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Signs of the Times

The Coming King of Glory

"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." Matt. 25:31.

"If we died with Him, we shall also live with Him, if we endure, we shall also reign with Him." 2 Tim. 2:11, 12, R. V

Earthly kings die; our coming King shall reign forever.

"There is a King of glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He:
It is the Man of Calvary,—
Not crowned with thorns and gory,
But crowned with glory now!
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now!

"He cometh, cometh speedy,
To save His suffering saints,—
Saints groaning, waiting, ready,—
And endeth their complaints;
With joy they meet Him in the air,
And shout the swelling triumph there;
No longer poor and needy,
But crowned with glory now!
Not one's reviled to-day!
None stumble in the way—
All crowned with everlasting glory now."





"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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

3131.—The Wandering Jew

Will you please give me some information in regard to the wandering Jew?
L. S.

The term "wandering Jew" is wholly legendary. It appeared for the first time in German literature in a small pamphlet in 1602. Before that time no trace can be found of it in Germany. The pamphlet pretended to be a report of an interview between a bishop and a wandering Jew which took place in Hamburg in 1542. This wandering Jew's name was Ahasuerus. He claimed to be a shoemaker in Jerusalem at the time of Christ. When Jesus was on His way to Golgotha, He passed by the house of this shoemaker, and stopped for a moment leaning against the door-post, when Ahasuerus pushed Him aside and bade Him move on. Jesus said to him, "I will stay here and rest, but thou shalt go on until the last day." From that moment Ahasuerus found rest nowhere. The tale goes on to say that he wandered about from place to place; had been seen in Spain, Germany, and other places.

There is another tradition of it, and that is that a Jew called Kartaphilos, the doorkeeper of the judgment-hall in the service of Pontius Pilate, struck our Lord as he met Him, saying, "Go on faster, Jesus;" whereupon our Lord replied, "I am going, but thou shalt tarry till I come again." This tradition is that he falls into a trance at the end of every hundred years, and wakes up a young man about 30.

There is a third legend which declares that it was Ananias the cobbler who hailed Jesus before the judgment-seat of Pilate, saying, "Faster, Jesus, faster." The last appearance of the wandering Jew was said to be in 1774. Croly in his story has one Salathiel, the wandering Jew; and there are other stories beside. It has no basis of fact in connection with it at all, unless it be typical of the race of the Jews themselves, and of the words of the prophet which described them as wanderers among the nations.

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3132.—When Our Lord Met with His Disciples

Will you kindly explain on what day of the week our Lord Jesus met with His disciples? John 20:19. H. A.

When the disciples themselves met together is very clearly shown. That was the evening of that first day of the week. The first evening of the day began about three o'clock and closed at sunset. Whether our Lord met with them during any part of that three hours is quite questionable indeed; for we read in Luke 24 that two of the disciples went to Emmaus, about seven and one half or eight miles from Jerusalem; that when they reached there they asked Jesus to come in and tarry with them because "the day is far spent." Luke 24:29. He stayed there with them for some time while they prepared their meal and ate it. He then made Himself known to them, and they arose up the same hour and returned to Jerusalem. The day must have been passed when they reached there. Ordinarily they would not walk the eight miles in any less than two or two and one half hours. Jesus accompanied them on the way. They tell their story, and immediately afterward He appears to them. So it would seem to us that when He appeared in their midst and spoke to them as He did, the first day had passed and the second day had already begun. This meeting is also referred to in Mark 16:12-14. The disciples had gathered to this place of meeting not as an appointment, but because this was their regular place of living in Jerusalem, for we learn by Acts 1:13 that they had a common abode. They had simply gone home at the close of that first day; and while there together in a gathering which began

before the first day closed, Jesus later met with them.

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3133.—Falling Backward

Will you please explain the meaning of the latter part of Isa. 28:13? Does it mean that in studying according to verse 10 we shall be snared or entrapped?
H. M. S.

The verse must be taken with the context. Its local application was to the ten-tribed kingdom. They had turned away from God; their very elders had erred through wine or strong drink and were out of the way. God had given them precept upon precept, line upon line, here a little and there a little, and yet had pointed out the way of rest and assurance; but they had rebelled against all these things, and so rebelling against God were left without excuse. The thought is not that God ensnares them or entraps them, but by hardening their heart against God they place themselves in a way where they will themselves be ensnared by the enemy. How they are ensnared is shown in the following verses. They said, "We have made a covenant with death, and with hell are we at agreement." None of the judgments will touch us. But their very assurance proves their destruction. Just as long as men sin against God, and turn away from His precepts, they go on blindly to their destruction and reveal what is in their hearts.

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3134.—Greater than John the Baptist

In Matt. 11:11 it is stated that the least in the kingdom of heaven is greater than John the Baptist. As there can be no less than the least, how can John the Baptist, altho sent of God, be a member of that kingdom at all?
E. N. B.

If our querist will read the context and related scriptures, he will see that our Lord has reference to the work which John the Baptist predicted,—the coming and work of our Lord Himself, and the kingdom of grace, which was then greatly augmented by Christ's first advent. The least of those who lived under the wonderful instruction of Jesus and the fuller light and blessings of Christianity, was *greater in point of privilege and opportunity* than was John. This is all, seemingly, to which it refers. We are told, on the other hand, that there was no prophet greater than John. He had one great privilege, and that was, to be the immediate forerunner of Christ Himself. But that meant also that his own work and influence must dwindle away until it was utterly lost in the greater glory of Christ's work. In his character and in his mission he was great. In his opportunity and his privileges he was small, so that the least of those who listened to Christ and were blessed under His ministrations was greater in this respect than was John.

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3135.—Where We Got Our Bible

I would be grateful for a little information respecting the Bible and how we came by it. Is the Catholic claim true that they gave us the Bible?
S. H.

1. The Old Testament canon was compiled by Ezra and Nehemiah, and the Jews held it as we have it at the present time.

2. The New Testament may be said to have come to us from the days of the apostles. The Gospels and the Epistles were read by the churches and generally received. There is what is called the Latin fragment published by Muratori in 1740 which gives almost a full list of the New Testament Scriptures from a writer who describes himself as contemporary with Pius, a bishop of Rome about A.D. 150. A similar list may be made out from the Syriac version, which can hardly be later than the second century. Athanasius, who lived between 296 and 373 A.D., enumerates unhesitatingly all the Scriptures of the New Testament as we have them

now, and so do the Latin scholars Augustine and Jerome. In the Sinaitic manuscript of the fourth century the New Testament is entire. This was before backsliding had deepened into the great apostasy. Now in Catholic convents, in Catholic libraries, in various forms the books of the Scripture in valuable manuscripts have been preserved, but the origin of those manuscripts we do not owe to the Catholic Church. The preservation of some of these manuscripts in a way we do, just the same as we owe the Old Testament Scriptures to the Jewish people who apostatized from God. In all their gross idolatry, when they were stoning His prophets and even crucifying our Lord, they were still preserving the Scriptures. Yet some of these ancient and valuable manuscripts preserved in convents and libraries have really been unknown to the church as such. Some of them have been found within the last century or so. But when it is said that the Roman Catholic Church gave us our Bible, this is not true. The Bible has been preserved by them, but its origin is not in the church.

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3136.—Building a Fire on the Sabbath Day

Kindly say whether the instruction of Ex. 35:3 is still binding.
C. R. M.

Evidently the instruction there given had to do with the wanderings in the wilderness wholly. It was a warm land; they needed no fire for comfort. Afterward, when they were settled in Palestine, the case was different. They had all kinds of climate nearly, from the northern snows of Hermon to the warmer section down near Egypt. God is not against His children; He is *for* them. God does not design to deprive them of that which is necessary for physical well-being. The Sabbath was not made to be a burden, but a blessing. Our Lord interprets it truly when He says, "The Sabbath was made *for* man," not against him. But the principles that are set forth in Exodus 16 and Isa. 58:13 certainly ought to have a bearing upon its observance by Christians. Just as far as possible, they ought to bake what they can bake and boil what they can boil on time previous, that no unnecessary work be done on that day. All work for the necessities of humanity ought to be minimized in order that there may be more time for the honor and worship of God.

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3137.—W. P. M. L.—1 Tim. 2:11, 12; 1 Cor.

14:34.—There are some of these admonitions which the apostle gives which pertain to his own time, and to conditions which then obtained but do not now. There are principles, however, involved in the Word, which Christians in all times and ages can take home to their heart. There were customs in the idolatrous world around and in Corinth that it was not proper for women to follow, and at no time should they make themselves boisterous, immodest, arrogant, or assume to lord it over others. These are the things which the apostle condemns. These are principles which ought to obtain now. That the text does not mean that women should not testify for Jesus Christ, should not be employed as teachers in Sabbath-school and in all proper places for the Lord, is shown in various parts of the history of the apostle Paul's labor. Among his associates in the Gospel were Phoebe and Priscilla, and Priscilla was a teacher. The apostle gives instruction in the 11th chapter of First Corinthians as to how women should dress when they prophesied or taught. This has been answered many times in the past. There is no need of borrowing any trouble regarding it. Every truly Christian woman should know her place in the Lord's work, and every truly Christian man ought to be willing to see the Lord's plan operative in the employment of all His children, whether male or female. See Acts 2:17, 18.

Signs of the Times

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

For Terms, See Page 15.
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Light-Bearers

By Mrs. E. G. White

THE only light that can illuminate the darkness of a world lying in sin, must come from Christ; and this light is granted to all who will receive it. For, said the great Teacher, "He that followeth Me shall not walk in darkness, but shall have the light of life."

Those who receive the divine radiance are in turn to become light-bearers to the world. Thus our Saviour taught His disciples: "Ye are the light of the world. A city that is set on a hill can not be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion can not be thus held; for such a spirit is contrary to the very principle of the Gospel. "Freely ye have received, freely give," are the words of our Master; and again He bids us, "Love one another as I have loved you." If Christ is dwelling in the heart, it is impossible to conceal the light of His presence; it is impossible for that light to grow dim. It will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by its bright beams.

The Need of Shining Lights

The world lies in darkness. All around us there are souls going down to ruin and death. As Christ sheds the light of His love upon His followers, they are to reflect this light upon others. God's Word declares that the children of this world are wiser in their generation than the children of light. The zeal and steadfastness of the lighthouse keeper, in his efforts to save men from destruction, put to shame the faith and devotion of many a professed Christian.

A story is told of the watchman at Calais lighthouse. He "was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him:

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?"

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. "Why, sir," he continued, and pointed to the ocean, "yonder where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners were out, within six months would come

a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,—a letter, saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir," and his face shone with the intensity of his thought, "sometimes, in the dark nights, and in the stormy weather, I look out upon the sea, and feel as if the eye of the whole world were looking at my light. Go out? Burn



The Late King Edward in State Dress

dim? That flame flicker low or fail? No, sir, never!"

