

# Signs of the Times



HANNAH AND SAMUEL

The mother who dedicated her first-born to God, the son who became one of the great prophets and judges of a nation. The principles which molded their lives are greatly needed 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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.

### 3153.—That Which Defiles

Please explain the passage of Scripture which says, "What goeth into the mouth does not defile the man; but that which cometh out." C. M. G.

The passage is found in Matthew the 15th chapter and the 11th verse, and the lesson continues to verse 20. Note first that Jesus did not have under discussion what men should eat and what they should not eat; He was talking to those who were strict regarding their diet, and because of this they criticized Christ because He had eaten with unwashed hands. Whenever they came in from market or elsewhere, they always washed their hands before they ate. His disciples did not always do this; they had not been brought up in the school of the Pharisees; some of them had been rough fishermen, paying little attention to the scrupulous ceremonies of the Pharisees; therefore the question of diet was not the question under consideration, but the question of ceremonialism against true heart work. The Jews were very scrupulous over tradition, but by that very tradition they broke the commandments of God. The real heart service comes from within; the real evils which men do, germinate in the heart, and "out of the abundance of the heart the mouth speaketh." So it is the heart itself that needs cleansing above all things else; and he whose heart is truly cleansed and truly given to God, will not dwell upon meaningless ceremonies, but will aim to carry out in his life the instruction given in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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### 3154.—Destroy and Torment

Does the Greek word in Matt. 10:28 ever mean torment? Some teach that it does. A. L. M.

The Greek word is rendered by Strong, "to destroy fully," and it is translated, "destroy," "die," "lose," "mar," "perish." It is defined by Bagster, "to destroy utterly," "to kill," "to bring to naught," "make void," "to lose," "be deprived of." And the noun of the verb is rendered "consumption," "destruction," "waste," "eternal ruin," "perdition." And the primitive word from which it is derived indicates the same thing—"destruction," "ruin," "death." For other examples of its use see 1 Cor. 1:19; John 10:10; Matt. 2:13. There is no such idea as torment in the word.

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### 3155.—The Catholic Bible and Its Extra Books

A Catholic lady tells us that the Catholic Bible contains three more books than the Protestant church Bibles. Is this so? And if so, where did these books come from, and why were they rejected by the other churches? AN INQUIRER.

If our questioner has access to one of the large family Bibles, he will find between the Old and the New Testament, in many of them, what is called The Apocrypha. That Apocrypha is composed of fourteen different books, beginning with First and Second Esdras, ending with First and Second Maccabees.

The word "Apocrypha" itself means hidden, and is so applied to these because their origin is somewhat concealed, and the books themselves obscure; and the word is also used in the sense of uncanonical; that is, not belonging to the regular Scripture standard. The Hebrew canon composed of Scriptures considered inspired, was fixed before the Christian era, and of this Josephus is a witness. But he does not use any of the books of The Apocrypha as belonging to any of the sacred Scriptures. Then again, the New Testament quotes from the Scriptures of the Old Testament often as the Holy Scriptures, but it makes no express quo-

tations from The Apocrypha. In the early lists of books which have come down to the church we find The Apocrypha left out, and Jerome decidedly opposed its admission as a canonical scripture. What served also to separate them, the Old Testament Scriptures were written in Hebrew, while The Apocrypha was written in Greek. Jerome, who translated the Scriptures from the Hebrew into the old Latin translation, omitted The Apocrypha. It is possible, of course, that some parts of The Apocrypha may be true Scripture, but The Apocrypha as a whole is not considered and does not seem to be written as inspired Scripture, but as useful exhortations to God's children.

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### 3156.—Eternal and Everlasting

Kindly explain Matt. 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal." The words "eternal" and "everlasting" are what puzzle so many and convey to them the idea of eternal misery. W. M. H.

