is only 5 3/4 x 3 3/4 inches in size and less than an inch thick. The type however is a clear Pearl and it contains marginal references the same as a regular \$8.00 Teachers' Bible. It also contains a Self-Pronouncing Dictionary of Proper Names, which is very helpful for older folks as well as for the children, together with Harmony of the Gospels, Maps, and Index to same. Price post-paid in a neat box, \$1.00.

A Dainty Bible

For the Little Girl

Perhaps you are looking for something especially nice for that little girl of yours; if so let us tell you about our "Dainty Bible for the Little Girl." It is a new bold-faced Pearl type printed on thin India Oxford Bible paper is only five-eighths of an inch thin. This paper is the same as is sold in the most expensive Oxford Bibles and you can hardly wear it out. It is bound in leather with overlapping edges, contains a nice series of maps and has marginal references. Post-paid in box, \$1.80.

Name in gold on outside cover of either Bible, 25 cents extra.

PACIFIC PRESS PUBLISHING ASSN.,
Mountain View, Cal.

The Missionary Idea

BY MRS. A. E. ELLIS

THIS little volume aims to be a suggestive help to every missionary worker whose heart has been touched with a sense of the world's need.

Part One is designed to stimulate a healthy interest in missionary work, both "Home" and "Foreign." Each of the 16 subjects is arranged in the form of a "Lesson" with carefully prepared questions.



Part Two consists of contributed, selected, and arranged matter which, besides its inspiring character, will suggest to the thoughtful reader ways in which missionary information may constantly be gathered and missionary sentiment encouraged.

Part Three gives an outline of the work done in mission fields since 1874, with a brief history of each mission and outline map of the more important.

317 pages in two handsome bindings. Paper covers 50c.
Cloth bound \$1.00, post-paid

Pacific Press Publishing Association

Mountain View, California

Portland, Ore. Regina, Sask., Can. Kansas City, Mo.

CHRISTIAN SCIENCE

In the Light of Reason and Revelation

BY R. A. UNDERWOOD



EVERY one who has any question as to the truth or falsity of the doctrines of Christian Science, in fact, every seeker after truth and light, should give this pamphlet a careful reading.

Fifty pages, printed on fine eggshell paper, with attractive colored cover. Issued as No. 197 Bible Students' Library. Price, post-paid, ten cents.

PACIFIC PRESS PUBLISHING ASSOCIATION

Mountain View, Cal.

Portland, Ore. Regina, Sask., Can. Kansas City, Mo.



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.

For Church-Schools

BELL'S LANGUAGE SERIES

Book One, cloth	\$0 65
Book Two, cloth	65
Book Three, cloth	80
Book Four, cloth	1 25

BIBLE NATURE SERIES

No. 1, cloth	1 20
No. 2, in press.	

BIBLE NATURE STUDIES. Cloth

1 00

CHURCH-SCHOOL MANUAL. Cloth

50

EDUCATION READER SERIES

Book One, cloth	60
Book Two, cloth	60
Book Three, cloth	75
Book Four, in press.	
Book Five, cloth	90
Book Six, in preparation.	
Book Seven, cloth	1 00

ESSENTIALS OF ENGLISH. Cloth

75

McKIBBIN'S BIBLE LESSONS

No. One, cloth	90
No. Two, cloth	90
No. Three, cloth	1 20
No. Four, in preparation.	

NATURE STUDY NOTE BOOKS

Part One	40
Part Two	40
Part Three	40
Complete, cloth	85

SCIENCE IN THE BIBLE. Cloth

30

SELECTIONS FOR OUR LITTLE FOLKS.

Cloth	60
-------------	----

STUDIES IN GOSPEL HISTORY. Cloth

1 00

PACIFIC PRESS PUBLISHING ASSOCIATION,
Mountain View, Cal.

66 Copies Left

So far as we know these sixty-six copies of "Life Sketches of Elder James White and Wife" are all there are obtainable. While they last they will be sent post-paid at the regular rate of \$1.25.

Address this office.

Do You Know "Uncle Ben"?

¶ Every little child in the country who has ever read any of "Uncle Ben's" good stories about his "Cobblestones" and his "Gold Mine" will be rejoiced to know that he has already begun another interesting series in "Our Little Friend"—this time about his "Cloverfield."

¶ Would you like to hear some more about "that boy Tom," and about "Neighbor Roberts and little Maggie"? Would you like to hear about "little Gracie and her teacher Miss May"? Would you like to hear some interesting stories about that tiniest of birds—the wonderful little humming-bird, and stories about the busy, buzzing bee?