Shine for Christ

"Shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea, are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the lighthouse—the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?"

Think of this, professed Christians. A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have

light from God, may cause the loss of a soul. What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as tho there were no God, no hereafter; as tho you were not Christ's servant; as tho you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work, that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!"

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"Blessed Are the Poor in Spirit"

POVERTY in the usual sense of the term is not desired by any one. Even a godly man of old prayed, "Give me neither poverty nor riches."

But there is a kind of poverty that our Lord commends. It is poverty of spirit. To such is promised the kingdom. Jesus said, "The kingdom of heaven is within you."

The poor in spirit are not necessarily paupers or even members of the poorer class. They may be wealthy, cultured, and educated, or they may be unlearned and unskilled. The Lord said, "Not many mighty, not many noble are called." Their condition of blessedness rests upon their attitude of mind and heart toward spiritual things. They must feel that there is nothing in themselves that can enrich their own life or that of others. If we are poor in spirit, we will look to Christ as the source of all our help and strength. His words are true, "Without Me ye can do nothing." We need to drink deep of the fountain of the water of life.

A little chick bursts its shell. It has no way to feed itself. It is entirely dependent upon its mother. For twelve hours, or for a little longer period of time, it is nourished wholly by the heat and life in the mother hen. Later, when food is given, the mother hen first takes it in her bill, then scatters it down for the young chick, and coaxes it to eat. The chicken depends entirely upon outside help. If it refuses to eat, it dies. If it partakes of the food, then assimilates it, it lives and grows.

So it is with the Christian. We grow by what we feed upon. We can not grow in Christ if we do not feed on Christ. He is the Bread of Life. "Harken diligently unto me," called the prophet; "eat ye that which is good, and let your soul delight itself in fatness."

Z. I. DAVIS.

Milford, Mich.

VI. The Spirit's Gifts of Apostleship and Prophecy

By John Orr Corliss

THE words "apostle" and "prophet" not only stand in close relation to each other in the New Testament, but several times occur in a single sentence. Eph. 2:20; 3:5; 4:11; 1 Cor. 12:28. This peculiar use of the words is at least an inference that they are not entirely dissimilar. But like every other word in use, each of these has its own particular significance. The unchangeable order in which the two words occur, when used together, should not, however, be overlooked, especially when comparing their origin and obvious intent. The word "apostle," which always leads when the two words are found together, signifies "one sent forth," and this without reference to time. As employed in the New Testament, the English word "prophet" is a simple anglicized original, which means a "public expounder." Stated in a more comprehensive form, it would stand for one who proclaims God's Word, whether past, present, or future.

With this knowledge of the significance of the two words, the reason is plain why the word "apostle" stands first in the order of gifts. The original commission to *go* into all the world and *preach*, must cover the intent of both words; but to "go" must certainly precede a public exercise of the gift to "preach." Whoever therefore goes out in any age, under orders from the Gospel commission, is "one sent forth," just as verily as were the original twelve apostles. This act must be undertaken the same now as then, by any or all, because of the general order of the Lord to all His followers. But upon one's being sent forth, another consideration enters upon the list, which demands settlement. Having been sent forth as a "sheep among wolves," how shall one conduct himself? What shall he say? How shall he fulfil the trust committed to him?

The Heavenly Guide

The prophetic part of the plan enters here to answer these questions, and to provide a message fitted for the occasion. Teach them, says the Saviour, "to observe all things whatsoever I have commanded you." Matt. 28:20. But how may one thus sent forth know the exact *limit* of these "all things"? The response to this is, "Lo, I am with you alway, even unto the end of the world." This answer is not hard to understand, when one remembers the promise given, that the "Spirit of truth,"—the heavenly witness for both God and Christ,—will be permitted to dwell in every true believer in the Gospel, and teach him all things, even to the restoration of forgotten statements of holy import. John 14:23, 26.

So when the Spirit performs its office work in one's heart, it simply gives him the words of Christ, and so guides him into "all truth," even to the revelation of future developments. John 16:13. Therefore when called before tribunals to answer

for his faith, one need not even take concern regarding the answer to be given, but speak that which is suggested at the time; "for it is not ye that speak, but the Holy Spirit." Mark 13:11. The result of such a course has not been left in doubt; for speaking further on this point the Saviour declares, "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." Luke 21:15.

This is the legitimate work of the Holy Spirit, when permitted to act its part. True, the world knows little about this; but it is none the less true, and would be more generally acknowledged were it not for the almost universal pride and hardness of heart which prevail. The real fact is that anything short of this standard of measurement for the achievement of the Spirit is, to say

Going Home

By Mrs. M. Sollars

GOING home! No word so cheering
To weary pilgrim's ear.
How with joy my heart grows lighter
As the happy time draws near!

Going home to meet the loved ones,
Meet my Saviour face to face,
Where the sins which grieve my spirit,
Never once may find a place.

Earthland, fare thee well forever,
Till my Saviour shall restore,
And the innocence of Eden
Shall return to earth once more.

Messengers of light, speak quickly,
Quickly over land and sea;
Tell them of the Saviour's coming
Soon to make His loved ones free.

Only pilgrims here, and strangers,
This is not our happy home.
We are seeking for an entrance
To a city yet to come.

O, bear up a little longer!
All things tell us He is near.
These are words like sweetest music
Falling softly on my ear.

the least, an underrating of the promised power of Jehovah. It is more than that; it is a misrepresentation of the testimony of Christ, hence is a false witness of His faithfulness to truth.

The Testimony of Jesus

The devoted Paul declared that as Christ was revealed in him, he preached *Christ*. Any one, without the first glimmer of the Spirit's life within, may preach *about* Christ; but to preach Christ Himself, the very Son of God, with power, one must, as did the apostle, have Christ uncovered, or displayed *in himself*, that the listening world may view Christ in the burning words His Spirit may speak through the human instrument. It is in this way alone that all men may be made to *see the fellowship* of the mysterious working of the Gospel. Eph. 3:9.

A message of the Holy Spirit delivered thus through a man to his fellow man, is no less than the *pneuma*,—the breathing,—the true Spirit of Christ's Word publicly

expounded, and is, therefore, the "testimony of Jesus." That it was not originally designed for this gift of prophecy to be confined to a single person, or to an inconsiderable number of persons, one may gather from the exhortation of the apostle to the church at Corinth. Altho' in chapter 14:1 of his first letter to that church, he exhorted all to desire to prophesy; yet further along in his epistle we find at least some of the prophets in that communion contending for the mastery, and some of them desiring to have preeminence over the others. The apostle was therefore obliged to say to them: "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets." 1 Cor. 14:29-32.

From this rebuke we learn that differences of opinion and of intent brought confusion to believers. This spirit grew in the early church, until this precious gift of prophecy was largely lost sight of, and men came to believe that it was designed to cease with the apostolic church. In later stages of the church, however, when reformation was needed, God invariably called leaders for that office who were humble enough to trust His guiding impulse. Such have had need of divine wisdom above others to direct in counsel, and have been permitted to see the safe way, through the inspired wisdom of God's Spirit. This was, and is yet, as necessary as in the days of Israel, when God's professed people seemed lost to holy incitement, and needed the directing voice of God to unite their efforts. Were God to leave His people untutored when overtaken thus by an adverse spirit of carelessness, His course would prove Him subject to wavering impulse, and therefore unreliable as to stability. But tho' the gift of prophecy may now be sadly restricted in the human family, yet we believe that if God should speak audibly to His people now, He would say as of old, I would "that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." Num. 11:29.

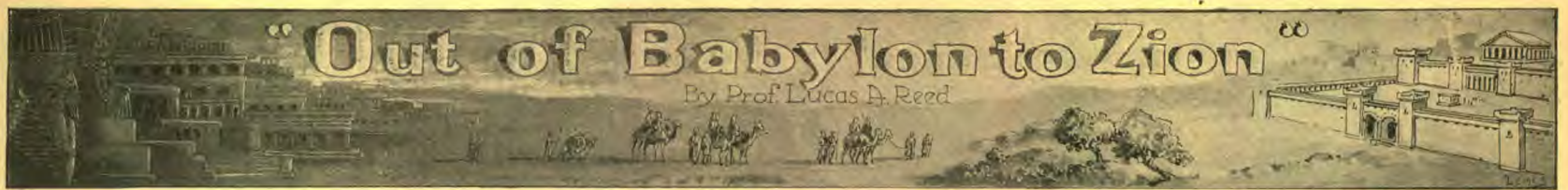
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The Individual

ALMOST everything depends upon the personality of the individual, and comparatively little upon his station. Given sufficient fiery earnestness in the heart and soul of man or woman, that quality outweighs all others. Over and over again I have found in my travels that the real center of momentum was not where it seemed to be—among the highly placed and wealthy. It was to be found in the heart of the man or woman of those who are in dead earnest, who are ready to take no end of trouble, to sacrifice their own means however scanty, their own leisure, and their own convenience, in order to secure the triumph of their cause.—W. T. Stead.

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"THE new man is more important than new methods."



VII. The Samaritans Hinder the Work

IT would seem that the demonstrations of joy were the publication to the people of the surrounding country that the great work of restoration had begun. The very next thing on record in the book of Ezra is that of the people from without coming to the leaders and asking for the privilege of building with them. They claim to be a part of God's people. We read:

"Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esar-haddon king of Assur, which brought us up hither." Ezra 4: 2.

The Samaritans—Their Origin

This people who now offer to help in the restoration of the temple, and who claim to be God's people, assert that they have been obeying and worshiping the God of Israel for many years. Who are they? Whence did they come? Years before, Sargon the Assyrian had deported many of the population of Israel, and had sent a colony of non-Israelites to live in the cities of Samaria. We read in 2 Kings 17: 24 that "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." At this time these people, who afterward became what are known as the Samaritans, did not serve the Lord. It is evident that calamities befell them. We read that the Lord sent lions among them, which slew some of them. This superstitious people then sent word to the king of Assyria that they did not understand the God of that land, and that they were meeting with calamities because of the anger of the God of Israel. The report itself shows that they did not regard the God of Israel very different than they would a heathen god. The idea is that there is a God that reigns over this particular part of the country, and who is angry with them, and they wish to know how to appease His anger.

So the king of Assyria ordered one of the priests to be sent to Samaria to live there and teach them "the manner of the God of the land." Accordingly one of the priests went down and lived in Bethel and taught them

how they should fear the Lord; but notwithstanding his instructions, every nation made gods of their own and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

"Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt." 2 Kings 17: 29.

"So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." 2 Kings 17: 32, 33.