Freely grant that the words are the same, and they are in the original. The Revised Version reads: "And these shall go away into eternal punishment: but the righteous into eternal life." The punishment is eternal, and the life is eternal. The one persists just as long as does the other. But note that it is not eternal punishing; it is not a process begun which never ends; it is a completed process—punishment. That completed process is eternally so. God does not keep on punishing the wicked; He completes the punishment. What that is, is shown very clearly in other scriptures. "The wages of sin is death; but the gift of God is eternal life." Rom. 6:23. To use the expression in Matt. 25:46 in Rom. 6:23, we could say, "The wages of sin is eternal death; but the gift of God is eternal life." In Phil. 3:18, 19 we read of the enemies of the cross of Christ, "whose end is perdition." "Perdition" means utter destruction. Again in 2 Thess. 1:9 we have a still stronger expression explaining just what the everlasting or eternal punishment is: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." Get a little tract and read it, entitled "Tormented Forever and Ever," Bible Students' Library, No. 111.

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### 3157.—Crossing the Jordan—a Type

If the crossing of the Jordan into Canaan is to be taken as a true type of God's people entering the antitypical Canaan on this earth, should not that multitude under Joshua have of necessity included some Gentiles adopted into the commonwealth of Israel and not been restricted to one race or nationality? See Eph. 3:7.

F. O.

There were probably descendants of Gentile mothers who entered Canaan with the Israelites. In fact that was true of some of the Israelites themselves. They had blood outside of Abraham's family mingled with the life-current received from him. But they were so dominantly Israel that they could not be considered anything else. But this is the real point: Those who went into the land of Canaan were to all intents and purposes Israel—children of God, prevailers by faith. Israel is the name by which God has called all His children. It matters not whether there were those of other nationalities or not, they went in as Israel, as members of the tribes; and so in the great antitypical entering of the land of promise, or the eternal salvation in the earth made new, it will not be Gentiles who are saved, or nationalities who are saved, but all will be of Israel. While we read in Eph. 3:6 that Gentiles will be fellow heirs and of the same body, we are told in the second chapter just what that body will be. It will not be a mixed body, but it will be the commonwealth of Israel,

and the Gentiles become Israelites before they enter the kingdom, when they become Christ's, when they become true Jews. Rom. 2:28, 29. Then there will be no nationality, neither Greek nor Jew, but all will be Abraham's seed, and heirs according to the promise.

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### 3158.—One Cup or More

In Luke 22:17, 20, did Jesus mean one cup to one deacon, or did He mean cups to one deacon? Is cup singular or plural? G. W. R.

There is no question whatever but that there was but one cup which Jesus passed to His disciples. Verse 17 was evidently during the Passover feast. "Take this and divide it among yourselves." Then comes the institution of the Lord's Supper, verse 19 the breaking of the bread, and verse 20 "the cup in like manner after supper," that is, after the Passover supper. The question with our correspondent, we suppose, is the custom of many cups which has come in of late years for two purposes largely: one to facilitate the ordinances in a large church; and secondly, on account of cleanliness from a hygienic standpoint.

The thought in the Lord's Supper seems to be oneness. It is the one loaf and the one cup; and yet it would be very difficult in a church of three or four hundred to carry out the ordinance in the strictest letter without taking very much time. Is not the thought of the unity expressed just as strongly when the wine comes out of the one pitcher or receptacle? The cup is simply the form of a dish; not a particular form is designated, because cups have many forms and sizes; and could it not be just as truly divided among the disciples if poured out of that general receptacle, the pitcher, into the smaller glasses, and passed on to the others, just the same as the loaf? In a large church it would be almost impossible to make one loaf which would be sufficient for three or four hundred members; consequently different loaves are made. But the thought is the same. It is the breaking of the loaf; it is the dividing of the same body of bread; for each loaf of itself represents the Lord's body, and so with the receptacle containing the wine. It is wine that is poured out for each one; and while there may be some, as with the writer, who would feel that it might be better to hold to the old original method, in its simplicity, in large churches the other method is certainly more hygienic and the more expeditious and equally solemn. What our Lord would have done if He had had before Him five or six hundred we do not know; but we may be assured that He would have taken the wisest, simplest, and best way.

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### 3159.—Preached to the Dead. 1 Peter 4:6

Will you please give your explanation of 1 Peter 4:6? W. D.