¶ "Uncle Ben" will tell you all about these in his interesting series "Uncle Ben's Cloverfield." These stories began April 1. We will furnish back numbers if orders are received at once.

Every week for a year, 60 cents
Every week for 6 months, 30 cents

OUR LITTLE FRIEND, Mountain View, Cal.



MOUNTAIN VIEW, CAL., APRIL 26, 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

Editorial	PAGE
A Cause of Stumbling - - - - -	9
Making God His Strength - - - - -	9
Not the Messenger, but the Message	9
"The Lord's Day" - - - - -	9
Our Bible Band - - - - -	9
General	
"Look and Live" - - - - -	3
The Spirit in Regeneration - - - - -	4
Out of Babylon to Zion—III. Cyrus Learns of Jehovah - - - - -	5
Mr. Bryan's Objection to Darwinism - - - - -	6
"Search the Scriptures" - - - - -	6
The Last Day - - - - -	7
Our Bible Reading	
Evidences or Full Assurance of Acceptance with God - - - - -	8
Question Corner	
Questions Nos. 3103 to 3110 - - - - -	10
The Outlook	
Halley's Comet - - - - -	10
Notes - - - - -	11
Missions	
Missions and the New Time in Non-Christian Lands - - - - -	12
The Story	
Shiloh: the Man of Sorrows—Chapter 8. From Egypt to Nazareth - - - - -	14
Poetry	
My Evening Prayer - - - - -	4
Unto One of the Least of These - - - - -	6
Morning - - - - -	14
The Secret - - - - -	14

We hope to begin our "Busy Man's Corner" next week.

Read "Halley's Comet" on page 10 if you wish the latest and best.

Mr. Bryan's reasons for not accepting Darwinism, as given on page 6, may not appeal to you, reader, but it seems to us they are saturated with common sense. One naturally feels like doing honor to his ancestors; and if one had his choice it would seem that he would prefer God to a monkey.

Colonel Roosevelt said some excellent things before the University of Egypt, entirely apart from the political bearing which they had upon the country. We would like to commend the following to aspiring young men: "No man may reach the front rank who is not intelligent and not trained with intelligence. Mere intelligence itself is worse than useless unless it is guided by an upright heart with strength and courage behind it. Morality, decency, clean living, courage, manliness, and self-respect are more important than mental subtlety." "You can no more make a man really educated by giving him a certain curriculum of studies than you can make people fit for self-government by giving them a paper constitution."

Next Week our East Indian correspondent will tell us of some of the rapid and great changes which are taking place in troubled, restless India.

On the 25th of March a train left Pasadena expecting to arrive in New York April 1, called the "Billionaire Train," containing the Goulds, Mrs. Russel Sage, Andrew Carnegie, W. Seward Webb, and others. Such a train as that ought not to be possible in a democratic country with the mighty needs of humanity before us as at the present.

Peace is not a feeling. Peace with God is not the settling down in content on your own course of action. It is the result of a definite act of absolute surrender on your part. God is not at war with you. He wishes peace. He gave Jesus Christ that He might be "our peace." But true peace, the peace of righteousness, the peace of true character-building, the peace worthy to persist to all eternity, is the peace which recognizes God's sovereignty, the holiness of His law, the immutability of His moral government. That is the peace which Christ brings, and, O soul, it is a blessed peace to possess. It is yours by surrender to Infinite Goodness.

Earth—World

SERIOUS errors often result from a misunderstanding of the Bible use of the above terms. Let us endeavor to make them clear to our readers.

In the Old Testament, the word "earth" comes from two different words, *erets*, and *adamah*; the first from a root meaning firm, and from that referring to earth, land, ground, and by extension, the people who inhabit the earth. For examples of its use see Gen. 1:1; Ps. 104:5, 9; Isa. 45:18; Ps. 96:1. The second Hebrew word is from the same root as "Adam." It means ground, land, earth.

In the New Testament the word "earth" comes from *ge*, meaning soil; by extension, land, country, earth; equivalent to the Old Testament *erets*. See Acts 14:15; 17:24, 26; Rev. 21:1.

"World" in the Old Testament comes (1) from *erets* as noted above (See Isa. 23:17); (2) from *holam*, a period of time hidden or veiled in beginning or ending; sometimes eternity; (3) from *tebel*, the earth as inhabited, or a part of it, and by implication, its inhabitants; (4) from *cheled*, from a root meaning to fly swiftly, temporary, transitory. Ps. 17:14.