Thus we find the Samaritans an idolatrous people, yet one that feared God—feared Him much as they would a heathen god, afraid of the evil He might do them if they

seventy years of captivity they had learned the lesson that their only success lay in a reliance upon God. Turning away from idolatry and idolatrous practises, they were firm in their determination not to be contaminated again by the abominations of the heathen. Doubtless it was the only position which they could safely take in obliterating the last vestiges of idolatrous service from the Jewish nation. We know that when Christ came, there was no element of heathen idol worship among them anywhere.

Our Lord and the Samaritans

Altho this is true, it is very unfortunate that the great breach came between the Samaritans and the Jews. We know that this spirit between the two, this wall of tradition, was not in accordance with the mind of God. When Jesus came, we find Him working among the Samaritans, freely having inter-

course with them to their uplifting and salvation. He condescended to teach the woman of Samaria at the well; and that event, so beautifully recorded in the Gospel of John, shall never be forgotten where Christ's work is loved and remembered. Thus He began the work of breaking down the partition wall between Jew and Gentile, and preached salvation to all alike. Tho He was a Jew, He mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. The stay

of Jesus in Samaria was not only a blessing to the people of that country, but a great lesson to the disciples of Christ, who were still under the influence of the Jewish bigotry. They felt that loyalty to their own nation demanded that they cherish enmity toward the Samaritans.

While the Babylonian captivity had cured the Israelites of the worship of graven images, yet to many of the people obedience was prompted by fear rather than love. Their service of God was only actuated by a fear of calamity if they refused to obey. So their motive was selfish, and they rendered outward service to God as a means of attaining to national greatness. Ceasing to become the light of the world which God intended they should be, they shut themselves away from the world in order to escape temptation to idolatry.

God had given instruction through Moses, it is true, and had placed restrictions upon the associations of the Jews with idolaters. But this teaching had been misinterpreted. While it was intended to prevent them from



A general view of modern Samaria, now called Sebastiyeh. It is now "a squalid and fanatical Moslem village, in which are evidences of many ruins."

did not perform some outward service to pacify His wrath. It was this people that wished to assist the Jews in the rebuilding of the temple and city, but the Jews were afraid of them.

The Jews Refuse Partnership

True to the national spirit which from this time on is to dominate the practises of the Jews, they refused to have anything to do with this people who were anxious to help in the rebuilding and who called themselves the people of God. The answer of the Israelites to them was, "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us." In their great care not to offend God more by mixing up in any wise with idolatrous worship, the Jews take a stiff, firm stand. Perhaps it was the only safe thing for them to do. For ages they had been contaminated with idolatry, until God had counted the case incurable, and had scattered them to the nations. After

conforming to the practises of the heathen, they had used it in order to build up a wall of separation between Israel and the rest of the world. They came to look upon Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles.

In the time of Christ, in the temple at Jerusalem a low wall separated the outer court from all other portions of the sacred building. Upon this wall were inscriptions in different languages giving the information that none but Jews were allowed to pass the boundary. If a Gentile had presumed to

enter the inner enclosure he would have desecrated the temple, and his life would have been the forfeit. How different was this from the work of Christ! He who was the originator of the temple and its service, drew the Gentiles to Him by the tie of human sympathy, while His divine grace brought to them the salvation which the Jews had sought to keep from them, and which, sad to say, the Jews themselves rejected.

Repulsed by these severe words of the Jews, bitter animosity sprang up between the two peoples. It was the beginning of trouble for the Israelites.

sults" of the "scientific method of criticism," which it would be not only an exposure of ignorance and narrow-mindedness but even treason to doubt.

In Deuteronomy

The first four chapters of Deuteronomy are declared by most recent Critics to be the work of a different writer from the rest, tho "the usage of speech is the same as in chapters 5-11."—*Otelli, Com. on Deut., page 9.*

This unwelcome difficulty is smoothed by another Higher Critic thus: "*The great similarity of language MUST be explained as the result of IMITATION.*"—*Kuenen, Hex., page 117.* Thus we see that a difference of authorship is first *assumed*, and then when the fact that there is no difference in style is pointed out and is so glaringly evident that even the Higher Critics admit it, we are gravely informed there "must" be imitation. It simply "must" be so, for the hypotheses "must" be maintained at the expense of reason and any and all facts.

Indeed, Dr. Driver says of Deuteronomy: "Particular words, and phrases, consisting sometimes of entire clauses, occur with extraordinary frequency, giving a *distinctive coloring to EVERY PART of the work.*"—*Deut., page 82.* Hence if the style is any criterion, even the testimony of Higher Criticism shows it is the work of one writer. The tests of style are first made the means of judgment; and then when it cuts across their desires or theory, it is completely ignored, and "imitation" "must" account for the "wonderful similarity" of one part of the work with the other!

Their theory requires that the writer designated by them as E always use "Elohim" for "God," and the one designated by J always use "Jehovah." But we find, on the contrary, that E uses "Jehovah" and J uses "Elohim," and sometimes each uses both joined, as in Gen. 2:4. Thus is their theory so pulverized by its own weight that Addis has to admit, after years of study on this very subject, that "attempts have been made to separate the component documents. . . . But the task seems to be hopeless, and there is nothing like agreement in result."—*Hex., volume 1, page 165.* All this in spite of the dictum of Dr. Briggs that it is so easy to detect differences in style that writers can't disguise their styles enough to deceive even a non-expert.

The New Testament

Similar absurdities are everywhere prevalent in the New Theology writings on the New Testament. We have space for but one example. P. W. Schmidel, professor of New Testament exegesis in the University of Zurich, in his article on Acts in the Encyclopedia Biblica, section 4, speaks of Acts containing "a whole series of demonstrable inaccuracies." And in section 13 we are told that "no statement merits immediate acceptance on the mere grounds of its presence in the book. . . . *Positive proofs of the trustworthiness of Acts must be tested with the greatest caution!*" In section 14 we learn that "with regard to the speeches, it is *beyond doubt*, that the author *constructed them in each case according to his own con-*

Higher Criticism

By Earle Albert Rowell

III. Absurdities and Contradictions of Higher Criticism

IN their desperate efforts to make their theories stand upright, the Higher Critics are driven into many absurd positions, a few of which will be dealt with here. The whole theory is one huge absurdity and contradiction; but the strangest fact of all is that the very positions upon which they most pride themselves, and upon which they lay the most stress, are the ones most open to exposure and most evidently the product of a baseless imagination.

"Any one familiar with literature, knows how difficult it is for a well-known writer to disguise his hand. It will often be recognized through all disguises, even by those who are not experts."—*Briggs, "Study of Holy Scripture," page 99.*

It is upon stylistic differences in the various parts of a Bible book that Higher Criticism is based. The whole top-heavy theory is built upon the supposed detection of different writers by a variation in style. "Difference of style implies difference of author and period of composition."—*Id., page 97.*

Now since "Higher Criticism is a science, and its results as sure as those of any other science" (*Id., page 105*), let us push our inquiry a little further, and ascertain some of the scientific results of this new science when applied to the phenomena of style.

"It is agreed among Critics that the Ephraimitic writer is brief, terse and archaic in style; the Judaic writer is poetic and descriptive. The Priestly writer is annalistic and diffuse, fond of names and dates. He aims at precision and compactness. The logical faculty prevails. There is little coloring. The Deuteronomic writer is rhetorical and hortatory, practical and earnest. His aim is instruction and guidance."—*Id., page 301.*

The Results

Now we are in full possession of the means of tearing the books of Moses apart and apportioning to each of the above mentioned four writers his separate production. But when we start to do this, we are appalled to find that instead of just four writers, the task is made herculean by the discovery of not only scores but hundreds of writers, many of whom wrote so much alike that they

can not be distinguished! We are gravely informed of this in spite of the fact that the whole theory rests upon the "sure results" of the scientific ability of the Critics to distinguish all the different writers with unflinching accuracy by their differences of style, which they can not even disguise.

"It seems to be evident that there were **GROUPS** of earlier Ephraimitic and Judaic writers, and these were followed by **GROUPS** of Deuteronomic and Priestly writers, and the composition of the Old Testament was a **MUCH** more elaborate affair than the earlier critics supposed. The same is true of the Gospels."—*Id., page 290.*

Occasionally we find a Critic who admits the difficulty of such a theory. "The style of the two writers (E and J) is so very similar, except for the use of the divine names, that it is impossible to distinguish them by considerations of style alone."—*Colenso, Pent., volume 5, page 59.*

Dr. Driver also admits the difficulty, but he is so wedded to the theory that he is driven to the following logic in its defense: "Indeed stylistic criteria alone would not generally suffice to distinguish J and E; *tho when the distinction has been effected by other means, SLIGHT differences of style APPEAR to disclose themselves.*"—*Introd., page 126.*

When learned men are driven to such absurdities of logic to defend a hypothesis, it is self-evident that they have an absurd hypothesis to defend.

Furthermore, in commenting on the narrative in Gen. 12:10-20, he says: "The term *Jehovah* is *uniformly* employed."—*Id., page 23.* The point of his argument is that if the term *Jehovah*, instead of *Lord*, is used in the whole narrative, it must be written by the writer designated by the Critics as J, who they claim is the only one to use "*Jehovah*." But upon reading the passage in question, we find, much to our surprise, that here "*uniformly*" is just *once*. In studying the writings of Higher Critics, one is constantly finding such makeshifts to bolster up a system that is based upon unproved assumptions, false inferences, narrow views, absurd probabilities, and palmed off on the unwary from the sacred sanctum of the theological seminary or the still more sacred sanctuary of the pulpit, as the "sure re-

ception of the situation." Then we reach this astonishing statement: "In short, almost the *only element* that is historically important is the *Christology of the speeches of Peter*." And these speeches are pure imagination, absolute fiction!

This is monstrous enough, but in section 19 we find a still more startling statement: "The *value of Acts* as a devout and edifying work, can not be impaired by criticism. Indeed *the book is helped by criticism*, WHICH LEADS BEYOND A MERE BLIND FAITH IN ITS CONTENTS." It is to such lengths as this one is always led when he casts aside the "Word of truth" and is "blown about by every wind of doctrine." In the place of "sound doctrine" we have here an air of knowledge, a cant of advanced thought, and a sound of wisdom.

It may puzzle the reader upon just what grounds the Higher Critics base all these unproved theories and absurd and contradictory conclusions. Dr. Driver, one of the foremost Higher Critics of England, tells us frankly all about it:

"We can **ONLY** argue upon **FOUNDATIONS OF PROBABILITY**, derived from **OUR** views of the progress of the art of writing, or of literary composition, or of the rise and growth of the prophetic tone and feeling in ancient Israel, or of the period in which traditions contained in the narrative **MIGHT** have taken shape, or of the **PROBABILITY** that they would have been written down before the impetus given to culture by the monarchy had taken effect, and **SIMILAR CONSIDERATIONS**, for estimating most of which, the **PLAUSIBLE ARGUMENTS** on one side or the other **MAY** be advanced, a **STANDARD ON WHICH WE CAN CONFIDENTLY RELY SCARCELY ADMITS OF BEING FIXED**."—*O. T. Lit., 6th edition, page 123.*

This is what the "assured results" of their "scientific" Criticism amount to. Here is the whole thing summed up in one comprehensive sentence by one of the greatest of Higher Critics, and upon his own admission we see how absolutely flimsy are the theories, how baseless their conclusions.