The passage is but a statement of what had already occurred. It really looks back to the 18th to the 20th verses of the previous chapter. We are told that Christ by His Spirit went and preached unto the spirits in prison; to those who were shut up in their sins, in the prison-house of sin. See Luke 4:18; Isa. 61:1. The time when the preaching was done is said to be "when the long-suffering of God waited in the days of Noah." The thought of the text is not that the Gospel was preached to them that are dead, while they were dead; but it was preached in the past to them that are now dead—God has not left without witness the people of past ages. All shall give account to Him that is ready to judge the quick and the dead; and it is in order that they might be prepared for that judgment, that the Gospel has been preached. The Spirit of Christ was with the holy men of the past. 1 Peter 1:10, 11.



# Sigmas of the Times

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

For Terms, See Page 15  
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## The Holy Spirit

By John Orr Corliss

### IX. The Gift of Ministry and Ambassadorship

**T**HE Gospel ministry is at once the most peculiar and the most exalted calling known. Words are inadequate to express either its individuality or its dignity. On entering the inspired path of investigation concerning it, one becomes almost benighted amid the multiplying laterals of acute description; and he feels the impossibility of doing justice to the subject, through the medium of human language. But in the few recorded requirements of the Gospel ministry which we may be able to examine in this paper, some facts appear which will doubtless tend to elevate that calling in every reader's mind.

The authority of Paul to mark out rules for the guidance of the churches, was based on the fact that he had been "ordained," *set, or placed*, a preacher for Christ. 1 Tim. 2:7-12. To do anything *for Christ*, is not only to do it *in His name*, but to do it *in the same way* He would, for whom it is done. It is clear that the apostle looked upon his work in this light; for in explaining it to the church at Corinth, he said, "Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Were a nation's ambassador to misrepresent, in any way, the attitude of his government toward the people among whom he had been sent; or should he do anything in his own name, after another manner than that prescribed by his home power, his recall would be swift and sure. No government will permit its ascendancy to be displaced, or in any way discredited before a foreign power, by one sent forth under his home authority, to act in its behalf. So a "minister of God" becomes such only through the gift of God's grace, and by the "effectual working of His power." Eph. 3:7.

There may be those connected with the sacred ministry who are not able to decide that they were placed in position by God's operating power. If so, they are to be pitied, and should not rest satisfied until able to produce proper credentials of office. In other words, one should "make full proof" of his ministry according to inspired counsel. 2 Tim. 4:1-5. It is fruitless for him to suppose that he can pass inspection uncensured, without presenting heavenly credentials of his calling; for even the world

at large demands proof of one's heavenly ambassadorship before according him the respect due such a position.

#### Compelling Recognition

Society will not be tardy to have regard for a true minister of God, upon his giving testimony, tho silently offered, of his heavenly calling. Daily life counts in the world's balance-sheet of estimate. He who can be patient under sudden and unexpected refusal, or even violent resistance;

#### Some Day We'll Understand

By Milo D. Warfle

THE things that seem to us so queer,  
That blight our hopes and cause us fear,  
That separate from things held dear,  
Some day we'll understand.

The pains we have along the road,  
The crushing weight, the heavy load,  
The cruel thrust of Satan's goad,  
Some day we'll understand.

Why cruel death may take our friends  
Who try to work as God intends,  
Through whom our God His message sends,  
Some day we'll understand.

While here, we do not fully know  
Just why we are afflicted so;  
But when to heaven's courts we go,  
We'll fully understand.

The depths of love that to us call,  
That keep us lest in sin we fall,  
That safely guide us through it all,  
He'll help us understand.

Yes, when to the new earth we go,  
All free from sin and every wo,  
We'll ever study, learn, and grow,  
And then we'll understand.  
Boulder, Colo.

who can meet affliction, necessities, and distresses calmly; who can suffer undeserved stripes and imprisonments without complaint; who will, amid tumult and confusion, be constant in prayer; who will ever, under all circumstances, be long-suffering and kind, willing to be little and unknown, in the hope of his calling,—such can not fail to secure a general acknowledgment of an inherent possession not common to humanity. See 2 Cor. 6:3-9.