"World" in the New Testament comes from three words largely: (1) *Kosmos*, orderly arrangement, beauty, as opposed to *chaos*; the world in a wide or narrow sense including its inhabitants. See Matt. 4:8; 25:34; 2 Peter 3:6, and many other passages. (2) *Oikoumene*, meaning land, earth, globe, including the people. Heb. 1:6; Rev. 12:9. (3) *Aion*, which means age, course; sometimes eternity; parallel to Hebrew *holam*. Matt. 13:39; 28:20; Heb. 1:2; 11:3 are instances of its use.

The Scriptures do not teach that the earth will pass away. In fact we are told emphatically, "The earth abideth forever" (Ecc. 1:4); that God made it "not in vain," but "formed it to be inhabited," and His purpose can not be thwarted. Isa. 45:18. But the world, the present condition of things, the *kosmos* that now is, will pass away. The age will give way to another, but the earth will come forth in that glorious coming age beyond the millennium transformed by the power of God, a new heaven and a new earth. So that the world in the sense of age will come to an end. These thoughts may help us in the understanding of the expression "the end of the world."

Sometimes direct testimony is the most uncertain of all, while circumstantial evidence is the clearest. Professor McKeever of Kansas State Agricultural College, trained three young men to effect a hold-up while he was delivering a lecture, carefully rehearsing every word they were to say. In the midst of his lecture in rushed Jones, pointed a wrench at his pursuers, Smith and White, shouting, "Stop! I will shoot!" He then dropped to his knees, let fall a small bag, and dashed from the

room. At his heels followed the other two students, calling on him to give up the bag, while White aimed at the fugitive a revolver from which the cylinder had been removed. The whole scene lasted but a few seconds, and then Professor McKeever explained his experiment to the frightened class, and asked each member of the class to write an account of what happened. It is said that if Smith had been on trial, it would have gone hard with him, for many declared that he snapped his revolver at Jones several times, whereas he had nothing in his hands whatever. White, the student who was really armed, was scarcely noticed, not one of the answers crediting him with carrying a revolver; and a great many different accounts were given of the personal appearance of the hold-up men and the words which they said. All of which, as one paper points out, shows how dangerous it is to rely on the human eye and the human mind when in a state of excitement.

We are grateful to Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement, the headquarters of which is 1 Madison Avenue, New York, for an advance copy of the program of the congress to be held in Chicago May 3 to 6. We have not space to publish the program, but it covers a large scope and takes in the world. Its aim is to enlist not ministers, but the church—the members of the church. This movement is taking on large proportions. We pray that God may guide it aright. Any movement whatsoever that arouses the true missionary spirit in all hearts, ought to awaken deep gratitude within the heart of every true Christian; and so Christians ought to pray that God may guide aright this movement, that the great laymen's organization may see not only the need of the world, but the true remedy—the simple Gospel of our Lord Jesus Christ.

A correspondent has sent us a little pamphlet entitled, "Ought Christians to Keep the Sabbath?" by R. A. Torrey. Mr. Torrey's conclusion is that the Christian should not keep the Sabbath. He probably would not admit that, and yet he would utterly do away with the Bible Sabbath. Wherever his pamphlet is circulated, we know of no better way to antidote its antinomian poison, which of course Mr. Torrey does not mean it to be, than with the tract by C. H. Edwards entitled "The Bible or Tradition? Dr. Torrey and the Sabbath. A Review," No. 193 Bible Students' Library, price two cents each. We hope that those who have read Mr. Torrey's little pamphlet will read what Mr. Edwards has to say on the matter. A vast difference will be seen in both the spirit and the argument of the two.

The United States census of 1910 will begin April 15. The census enumerators will wear badges with "U. S. Census 1910" stamped upon them. When these with their badges come to a house, asking questions, they ought to be answered fully, because they are bound to give no information to any other parties save the United States Government, and this information is simply and solely to obtain facts. The questions asked are only those necessary to fill the schedules which are required by law, and the Government declares that in that official statement, "Nothing that is told him can in any way be used to the detriment or damage of any person, or his family, or his property."

It is said that as soon as arrangements can be made, a great coal strike will take place in Germany which will sweep over the entire empire. This is planned by the Socialists. Shorter hours and better wages are demanded. Such a strike as that will paralyze all the industrial life of the country.

God does not ask from His children of earth fulness of knowledge or infinite wisdom. He knows and appreciates their limitations. But He does ask what all may give, the whole heart, a faithful heart. "Son, give Me thy heart." Why not? Surely He is able to keep that which is committed to Him.