And this is the boasted Higher Criticism which so boldly discredits the whole Bible! Are these "grounds of probability," "plausible arguments" founded upon "our views," to be accepted in preference to the authority of Christ, "one of whose words should not be broken"? Shall we discard our confidence in the divine Book upon such baseless reasons, vain delusions, foolish theories, and contradictory assumptions? Shall we not rather stand upon the fact that "Thy Word is true from the beginning"? Ps. 119:160.

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Who Changed the Sabbath?

REV. P. A. KRIER, a Catholic priest of St. Mary's Infirmary, St. Louis, Missouri, made the following statements to a seventh-day woman regarding the Sabbath question:

"You are right."

"You are keeping the day God commands you to keep."

"You can't find anything in the Bible to sustain you in keeping Sunday."

"We changed the day from the Bible Sabbath, so as to have nothing in common with the Jews."

Rev. T. Enright, of Redemptorist Church, Kansas City, Missouri, in a letter recently made the following statements as to who changed the Sabbath:

"The Catholic Church abolished the seventh-day Sabbath, and hallowed instead the first day, Sunday."

"At the Council of Laodicea, about A. D. 366 [364], it was decreed under pain of anathema (1) that the faithful must **NOT** keep holy the seventh day — must work on that day; (2) that they should keep holy the first day, Sunday."

God says, "The seventh day is the Sabbath of the Lord thy God," and, "Remember the Sabbath day, to keep it holy."

The Catholic Church says, No; you "should keep holy the first day."

Peter says, "We ought to obey God rather than men." May the Lord help us to follow His good counsel.

Hardy, Ark.

LESLIE LITTELL.

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The Backslider's Plea

By Mrs. E. J. S. Keen

ACROSS my path the evening shadows fell;
Yet feared I not, nor doubted all was well,
And knew not that from Thee I'd wandered far,
Till darkness thick obscured my guiding Star.

CHORUS.

Bright guiding Star, may clouds hide Thee no more,
But let Thy light shine downward upon me,
That I may see the way, tho dark clouds lower.
Light Thou the way, and I will follow Thee.

Back to the fold again I can not come;
Lost, weary, far from Thee and home,
I can not find the way, for darkness deep;
And terror-filled, I only wait and weep.

But O my soul, within the east a light
Breaks through the gloom upon my wondering sight,
The clouds roll by, and rays of light shine far
Across my way. 'Tis Christ, my guiding Star.

— ★ ★ —

The Life Sentence

By Grace L. Thomas



WHEN first I heard of a man's being sentenced to prison for life, it seemed very terrible to me. The man was strong, ambitious to do good, but in a fit of anger he had killed a fellow laborer; and the law was inexorable. Many hours I sat thinking of that blasted life. He had wept, he repented his rash act; but to prison he went, there to reap the retribution of his deed. The prison-bars, the loneliness, the isolation, and the hard manual labor, were his for life.

Awful thought! but there comes a brighter one. This man who transgressed the law *could* repent. Even tho he was shut out of the liberty of this life, there awaits him, in the beyond, a haven of rest. And the years spent within the lonely prison walls may only lead out some sweet day into the valleys that blossom as the rose. The civil law could not rely upon his repentance. Possibly he was sincere, but human eyes can not read the heart. Yet there is One who is able; and even tho men can not let him pass blameless, He will cleanse to the uttermost.

But what of the man who cares not for eternity? The One altogether lovely, who has endowed him with senses to enjoy this life — is He not entitled to recognition? Some one says: "Well, I don't know that I

owe any one anything. I merely grew as do the trees and flowers." Do you know this to be true? Have you investigated His Word?

"No; but I know that 'Word' you have reference to, is just a lot of facts that have happened. Never have read it; but what's the use?" There will come a time when an eternal sentence will be passed by Him who is long-suffering. The Father, the great I AM, has given us every possible demonstration of His love. Even without a record, we must feel the power that lets us live, and breathe, and think. Then with this record we can trace event after event that has occurred. Even to the very day, God has told us of some events that have happened; still some do not care to look. Some do not want to know. There is no sin so black but that our Saviour, at our first sign of repentance, is ready and longing to take us to Himself. He is ever ready to forgive and comfort. The One who is often reviled, rebuked at every turn, is every ready to say, "Come to Me."

And instead of meriting an eternal life sentence, can't you hear the pleading in that voice: "O, My people, My people, why will you not choose the right! I have done all I can do for you, and I am now giving you life. Won't you come to Me and have eternal joys?"

Yes; far sadder than the sight of the prisoner will be the sentence given by the Judge over all; one that can never be revoked, never recalled, and a sentence that, instead of a few brief years, means forever; and tho barred by iron doors, enthralled in sin, if we will repent, the glories of infinity are awaiting us.

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The Harmony of Grace

LOVE is the greatest of all graces, but not to the exclusion of any grace. Faith and obedience still have their worth. We do not despise the stars because the sun is in the sky with a radiance that swallows up their lesser light; they are all there still. The diamond, most splendid of all gems, is sometimes set with other stones, and it adds to their beauty. So does love touch and beautify all other graces of body and mind with its light. Beauty is more beautiful, knowledge more vital, and genius more splendid when they have heart put into them. Indeed, other virtues can not flourish without it. Without love, faith becomes bigoted and intolerant, knowledge becomes cold and conceited, and hope becomes dreamy and impracticable. The world could do without philosophers, but not without lovers. We could spare all the orators, poets, artists, and heroes better than we could our mothers. Love outranks all gifts; without it they are nothing.—*Great Thoughts.*

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"MEN who want to be Spirit-filled must be self-emptied."

— ★ —

"It takes more than a big bell to make a church a blessing."



Courtesy

A MIGHTY, helpful element in a successful business is COURTESY. One may be kind and not courteous. One may be courteous—polite—but not kind. The first may be hidden by a gruff, coarse manner; the second may be mere formal politeness, a timid softness of surface. Let the courtesy be based in true kindness.

The just and courteous business man will not neglect the greatest Friend he has. He will not forget to be courteous to God. He will thank Him in the morning, as he wakes to consciousness, for life and the promise of a new day; and he will thank Him at night, ere he loses himself in unconsciousness again, for the blessings of the day that is over. More than this: If he truly recognizes a reason for thanking God, he will see in that also an imperative reason for asking God's help, God's forgiveness, God's acceptance through Jesus Christ.

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A Talk in the Night

My Busy Brother, how busy are you? "Every moment filled"? Well, that is good. "An idle brain is the devil's workshop," and Satan ever "finds work for idle hands to do." Rejoice therefore that you are busy. You do not have time to brood over your sorrows, or to listen to the numerous temptations which lure to lust and death.

"Labor is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin promptings that ever entreat us,
Rest from world sirens that lure us to ill."

Take pleasure—real, genuine, solid pleasure—in your work. So shall you find life in it.

Do you have your work systematized? Are you master of your work? or is your work master of you? Are you crowding your work? or does your work crowd you? Which ought to be?

Do you in a measure at least have a place for everything, and everything in its place, a time for everything, and everything in its time? Or do you have a place for everything, and everything in every place, and a time for everything, and everything in every time?

Which of the two above plans do you follow? If the latter, do you not think it is about time to change? And is there any better time to begin the change than now?

You profess to be a Christian. You believe God. You believe the Bible to be His revelation to man. You believe in the necessity of knowing His will and doing it IF you are to meet acquittal at the bar of God.

But how much time do you take in reading that Word? You have not read it at all to-day? You thought there was not time? Is that true? You did not seek God to-day. You arose from bed this morning with your thoughts full of business and work, and forgot—yes, actually forgot—the first of all duties, the basis of all true business, to seek God.

Do you not think that you lost time by it? But you have spent many wakeful hours thinking upon business to no profit. Think! Suppose you had sought God for strength this morning, had come into closer fellowship with Him, had walked in the assurance of His presence; do you not think you might have been saved from the hasty word you uttered to a faithful employee over a perfectly excusable mistake? It hurt him, made your own heart bitter, weakened your reputation, and gave you a miserable day. A little

while alone with God would have placed the balance of forces on the other side, and assured you a glorious victory.

Begin now; form purpose to stand as long as you live, that the first of the day shall be begun with communion between yourself and God. You are weak; He is strong. You are foolish; He is wise. You are ignorant; He has all knowledge. You are therefore needy; and your need is the mightiest argument for adequate supply of his love and fulness. Now with the good resolve to do this, go to sleep. We will talk further upon the matter some other time.

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Ignorant of the Bible

A young man was boasting of his infidelity at a camp-meeting a number of years ago, and desiring very earnestly to draw some one into a controversy. Father Gruber, an eccentric old German preacher, found his way into the presence of the young man, and said, "I understand you want to have a discussion on some of these questions." "Yes, sir," replied the young man. "Well," said Father Gruber, "it is not lawful to discuss questions of that kind on the camp-ground. Will you go outside?" And they passed out into the woods. "Now," said Father Gruber, "I am not willing to discuss with anybody that does not understand the Scriptures. Have you read the Bible carefully and thoroly through?" "O yes," said the young man; "again and again. I have been in the habit of reading it from

early childhood, and am perfectly familiar with it." "Well," said the old gentleman, "can you tell me where is the Epistle of Peter to Paul?" "O yes," said the young man; "don't think I am such a fool as not to know that it is in the New Testament, not in the Old." "Well," said the old gentleman, "I wish you would find it." He hunted for some time, and, as you know, did not find it, as there is no such epistle. That ended the controversy.—*Bishop Bowman.*

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Criticizing the Bible

A prison visitor gave a convict a Bible. He employed himself in raising questions on difficult passages to ask the donor at every visit. Seeing that the study was of no profit to the convict, the visitor said, "What would you think of a hungry man who had not eaten a morsel of food for the last twenty-four hours, and was asked by a charitable man to come in and sit down at a richly covered table, on which were large dishes of choice meat, and also covered ones, the contents of which the hungry man did not know? Instead of satisfying his exhausted body with the former, he raises one cover after another, and insists on finding out what these unknown dishes are composed of. In spite of all the advice of the charitable man to partake first of the more substantial dishes, he dwells with obstinate inquiry on nicer compounds, until, overcome with exhaustion, he drops down. What do you think of such a man?" "He is a fool," said the convict; "and I will be one no longer. I understand you well."—*Anon.*

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Making up Time

Lord Wilmington observed of the Duke of Newcastle, the prime minister, "He loses half an hour every morning, and runs after it during all the day, without being able to overtake it."—*Selwyn.*



The Prophetic Scriptures

1. What is one of the characteristics of the true God?

"Remember the former things of old: for I am God, and there is none else; I am God, and THERE IS NONE LIKE ME; DECLARING THE END FROM THE BEGINNING, and from ANCIENT TIMES things that are NOT YET DONE; saying, My counsel shall stand, and I will do all My pleasure." Isa. 46: 9, 10.