These virtues are the open, genuine test of one's real connection with the Lord. They were, indeed, the proofs of Christ's oneness with the Father's perfection, and His ability to lead fallen man into that higher life of which He was Master. Heb. 2:9-11. But when Christ sets apart men to follow up His work on earth, they must be *one with Him*, and learn, as He did, to "harken submissively," by the things they suffer. Heb. 5:8. Indeed, it is for this very pur-

pose that men are commissioned to preach the Gospel. Paul was a shining illustration of this; for his calling to the ministry was determined by God revealing Christ in him,—that is, divinely *uncovering Christ in him*,—so that His heavenly perfection was made known. Gal. 1:16. Immediately the apostle took on the same afflictions borne by his Master, and rejoiced in the sufferings they gave, knowing that in his own body he was but fulfilling, in Christ's stead, that part of the Master's work left behind for His representatives to show to the world. Col. 1:24.

This is the only way to preach, or proclaim Christ as a divine sufferer in man's behalf. Simply to *talk about* Christ, and what He endured, does not meet the demand; because no human reason can penetrate the unseen and consequent unknown, so as to appreciate God's love. Love is not sentiment alone, but action under pressing circumstances. One may express love for another; but without suiting some action to such profession, there is no evidence of the word's truthfulness. Christ's love for the world, required action on His part, to confirm in men's minds the truthfulness of His Word. By His death He established the fact of His infinite and eternal love for sinners.

#### Stewards of God

Christ's immediate disciples, each and all, followed in His footsteps, proclaiming Christ. They suffered even to death, as their Master did, in confirmation of the Word they preached. They not only "talked about" Christ, but they "ministered," or *gave Christ to others*, in their own persons, thus demonstrating their attachment to Him, and the cause He came to earth to maintain.

By looking further into this matter, we may learn why the early disciples went so far in their devotion to their calling. They felt it imperative upon them to be "accounted" as true ministers or "under workers" of Christ, and stewards of God's mysteries. 1 Cor. 4:1. The primitive word here rendered "steward" means literally *house manager*. The text therefore would make the "minister of Christ" stand for His house manager, that is, one placed "over His household" (Matt. 24:45), to bestow upon others "the manifold grace [favor] of God" contained therein. 1 Peter 4:10.

A minister, then, is commissioned to give out, as the steward of God's household, the favors of God, not by an arbitrary decision of his own, but by the ability God gives, in faithful endurance through every test of his calling. 1 Peter 4:11. Then he may promise release from sin, on condition of repentance, and his word is confirmed in



heaven. Matt. 18:18. Thus dispensing the "mysteries of God," he demonstrates his fellowship with them, so that all men may see that the "fellowship of the mystery" (Eph. 3:9) is the blessedness of ministering reconciliation to men. 2 Cor. 5:18.

To be thus qualified, one must be fully "instructed unto the kingdom of heaven," when, as the Master's householder, or "house manager," he brings out of his treasury things both new and old (Matt. 13:52), with which to enrich others in the name of Christ. The standard here introduced may seem to some too exalted,—bordering even

on the extreme. It would seem so to all, if measured by human feasibility; but estimated by the infallible criterion of God's Word, it is not an impossible model. Since the ministry of the Word is a gift of the Spirit of Christ, and designed to perpetuate His own work, He is able to qualify for the calling as He will. The proof of the limit of preparation is not in what and how men now are and do, but in what the Spirit of God is able to make them be and do, when they yield fully to His impulses. "With God nothing shall be impossible." Luke 1:37.

knowledge of God's law; but when the Lord delivered Israel, He proclaimed His law in awful grandeur to the assembled multitude, that they might know His will, and fear and obey Him forever.

From that day to the present, the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Tho the "man of sin" succeeded in trampling under foot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation there have been some in every generation to maintain its observance. Tho often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.

The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17); with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. 11:26.

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward.

Thus saith the Lord: "Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation." Isa 51:7, 8.

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## Questions that Stir

1. What is the missionary's passion? 1 Cor. 9:16-23.
2. What is the missionary's danger? Eze. 2:3-7.
3. What is the missionary's faith? Isa. 49:1-5.
4. What is the missionary's reward? Mark 10:28-31.
5. What is the missionary's joy? 2 Tim. 4:6-8.
6. What is the missionary's triumph? Rev. 7:13-17.—*The Christian Conservator*.