2. What has He declared regarding earth's changes?

"Surely the Lord Jehovah will do nothing, except He REVEAL HIS SECRET UNTO HIS SERVANTS THE PROPHETS." Amos 3: 7.

3. How should we regard the word of prophecy?

"We have the WORD OF PROPHECY made more sure; whereunto YE DO WELL that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

NOTE.—It may be seen by the context that Peter refers to the transfiguration of Christ, a symbol of His coming again. God gave that experience that the disciples might know they were not following cunningly devised fables. They saw Christ's glory; they heard the voice of God. But above all this they had the "more sure word of prophecy;" or "the word of prophecy made more sure" by its fulfilment in part already.

4. How was this word of prophecy given?

"For no prophecy ever came by the will of man: but MEN SPAKE FROM GOD, being MOVED BY THE HOLY SPIRIT." 2 Peter 1: 21.

5. Of what did the Lord assure Daniel when he sought Him as to the future?

"Then was the SECRET REVEALED UNTO

DANIEL in a vision of the night. . . . Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth WISDOM unto the WISE, and KNOWLEDGE TO THEM THAT HAVE UNDERSTANDING; HE REVEALETH THE DEEP AND SECRET THINGS; He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2: 19-22.

6. How much did this knowledge involve?

"But there is a GOD IN HEAVEN THAT REVEALETH SECRETS, and He hath MADE KNOWN to the King Nebuchadnezzar WHAT SHALL BE IN THE LATTER DAYS. . . . As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and HE THAT REVEALETH SECRETS HATH MADE KNOWN TO THEE WHAT SHALL COME TO PASS." Dan. 2: 28, 29.

7. What definite promise is given concerning those who search God's prophetic Word?

"But thou, O Daniel, shut up the words, and seal the book, even to THE TIME OF THE END: many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED." "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but THEY THAT ARE WISE SHALL UNDERSTAND." Dan. 12: 4, 10.

8. What special promise is made to those who will study and heed the book of Revelation?

"Blessed is he that readeth, and they that hear the words of the prophecy, and KEEP THE THINGS THAT ARE WRITTEN THEREIN." Rev. 1: 3.



MOUNTAIN VIEW, CAL., MAY 24, 1910

Manuscripts should be addressed to the Editor.

Night and Morning

NIGHT is the time of darkness, of sorrow, of loneliness, of despair. It is therefore used as a symbol of earth's ages of sin and sorrow. The day of earth is yet to dawn, when the night of weeping shall be succeeded by the day of rejoicing.

The British Empire is in mourning to-day over the death of one—their king. Our little sister state of Costa Rica mourns the loss of over 2,000 of her children from fearful earth convulsions. Many others mourn on account of accident, mine explosion, pestilence, and disease. They long for the voices that are forever stilled, for the eyes closed in death. Vice and crime and wickedness prevail almost unchecked, and a war-mad world spends its largest sums of money in preparations to kill, or in indulgence in the appetites and passions which are more fatal than war. Well does the Inspired Word liken conditions to the night.

But when will it break, and the darkness pass? "Watchman, what of the night?" call the weary, waiting, mourning ones of earth. And the answer is, "The morning cometh!" The darkness of the eastern horizon lightens from blackness to gray. Streamers of light, heralds of the day dawn, gild the mountain tops. The Sun of Righteousness, with healing in His beams, is about to rise. Christ is coming. The Day is at hand. The intensity of the powers of darkness, like the last hour before the day, is a sign of night's coming collapse. The crumbling of mundane forces, the war, the strife, the deepening misery in the midst of earth's plenty, are omens of the nearness of daybreak.

The reign of sin is nearly over. It has broken the earth by its burden. Righteousness must triumph or the earth perish. Even the very mockers who sneeringly ask, "Where is the promise of His coming?" "where the evidence of a change in this earth?" are themselves an evidence, in that they fulfil the Word of the Lord which predicted their infidelity. 2 Peter 3:3-7.

Now while the day lingers, God pierces the gloom with its light, and invites men to become "the children of light, and the children of the day." 1 Thess. 5:5. We may have walked in the darkness of this life, but now by faith we may be "light in the Lord;" for in all earth's sad history, "light is sown for the righteous, and gladness for the upright in heart."

God's Promises

THE world is given up to self-indulgence. "The lust of the flesh, and the lust of the eyes, and the pride of life," control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the

Lord, and touch not the unclean." In the light of God's Word, we are justified in declaring that sanctification can not be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.

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A Good Time Coming

THERE is a good time coming; for Christ is coming. God and right and truth are eternal. His good time may not come in our way, but it will come in His—the better way. Many are looking for it simply because somebody has predicted it and they are wishing for it. They are in the condition of expectation expressed by the following homely doggerel:

"When the bimeby time once gets in view,
When the bimeby time gets roun',
We'll hev free trade and tariff, too;
Hard times won't trouble me or you,
An' Sunday'll last the hull week through,
When the bimeby time comes roun'.

"When the bimeby time comes roun',
O, I long to hear the soun'!
So I'm sittin' an' a-mopin',
An' a-gropin' an' a-hopin',
Till the bimeby time comes roun'."

And many will be disappointed. "God is not mocked: for whatsoever a man soweth, that shall he also reap." More than "sincerity," so called, is needed. The times demand, the soon coming rewards and punishments of the last days demand, the eternal verities of His Word. If the appointed watchman will not give the message of God for the time, let the people turn from them and their theories, and search for themselves. "The foolishness of God is wiser than men." "God is light, and in Him is no darkness at all." His Word is a light to the feet of the humble. Christ is talking to the world through that Word to-day. Who will follow His voice, and find the good, great, and eternal inheritance which lies beyond earth's plague-spot of evil?

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"Why Do You Keep the Seventh-Day Sabbath?"

THIS is a question often asked the Sabbath-keeper. One answer is—and it seems to us that it ought to be sufficient—*God commands it*: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." (See Ex. 20:8-11.) This commandment is repeated and its obligation enjoined elsewhere many times in the Word of God.

A second reason, equally forcible and undeniable, might be given; namely, *Jesus Christ, our Lord and Master, kept it*; and "he that saith that he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

Are not these two reasons sufficient for observing the day? Are they not consistent Christian reasons?

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THERE is but one way to be a Christian—surrender all to God, and accept all in Jesus Christ. "If any willeth to do His will, he shall know of the teaching." This is the assurance which God offers every one.



Schedule for Week Ending June 4

Day	Date	Scripture
Sunday	May 29	Ecclesiastes 9-12 Song of Solomon 1, 2
Monday	" 30	" " 3-8
Tuesday	" 31	Jonah 1-4
Wednesday	June 1	Joel 1-3
Thursday	" 2	Amos 1-5
Friday	" 3	" 6-9
Sabbath	" 4	Hosea 1-7

— ★ —

THIS is a week for study if we have time to place upon the lesson. We can pass hastily over the former part of it perhaps. The last four chapters of Ecclesiastes come as the first day's reading. The Song of Solomon; one of the one thousand and five songs or poems which Solomon wrote; filled with vivid, warm, Oriental imagery; a dialog between various parties; a poetical picture of Christ and His church; His wonderful love, hers in response, tho often wanting in faithfulness and constancy. Read it alone with God, keeping this thought in mind.

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THE book of Jonah was written about 862 years before Christ. We have, outside of the book, in the Old Testament, but one reference to the prophet, found in 2 Kings 14:25. That he was a true prophet of God is shown. He himself certainly wrote the book, and has given us a history of the wonderful work of God in saving Nineveh, and what man is able to accomplish when he does God's bidding and preaches the message that God gives him. Jonah has also revealed to us his own weakness, really the weakness of a great man. Our Lord confirms the canonicity of the book in Matt. 12:39 and elsewhere.

— ★ —

JOEL, one of the oldest of the minor prophets, was written about 800 years before Christ. Some place him a few years later than this. Chapter 3:8 would indicate that he was a prophet of Judah. His prophecy, however, points from calamities in his own nation forward to the great day of God,—our own times. In the third chapter are predicted the great war preparations which we now see going on all around us. God's great message for the harvest-time places all the inhabitants of the world in "the valley of decision."

— ★ —

AMOS was a prophet of Judah, himself a herdsman, whom God called to the prophetic office. The prophecy of Amos is full of the figures which one in his vocation would naturally use. The prophecy goes outside of Judah, and utters judgments against Damascus, Gaza, Tyre, Edom, Ammon, Moab, and then uses these as an awful warning to Judah and Israel. In the strongest way he pleads with them to return to God. The time, about the year 787 or a little later. The last days and the restoration under Christ are clearly referred to in the last chapters of the book.

— ★ —

HOSEA was contemporary with Amos, his prophetic office exercised in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and of Jeroboam (the Second), the son of Joash king of Israel. Altho Israel had utterly repudiated God, God is willing to receive her if she will only return.

— ★ —

OUR readers will remember when Achan committed his great sin, and he and his family were destroyed. The place was called the Valley of Achor, or troubling. See Joshua 7:26. Yet God promises to His sinful, unbelieving children that if they will only return to Him, He will make that Valley of Troubling a door of hope, and will lead His people as He did in their youth when they came out of Egypt. Ephraim and Judah are like a cake not turned; baked on one side only. Their goodness is as the morning cloud and as the dew that goeth early away, when God would have them great fountains of living water.



THE OUTLOOK

"Watchman,
what of
the night?"

Our London Letter

From Our Own Correspondent, the Editor of Present Truth

THE constitutional struggle now in progress between the Lords and the Commons remains the great center of interest. The Liberal Government has submitted to the House of Commons a set of three resolutions dealing with the legislative veto of the Lords, and these resolutions have been carried by a coalition consisting of the Liberals, the Labor party, and that portion of the Irish party, comprising some five sixths of the whole, led by Mr. John Redmond. The first of the three resolutions asserts "that it is expedient that the House of Lords be disabled by law from rejecting or amending a money bill," and leaves it with the speaker of the House of Commons to decide when a bill properly comes under this heading. The second resolution demands that the powers of the House of Lords as respects other bills than money bills be restricted by law, so that any bill carried through the House of Commons in three successive sessions, and three times in those sessions rejected by the House of Lords, shall become law without the consent of the House of Lords on the royal assent being declared. A third resolution provides for shortening the life period of a Parliament from seven years to five.

These resolutions have been vigorously contested by the Conservative party, but having been passed by the House of Commons, they are now to go to the House of Lords. And if that body should decide to reject them, Mr. Asquith, the prime minister, will advise the king that it is necessary to create sufficient new peers to swamp the obstinate Tory majority in the House of Lords. This will mean that some five hundred new Lords will have to be made, a desperate measure which all parties alike will wish to see avoided. If the House of Lords throws out the resolutions, and the king does not accept the advice of the premier, the Liberal Cabinet will resign, and a general election will again become necessary. This is an alternative which all parties alike dread. Neither the members of Parliament nor the people of the country want

the expense and distraction of another general election. Both Liberals and Conservatives fear that they may find themselves after such an election in a worse condition rather than in a better. So there is a general feeling that the House of Lords may perhaps give way for the present, in the hope of reversing the action of the Liberal Government and regaining their veto at some future time.

The session began rather badly for the Liberal Government, owing to the disappointment of the party over what appeared to be vacillating conduct on the part of Mr. Asquith. Mr. John Redmond, the leader of the principal division of the Irish party, at once made it very plain that his support, which was absolutely indispensable to the existence of the government, would only be given if a strong, decided policy were followed, and he has ever since seemed to control the situation. At any rate,



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

all his demands have been met; and when the time comes for the Liberal party to reward his services by a bill conferring home rule on Ireland, Mr. Redmond may be relied upon to take full advantage of the obligation under which he has placed the government.

Sympathy for Ireland

A startling revelation which has lately been made has done much to strengthen the sentiment in favor of granting Irish rule. Nearly a quarter of a century ago, when Mr. C. S. Parnell was leader of the Irish party in the House of Commons, he was fiercely attacked by a series of articles in the "Times" entitled, "Parnellism and Crime," which sought to establish a close and criminal connection between the Irish Parliamentary party and a number of outrages which had lately been committed. It now transpires, by his own statement, that the author of these articles was Sir Robert Anderson, who at the time he wrote them was in the service of the government, the Conservatives being then in power. To utilize information acquired in the



The Rt. Hon. Lloyd George, Chancellor of the Exchequer

discharge of official duty for the purpose of discrediting a Parliamentary party is contrary to the ethics of public life, and the discovered violation of this rule by Sir Robert Anderson has now created a wave of feeling in favor of the Irish movement. Sir Robert Anderson, who is well known in religious circles as an aggressive opponent of the Higher Criticism, insists that he was abundantly justified in writing the articles, and that by so doing he broke up a grave criminal conspiracy; which attitude on his part has so far only increased sympathy for the Irish cause.

Lord Rosebery's Effort

The case for the House of Lords has been materially injured by a long debate carried on therein upon a motion of Lord Rosebery calling for an internal reform of the Upper Chamber which should include the elimination of the hereditary principle. In the course of the debate it was made very clear that to be a peer does not by any means involve the possession of legislative capacity, and the more staunch supporters of the House of Lords consider that Lord Rosebery has done it poor service by his ill-timed motion. He, however, persists that the House is in great need of reform, and that the only hope for its continued usefulness, and even its existence, is that it shall welcome such changes as would harmonize it with the democratic spirit of the times. "The hereditary principle," he says, "is a source of weakness, and not the source of strength we require."

Now that the veto resolutions are through the House of Commons, that body is taking up the budget of last year, which the Lords threw out. It is now to be pressed quickly through the House of Commons and sent up once more to the Lords, who have now no reason for rejecting it, inasmuch as the verdict of the country at the general election was in its favor. Owing to the delay in the collection of revenue necessitated by the postponement of the budget, it is estimated that there will be a deficit of over £31,000,000 to be made good by the succeeding budget. Much of this money will be recovered in the course of the next year, but some of it will never be collected after so long a delay. The loss will be felt all the more that the naval estimates for the ensuing year represent an increase of



The Earl of Rosebery, the noted Scotch peer, who at 63 looks as young as a man of 40.



King George V

Bankruptcy or War

A suggestion which has been vaguely hinted at many times has lately been put into plain words by Sir Edmund C. Cox in the "Nineteenth Century." He sees but one alternative to national bankruptcy as the result of our insane international rivalry in armaments:

"This is the alternative—the only possible one. It is to say to Germany: All that you have been doing constitutes a series of unfriendly acts. Your fair words go for nothing. Once for all you must put an end to your warlike preparations. If we are not satisfied that you do so, we shall forthwith sink every battle-ship and cruiser that you possess. The situation that you have created is intolerable. If you are determined to fight us, if you insist upon war, war you shall have; but the time shall be of our choosing, not of yours, and that time shall be now."

This proposal has been severely and justly criticized as far more insane than the expenditure for which it is offered as an alternative, but it is a significant fact that a journal like the "Nineteenth Century" should print such an article. It serves to indicate how serious is the situation in the eyes of public men.

W. T. BARTLETT.



Queen Victoria Mary



Buckingham Palace, where King Edward was born and died. It was built by the Duke of Buckingham in 1703; purchased by George III, sixty years later, remodeled and enlarged by George IV, and used by Queen Victoria and King Edward as a town residence.



The late King Edward VII and the now Queen Dowager Alexandra

£5,461,000 over the past year. They now stand at the enormous figure of £40,603,000, the increase being principally due to the heavy vote for the building of Dreadnoughts. The army estimates for the same period are £27,760,000, so that the national defense is to cost us £68,363,000. Commenting on these figures, the "Times" says:

"The naval estimates have now reached an enormous amount, and the vote for new construction is higher than it has ever been before. But no one need suppose that we have reached the maximum, even with these tremendous figures. The very fact that our preponderance in pre-Dreadnought ships is so great will entail an immensely increased expenditure when these ships come in their turn to be replaced in approximately the same proportion by Dreadnoughts. But the burden must be borne, because its alternative is insecurity leading to destruction, and no one needs to be told that such an alternative would be infinitely more costly than any number of Dreadnoughts."

Another writer, in the "Westminster Gazette," puts the situation tersely in these words:

"It is an enormous burden on the taxpayer, and his anger at having to bear it is only equaled by his alarm if it is not imposed."

The first of a fleet of air-ships to be used for military purposes has just been laid down, so that we are definitely approaching the time when these aerial cruisers will figure among the agencies of slaughter.



St. James Palace, where both Edward VII and George V took the oath of office. Henry VIII lived here, also Edward VI and Elizabeth. Here also Queen Mary died.

An Empire in Mourning

"The King Is Dead! Long Live the King!"

IT might almost be said, "A World in Mourning," because with the British Empire in its sorrow there is world-wide sympathy. Not long ago a European king died, but little was said save to note his ability as a financier and his cruelty and unscrupulousness of character.

Friday night, May 6, at 11:45, another European monarch died, and a whole empire is in mourning, and expressions of sympathy are coming from every government on the earth to the mourning family in the loss of husband and father, and to the nation and people who have lost their king. The news had scarcely gone out to the world that Edward VII of England was seriously ill, before the papers gave the news that he was dead.

Edward VII was a great king. His early youth and manhood did not give the promise of the ruler that he was found to be when put to the test. Even tho he came to the throne at nearly threescore years of age, there were doubts and misgivings as to his ability and wisdom to guide the ship of state. He had served in social functions for years, and had studied men, knew how to meet them, and had acquired tact and diplomacy, but all this was not the test of kingship. When he came to the throne he happily surprised the most doleful of prophets, and more than con-

firmed the expectations of the hopeful. It was John Hay, himself a no mean student of diplomacy and statecraft, who said that King Edward was the greatest diplomat in Europe; and he has been called Europe's greatest statesman. His kindness, his geniality, his love of peace and justice, endeared him to all, and men had confidence in his judgment and ability.

Events in His Career

He was born in Buckingham Palace, London, Nov. 9, 1841.

He visited the United States and Canada in 1860; he entered Cambridge University in 1861.

He was admitted to the House of Peers in 1863.

In 1875 he visited India.

In earlier and later years he traveled extensively, especially throughout Europe.

He succeeded his mother, Victoria, to the throne of England, Jan. 22, 1901, at the age of nearly sixty.

On account of serious illness, he was not crowned in Westminster Abbey till 1902.

He opened his first Parliament in 1903.

He died at Buckingham Palace—where he was born—May 6, 11:45 P.M., 1910, at the age of sixty-eight years, five months, and twenty-seven days.

Sincere expressions of sadness and sympathy have come to the stricken Queen Alexandra, to the royal family, and to the nation itself, from all parts of the world and from all classes of people. He passed away at a time of great political crisis in the kingdom, a settlement of which will be delayed if not affected by his death.

The New King—George V

According to the British Constitution, the heir to the throne immediately succeeds. There was no question in this case as to Edward's rightful successor. The oldest son of Edward VII, Albert Edward, Duke of Clarence, died in 1892 at the age of twenty-eight. The next son, George Frederick, thus became Prince of Wales and heir to the throne, and therefore he succeeds his father as "George V by the grace of God, of the United Kingdom of Great Britain and Ireland, and of the British dominions beyond the seas, King, Defender of the Faith, Emperor of India."

Formal announcement of the king's death was made by Lord Knollys; and the home secretary, the Right Honorable Winston Churchill, immediately acquainted the new king officially with the death of his father, and kneeling before him acknowledged him as king. At the death of King Edward the Ministry came to an end.

The oath of the new king was taken in St. James Palace, and is as follows:

"Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the dominions thereto belonging, according to the statutes in Parliament agreed upon and the respective laws and customs of the same?"

"Will you to the utmost of your power cause law and justice, in mercy, to be executed in all your judgments?"

"Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant religion established by law?"

"Will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline, and government thereof, as by law established in England?"

"And will you preserve unto the bishops and clergy of England and to the church therein committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?"

The first official act of the new king was to inform the lord mayor of his father's death, which he did in the following words:

"I am deeply grieved to inform you that my be-

loved father, the king, passed peacefully away at 11:45 to-night. George."

The response of the lord mayor is as follows:

"I tender your royal highness an expression of most true sympathy and condolence from the citizens of London. May God in His loving mercy comfort you and the princess. The prayers of the nation are with you and they keenly share your sorrows."

After the administration of the oath by the lord high chancellor, the members of the Cabinet present tendered their formal resignations to the new ruler, who at once returned the resignations unacted upon. Thereupon the members of the Cabinet and the privy councilors kissed the king's hand, according to traditional custom, to signify allegiance to the new ruler. The king then addressed the Privy Council as follows:

"My lords and gentlemen, my heart is too full for me to address you in more than a few words. It is my sorrowful duty to announce to you the death of my dearly beloved father, the king. In this irreparable loss which has so suddenly fallen



The Rt. Hon. Winston Churchill, Home Secretary

on me and the whole empire, I am comforted by the feeling that I have the sympathy of my future subjects, who will mourn with me for their beloved sovereign, whose own happiness was found in sharing and promoting theirs.