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"A MAN'S age depends upon the ideals he still cherishes."

## A Work of Reform

By Mrs. E. G. White

**T**HE work of Sabbath reform to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:1, 2, 6, 7.

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Isa. 56:8. Here is foreshadowed the gathering in of the Gentiles by the Gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when His servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, "Bind up the testimony, seal the law among My disciples." Isa. 8:16. The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority.

"To the law and to the testimony."

While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, "If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Again the command is given: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." It is not the wicked world, but those whom the Lord designates as "My people," that are to be reprov'd for their transgressions. He declares further, "Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God." Isa. 58:1, 2. Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:12-14. This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their





## X. The Pseudo-Smerdis Revealed

**T**HE death of Cambyses left the way open for the Pseudo-Smerdis to carry on his work. It freed him from the greatest but not the only peril that confronted him. He still had a difficult and dangerous part to play, and there was liability of being detected. Years before, Cyrus the Great had cut off his ears on account of the perpetration of a crime; and so he had to keep himself pretty well hidden. Some of the changes of a religious nature which he made, brought about considerable displeasure; and after a few months suspicions began to be blown abroad. Cambyses had made a dying declaration that this self-asserting Smerdis was an imposter; and this report, being spread, gained credence. A number of things led to this conviction, especially the seclusion of the king himself, who neither went beyond the palace walls nor permitted himself to be seen within them.

The general religious propaganda was such as to teach all that the king could not be a genuine son of Cyrus.

### The Usurper Slain

At last the seven princes of the empire, headed by Darius, son of Hystaspes, who had a direct title to the Persian crown, determined upon an investigation. Darius and his fellows organized a select band, and were on the eve of assaulting the palace when Gomates took the alarm and fled. He was pursued into Media, where he had taken refuge in a fort. Darius and his followers boldly entered, surrounded the imposter, and slew him. A number of his adherents who had sought refuge with him shared in his fate. The head of the usurper, with the indisputable proof of his pernicious career written in the stumps of his ears, was cut off and borne away by the insurgents, who exhibited it everywhere as at once the cause and the justification of their bloody deed.

There was a general uprising in which the magian religion received a terrible defeat. Until nightfall there was a massacre of every magus that any one might meet, but the destruction of life was not renewed on the morrow. The anniversary of Gomates's death became a solemn festival, during which none of the magian caste dared venture forth under penalty of losing his life.

### Darius Reigning

Gomates had ruled only a few months when Darius became the successor to the throne. During these months the Jews had refrained from their work upon the temple.

It was a time of discouragement for them. They did not know, they could not tell, how long the work would cease. It was a time of test, a time for the exercise of faith, but really in God's providence it was the best thing that could happen. For now such a thoro overruling of all these things comes in as to further the work and to make up and more than make up for all the time that they have lost.

As soon as Darius assumes the rule, the Samaritans again try to secure the continuation of this injunction. Then God begins to speak through the prophets Haggai and Zechariah, and the children of Israel begin their work again by pure faith in obedience to the word of God. The moment that God's people thus by faith began the work, the representatives of the Persian government, the adversaries of the Jews, at once came up to investigate the matter. They wanted to know who it was who had commanded them



*Bringing Gifts for the Rebuilding of the Temple*

to build this house and to make the walls, and they took down the names of the men that were responsible for the building. But those faithful men were not afraid. God had given them faith to proceed.

### Helped by the Prophets

The wonderful prophecies of Haggai and Zechariah had begotten in them courage; and so the fact that they are about to be reported to the Persian king, does not disturb them. They refuse to cease the work, and they allow their enemies to go back with an evil report to the Persian king. In Ezra 5:1, we read:

**"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them."**

When the prophets gave their word, the leaders rose up in prompt obedience and began the work. We will now study the prophecy in detail.

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WHEN men speak ill of thee, so live that nobody will believe them.—*Plato*.