"I have lost not only a father's love, but the affectionate and intimate relations of a dear friend and adviser.

"No less confident am I in the universal and loving sympathy which is assured to my dearest mother in her overwhelming grief. Standing here little more than nine years ago our beloved king declared that so long as there was breath in his body he would work for the good and amelioration of his subjects. I am sure that the opinion of the whole nation will be that this declaration has been fully carried out.

"To endeavor to follow in his footsteps, and at the same time to uphold the constitutional government of these realms, will be the earnest object of my life. I am deeply sensible of the very heavy responsibilities which have fallen upon me. I know that I can rely upon the Parliament and the people of these islands and my dominions beyond the seas for their help in the discharge of these arduous duties, and their prayers that God will grant me strength and guidance.

"I am encouraged by the knowledge that my dear wife will be a constant helpmate in every endeavor for our people's good."

Under these circumstances and with these words the new king takes the throne. Members of Parliament will soon take oath of al-

legiance to the new sovereign. Some of the American papers have stated that Prince George had lived a somewhat colorless life; but those who are acquainted with him will testify far different. In his earlier days he chose the naval profession for his calling and is to quite an extent an expert. When his brother died, of course he became the heir to the throne. Since that time he has studied statecraft. As a successful business man he is well known, being one of the largest land-owners in the kingdom. He is just and upright in all his dealings, looking carefully after all the minutia of his business, and is kind and considerate and generous to his tenants.

His wife is former Princess of Teck, Victoria Mary, and a woman of great intelligence, thoroly well informed and of rare tact and kindness. While a model mother and housekeeper, she finds time to interest herself in large works of charity, of which she takes personal supervision, and oftentimes engages with the workers in direct acts of this kind. Her family of six children are said to be a model family. They have been reared in strict economy, the greatest care given to their training and education. The king himself is a model home man, and enjoys greatly the society of his children. He is not a young man. Next June 3 he will have reached the age of forty-five. In education and training it would seem that he is as well equipped as one can be without experience to succeed his grandmother and father. Of course he comes to the throne in a time of great crisis. What that crisis is is well set forth in the letter from our own London correspondent in this department.

There is very much that we would like to say regarding the old and the new king of England, but for which we have not space in this issue. The latest news is that the funeral is set for May 20; that a greater number of monarchs will be together at his bier than have met together in many years, including the Emperor William of Germany, King George of Greece, King Frederick of Denmark, King Haakon of Norway, King Alfonso of Spain, King Manuel of Portugal, King Emmanuel of Italy, and the dowager empress of Russia, a sister of Queen Alexandra. Before the funeral the body of the late king will lie in state in the famous throne room of Buckingham Palace; the funeral services will be held in Westminster Abbey, where the body will lie in state following these services for three days, and will then be conveyed to Windsor Castle, where it will rest beside that of his oldest son.

God has used the great English nation and empire in the furtherance of His own work in the earth, in the spread of the great principles of liberty and Christianity, as He has no other power. It has had its faults, many and great; and yet we believe that the candid searcher of history will admit that in general view England has always made lands and governments where she has controlled, better than she found them; has always carried religious freedom and liberty with her rule; and our prayer is that the same stability of government and the same spirit of freedom may still continue with that government until that time shall come when He whose kingdom shall not pass to another shall take to Himself His great power and reign.

—★—

Vaccination for Typhoid.—The surgeon-general of the army has made a recommendation to the effect that vaccination to prevent typhoid fever should be made compulsory by the army. He feels that it has been demonstrated first that vaccination does prevent typhoid, and secondly, that it leaves no inconvenience or serious effects in the ones operated upon.



To Prayer!

By Elizabeth Rosser

To PRAYER! to prayer! The times are evil;
Loud doth creation groan.
These three,—the world, the flesh, the devil,
Have claimed thee for their own.

To prayer! to prayer! Poor fallen mortal,
What hast thou to expect,
Since thou wast shut from Eden's portal
When thou didst life reject?

To prayer! to prayer! Thy strength is weakness;
'Tis vain for thee to strive,
But kneel; seek righteousness, seek meekness;
So only shalt thou live.

To prayer! to prayer! The day is waning;
The darkness comes. Beware!
And for the little time remaining,
Betake thyself to prayer.

— ★ —

Sketches of the Metropolis of Japan

II. Modern Tokyo



MISSIONARY to China, on his way home on furlough, recently visited Tokyo, and expressed surprise at finding a city of such large dimensions. Canton, with about the

annual assembly of the Imperial Diet brings together representative men from all parts of the country. Here also are located the embassies and legations of the various foreign countries. These are mostly in the southern part of the city; and imposing buildings and extensive, well-kept grounds add much to the attractiveness of that part of town.

The Educational Center

Tokyo is also the educational center of the nation; for here are gathered tens of thousands of students from all over the country, attending the higher schools of learning. The Imperial University is located in the northern part of the city, and has extensive grounds with substantial brick buildings. Every year this institution graduates hundreds of students from its various departments. Other schools of all grades and descriptions abound.

Tokyo, the residence of the revered emperor, the seat of government, the center of learning and of business, occupies an exalted position in the minds of the Japanese. The

of the SIGNS OF THE TIMES in the needs of this important center in Japan.

Why should we not have a neat, respectable church building in some fairly central location, in which we can worship God, and to which we can invite those who become interested in the message we are bearing to the world? We believe this should be; and for years the little Tokyo church, even now numbering only about fifty members, has been working away in their poverty on a church building fund. And with the help of friends in the home land, we now have sufficient funds to secure the necessary land. But we should have at least \$2,000 for the building. And we are going to keep working away till we get it. Would any of the SIGNS readers like to help us?

Tokyo.

F. W. FIELD.

— ★ —

CHIEF KHAMA, of the Bamangwato, in his pathetic appeal to the British representative, said: "I dread the white man's drink more than all the assagais of the Matabele. These



The Bank of Japan, Tokyo



The Department of Naval Affairs, Tokyo

same population, covers not more than half the area. Tokyo extends about nine miles from south to north, and has an average width of about six miles. This is the city proper and does not include numerous populous suburbs. Many of the streets are narrow, and the houses are often found crowded close together. On the other hand, some of the streets are wide and well kept; extensive grounds surround certain public buildings, temples, and the dwellings of the more wealthy classes; and public parks of generous area afford relief to the congested quarters. Then, too, the absence of tall buildings, even approximating the "skyscrapers" of some American cities, tends to lessen the congestion. Many buildings in Tokyo are only one story in height; and even in the heart of the city, buildings of more than two stories form the exception. But there are some fine structures of brick and stone that would do credit to any city in the West. The Bank of Japan is a fair specimen of the business buildings of this city; and the Department of Naval Affairs is housed in a fine structure that is typical of the more modern buildings of the Imperial Government.

Tokyo being the capital of the empire, the

city is but little above sea-level; yet no matter from what part of this very mountainous country a Japanese comes, he always goes up to Tokyo. On all railway schedules the trains for Tokyo are designated as "ascending" trains, and those away from the city as "descending."

All the foregoing facts indicate the strategic importance of Tokyo in any effort to influence the Japanese people. A movement with headquarters at Tokyo at once gains a respectful hearing. The Tokyo imprint on a book or periodical carries great weight. For these reasons the first representatives of the third angel's message in Japan began their work in Tokyo; and this continues to be the center of that movement.

But up to the present time we have had no permanent abiding place. Our meetings for worship and for the spread of the message, have all been held in private houses; and all the work of publishing the truth, and of training workers to carry that truth to the people, has been carried on in rented rooms. We believe that we should have better and more permanent quarters for carrying on this important work. And these articles on Tokyo are written with the design and hope of interesting the readers

kill men's bodies, and it is quickly over; but drink puts devils into men, and destroys both their bodies and souls forever. Its wounds never heal. I pray your honor never ask me to open a little door to drink."—Selected.

— ★ —

A letter from evangelist James M. Taylor, who is in charge of the Faith and Love Mission operating in the West Indies and South America, states that the Lord greatly blessed them in their visit to Barbados on the last week in March. Many hundreds were seeking the Lord night after night in their meetings. They found on the islands of Guadeloupe and Martinique that nothing was being done by any religious body except the Roman Catholics. Ignorance prevails. There were very few marriages; 90 per cent of the children were illegitimate. There is also a great deal of drunkenness; but Mr. Taylor writes truly that tho controlled by Roman Catholics these islands are a part of all the world to which God has sent His heralds, with the expectation of meeting persecutions and facing even death. He writes that he pens the letter which he sends with the prayer that it will fall into the hands of three young men who can speak French and would like to go to that needy field to carry God's Gospel, and that his mission is ready to stand back of them. He prays for help of people and means. Surely wherever God's Gospel is preached, altho it may not mean all of His truth and light, every one ought to be grateful.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XII. With the Doctors

AT last the wanderers for the hundredth time approached the temple. The golden light of departing day was bathing it as with liquid fire. So many times had they searched even here, in every court, in every cloister where it seemed possible their Child might be, that now, with a despairing sigh, they were about to pass on. But almost unconsciously they entered through the gate Beautiful and on as far as the court of the women.

Hush! the mother's straining ear had caught a sound that for three dreary days and nights she had been longing to hear.

"Truly, O mine husband, it is the voice of the Child!" she exclaimed, pressing eagerly forward.

"Hold, woman! thou forgettest that thou mayest not enter in hither even into the chambers beyond the court of the women. Behold, I will fetch thy Son."

The carpenter entered an inner door, beside which a young man and a lad were standing, listening eagerly to the conversation between the Child and the learned rabbis. The young man was the fisherman Bar-jona, of Bethsaida; and the little lad with the nut-brown eyes and the dark curls was the boy Matthias, the youngest born of Sylvanus the shepherd and Esther—he whose infant life was saved at Bethlehem from the sword of Herod.

"Wilt thou send yonder Lad to me? Behold, His mother awaiteth Him in the court," said the carpenter, to Bar-jona.

"Who art thou, man, that thou shouldst bring the discussion to a close?" demanded the young man, fixing his earnest eyes full upon the intruder: "for verily the Child speaketh with the wisdom of a seer. I have learned much already by listening to the words of His mouth. Who art thou?"

"Who am I? Why carest thou, friend? The mother anxiously awaiteth His coming—even with tears she awaiteth Him," replied the carpenter.

At mention of the mother the second time, the young man answered: "I also have a child of mine own. I will speak to Rabbi Ben Israel, whom I know well," he continued, approaching the speaker in the center of the room.

Meanwhile from the lips of the strange Child, come the mournful words of the prophet:

"He was led as a lamb to the slaughter; and as the sheep before her shearers is dumb, so He opened not His mouth."

"Peace to thee, rabbi," whispered Bar-jona to Ben Israel; "behold, the mother of the Lad desireth to speak with Him!"

"Ah, is it thou, Bar-jona, and the young lad, Matthias? Surely it is his first Passover. But what thinkest thou of this strange Child? for verily He is an astonishment unto me. He knoweth the rolls of the prophets like unto a master in Israel."

"What sayest thou?" exclaimed a harsh voice at their side. "Wherefore sayest thou this, Rabbi Ben Israel? Doth not this Child usurp authority over His elders? See! He agreeth not even with the most learned teachers in Israel. Now we do know that when Messiah cometh, our nation shall be

relieved of all her sorrows. But this Child speaketh unto us strange doctrines. How knoweth *He* the prophets better than our fathers?"

"It is Jazer, the scribe," muttered Bar-jona to the boy Matthias. Meanwhile Rabbi Ben Israel has delivered his message.

With a deep sigh the Child arose, and with one quick glance about Him, quietly walked from the apartment.

With a look of mingled curiosity and awe upon his countenance, Bar-jona impulsively followed the slight figure as far as the court of the women. As he turned to retrace his steps, a woman's voice, tearful and loving, fell upon his ear; but there was a note of gentle chiding in the musical tones:

"Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing."

* * * * *

Bar-jona turned his head. The Child stood meekly by His mother's side, with His small hands

others who are wiser than thou, or thy words had been better chosen!"

"Thou hast well said, Jazer," muttered Annas, the high priest, who also sat among the others. "Verily it is beneath one of my position to discuss with infants and children, but it seemeth that some are already being deluded by this bold Lad, and I deemed it my duty, as high priest, to have somewhat to say unto Him. I think, however," continued Annas loftily, "that my words have been sufficient, and that this ignorant Youth will return no more to the temple."

"It may be thou art right," remarked Nichodemus calmly. "It hath surely been the faith of our entire nation that when the Messiah cometh, He cometh in such splendor that the enemies of Israel shall flee before Him; and this Child favoreth not this teaching."

The man Nichodemus was conservative and cautious as well as diplomatic and peaceable, and he thought to put an end to further discussion, as he saw plainly that there was a division of sentiment among his learned peers. But this was not to be.

Jazer, the scribe, envious and full of jealous hatred that a mere child should have aroused such attention among the most learned body of men in Jerusalem, could not hold his peace.

"Hear me, Rabbi Ben Israel, and ye priests and rulers of Jerusalem. It hath not been meet for this learned body to listen to the babblings of a Child. It had been better to have listened to me, a scribe, a writer of wisdom, and learned in the law and traditions of our fathers. Now it hath been many times asked, 'Who is this Youth?' Go ask Shaphan, the rabbi of Nazareth; he will tell you, even as he told me."

As the scribe spoke these words, he fixed his scowling glance upon Rabbi Ben Israel, and sat down. There was a certain malignant triumph in his tones, which was intended to express far more than mere words could do, and to arouse the curiosity of his hearers.

"Who is the Lad, if thou knowest?" questioned one of the lawyers of Jerusalem who stood by.

Again the scribe rose to his feet, and regarded his questioner in impressive silence for a moment, as if he determined the lawyer to realize the vast importance of his message.

"Who is the Lad?" repeated Jazer scornfully. "Listen, ye men of Israel; He bideth in Nazareth of Galilee. His supposed father is an ignorant carpenter, while His mother—I tell you truly, no man knoweth the father of the Child. Shaphan the rabbi knoweth the family well. Nor is this all," continued the scribe impressively. "This Youth keepeth the company of evil-doers. He hath even been found giving bread to men of dangerous character, and associating with such as be outlaws and villains! Now what think ye? Shall we listen any longer to these childish doctrines, when there are those of us who know the law—"

"Thou needst have no further fear, Jazer," interrupted Rabbi Ben Israel; "the Child hath departed, even to Nazareth, with His parents."

(To be continued)



Jesus in the Temple with the Doctors

Hofmann

"In the midst of the doctors, both hearing them, and asking them questions." Luke 2:46.

clasped, and His thoughtful, earnest countenance upturned toward heaven. The rapt, wonderful eyes had in them a light not of earth; He seemed for the moment to be piercing the dreary space between the throne of His Father and Himself.

"How is it that ye sought Me?" He asked, turning once more to the woman. "Wist ye not that I must be about My Father's business?"

While Bar-jona still hesitated, the Child turned, and for a moment fixed His wonderful eyes full upon him. In that glance were blended tenderness and understanding and love, *infinite*.

When Bar-jona and the lad Matthias returned to the apartment they had just quitted, they found the doctors, lawyers, and rabbis still lingering, discussing the remarkable happenings of the past three days.

"A wonderful youth is that, verily!" exclaimed one of the teachers whom they called Nichodemus. "And thou sayest that He hath been in the chamber yesterday and the day before?" continued the speaker, addressing Rabbi Ben Israel.

"Verily, He hath been here this is the third day, and—I speak for myself—I can not but wonder at the wisdom of His words."

The evil eyes of the scribe Jazer flashed as he interrupted:

"It is well thou speakest for thyself, Rabbi Ben Israel; surely thou speakest not for me, nor for

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Signs of the Times

PUBLISHED WEEKLY

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

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C. H. Jones, Circulation Manager.

New Nurses' Class at Glendale Sanitarium

Los Angeles, Cal.

A new class for the training of medical missionary nurses will be started at Glendale Sanitarium on the 1st day of June. This school is affiliated with San Fernando Academy, where a year of preparatory work is given. Term at Glendale, two years. If desired, advanced medical work can be arranged for at Loma Linda after graduation.

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MOUNTAIN VIEW, CAL., MAY 24, 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.

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In an explosion in a coal-mine near Palos, Alabama, forty miles from Birmingham, May 5, 185 persons were killed, 140 of whom were Negroes.

Earthquake in Costa Rica.—The town and province of Cartago, Costa Rica, were almost destroyed by earthquake May 4. Hardly a house is at all habitable. Many other towns suffered. In Cartago 1,000 were killed, in Paraiso 1,000, and in other towns from 400 to 600.

"The Signs of the Times Monthly" for June is an exceptionally good number. What war means, what the next war would mean in expense involved, what things make for war, and other important topics are discussed and illuminated. Its articles on the present conditions in church and state, in the light of prophecy, should have an immense circulation. Price 10 cents. There is a splendid opportunity in it for those who wish to sell the magazine.

The May "Watchman" is an excellent number. It has for its first-page cover a symbolic illustration of the great everlasting Gospel in the flying angel with the roll, and it is filled with good matter of interest and enlightenment and real helpfulness in religious lines.

The last number of "Liberty," for the second quarter of 1910, ought to have a large circulation. The clear way in which some of the principles of religious liberty are brought out ought to come before thousands of legislators and officials and prominent men in church and state. The notes on the Johnston Sunday bill hearing are decidedly enlightening; and the review of Lawyer Jackson's Sunday law brief on the Johnston Sunday bill should be read by every one interested in the principles of government. The price of the magazine is only twenty-five cents a year, or ten cents a number.

We have given considerable space to matters British in this issue, but we are sure our readers will not object. "Our London Letter" reached us just before the announcement of King Edward's death. We wish our London correspondent—a loyal Englishman—could have had the privilege of telling—sad tho it would have been—of the death of the ruler of his nation; but in these rapid days it could not be. The SIGNS OF THE TIMES truly sympathizes with all that mourn, with the relatives of the royal dead and with the citizens and subjects of the great empire. We wish also great prosperity for George V, and pray that he may have wisdom from the King Most High wisely and well to meet the great problems which face him. England has under God wrought great things for the world's progress and betterment; in God's plan she is still needed.

Mark Twain.—One of the most appreciative obituaries which has come to our notice over the late Samuel L. Clemens (Mark Twain), is from the London *Times*. Most Americans considered him almost wholly as a humorist, but our English friends seem to see in him more of the philosopher; one who hated sham and took his own way to expose it. Special reference is made in the notices of his

death, which occurred April 21, to the great effort that he put forth in paying the debts of the firm with which he was connected; debts which were incurred through no fault of his, but which he in honor felt bound to pay because of his connection with the firm. This he did to the last cent. The *Times* closes its obituary by saying, "Those who met him then [that is, in his last visit to London] found in him what they had already found in his books; along with much that was mirth-provoking, there was the revelation of a strong character, genial and kindly and honorable, hating with all his might everything that was mean or uncleanly, and delighting in things lively and of good report."

Stopping the White Slave Traffic.—Last week we noticed a new book on the white slave traffic. Just recently an international conference met in Paris to consider its suppression. It has gotten to be so serious that the very nations themselves are becoming aroused to it. The congress was opened by a speech from the French Minister for Foreign Affairs. Good work done was reported, and yet the feeling seemed to be that the work was only begun and that stronger measures should be adopted by governments, placing under the heaviest punishment the men or the women who will give themselves to this vile trade, which in many cases brings its sponsors much dishonest gain. The conference brought out the fact that this work is carried on in a regular way between European countries, between Europe and South America, in the Orient and elsewhere. Under promise of employment at good wages, and easy work, thousands of girls are lured from their homes to end life in constantly sinking degradation and a death of shame. Such revelations ought to grip the very heart of the world and to lead to prompt and decided measures to root out the infernal traffic.

"The Bible Record" of April, 1910, has a strong article entitled "Resuscitation versus Resurrection," a discussion of Dr. Lyman Abbott's theories regarding the resurrection of Jesus. The article is worth reading. The magazine is ten cents. Address, 541 Lexington Ave., New York City.



HALLEY'S COMET from a photograph by Dr. Curtiss through the Crossley Reflector, aperture 3½ inches, May 2, 1910. The exposure began at 3:42 A.M. Pacific Standard time and closed at 4:05, 23 minutes. This view shows twelve degrees of tail, or 15,000,000 miles. May 5, eighteen degrees of tail was photographed, the full capacity of the instrument, which indicates 23,000,000 miles. The view herewith given is reversed; the tail points to the right instead of the left, directly away from the sun. The head of the comet becomes invisible from about May 17 to May 21 on account of its apparent nearness to the sun. For a few evenings after the latter date the head of the comet will be seen a few degrees north of the west point in the western sky. A total eclipse of the moon occurs on Monday evening, May 23, from 9:09 to 10:00 Pacific Standard time. This will afford to observers who have a clear sky and freedom from electric illumination an excellent opportunity to view the comet. After May 25 for two weeks the comet should be well seen, constantly growing fainter. Spectrum photographs record sodium, carbon, and cyanogen lines. For the above information and photograph we extend our thanks to Dr. W. W. Campbell, the director of Lick Observatory.