## Shall We Go?

THE call for help falls upon our ears from the lost millions of every heathen land. The natural man is inclined to look at his comfortable home, his kindred and friends, to cherish his hope of fame and fortune, and thus stifle the convictions that might enter any man's heart who hears the call for help. Shall we go? If not, why not? Others go. If in India, Africa, or China we could be certain that a rich gold mine could be had for the going, how long would we have to work at our consecration, and how long would we have to wait and pray, before we could get grace to leave our loved ones at home, and give up our own aspirations, to go in quest of such a dazzling reward? Brethren, there is a gold mine in India, in Africa, or China for you—a mine of purest gold; gold of greater value than that we find in mines in the earth; gold that is tried in the fire; gold that will be yours to have and to hold forever; when the gold of earth is consumed by the fervent heat of judgment fires.

Shall we go? Others go for war and plunder, to spill their blood for their fellow men on the battle-field, and, if need be, to bleach their bones on the desert sands in defense of human liberty and to extend the conquests of nations. Is the salvation of human souls of more value than gold? Is the honor of God dearer

to us than war? Does the conquest of the cross deserve our loyalty and our lives as truly as the conquests of nations? Shall we then rest at home? Are we neglecting to deny ourselves a few transient pleasures of life, while men of the world, for money, for fame, and for war, at the cost of their homes, their friends, and life itself, go from pole to pole, and over land and sea, in a cause less glorious than ours? Brethren, shall we go?—*Missionary Herald*.

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### Just One Word

WHAT can it matter in a little while  
That for a day  
We met and gave a word, a touch, a smile,  
Upon the way?  
What will it matter whether hearts were brave  
And lives were true,  
That you gave me the sympathy I crave,  
As I gave you?  
A human life?  
Are souls as lightly swayed as rushes are  
These trifles! Can it be they make or mar  
By love or strife?  
Yea, yea! A look the fainting heart may break  
Or make it whole;  
And just one word, if said for love's sweet sake,  
May save a soul.

— *Anon.*



## Higher Criticism

By Earle Albert Rowell

### VI. Higher Criticism and the Gospel

**T**HIS know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . unholy, . . . despisers of those that are good, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: . . . ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7.

That this is a description of professed believers, is evident from the fact that they are "lovers of pleasures *more* than lovers of God," implying that they love God some, while professing to love Him much; and in fact the next phrase, asserting that they have a *form* of godliness but deny the power thereof, proves their profession of Christianity. Only professed believers could have a form of godliness; the world certainly does not have it.

#### Denying the Power of Godliness

Higher Criticism is the boasted product of the world's *religious leaders*. A better description of the workings and effects of Higher Criticism than the above quotation, it would be impossible to find in so few words. Higher Critics deny the power of godliness in that they deny the Gospel. Paul was "not ashamed of the Gospel of Christ: for it is the *power of God* unto salvation to every one that believeth." Rom. 1:16. But Higher Critics teach *doubt* as an art essential to the right understanding of the Bible, discard most of the miracles as foolish or impossible, label the story of the fall as childish myth; and consequently the necessity of a Saviour from the curse is not seen; nay, is denied. "The Gospel of Christ," then, is no longer the "power of God" to them; but they retain the "form of godliness." In fact they shine like angels of light. They bring to bear matchless learning and almost unlimited wealth of genius to infuse the "power of God" into their "form of godliness." But all of their Herculean efforts are of no avail, for they are "ever learning, and *never* able to come to the knowledge of the truth."

#### Building Structures of Doubt

With covert insinuation or sneering gibe, these modern idolaters of reason build upon their numerous unproved assumptions, problematical hypotheses, and imaginary facts, a vast superstructure of "scientific doubt;" and with linked arms, Romanist and Protestant, naturalist and deist, infidel and Christian, invite the world to come under their banner of doubt, and to aid in casting down Revelation from its God-given supremacy, and in exalting, under different names and with varied objects, an arrogant but blinded reason on the throne of the God of Revelation. It would seem that the spirit of error which was exorcised at the Reformation, has returned with seven more worse

than himself, and finding the religious chambers swept and garnished, has entered in to resume possession.

Is unfettered reason to be worshiped because it riots in its liberty and lays unconsecrated hands even on the ark of God? Shall we commit ourselves to the leadership of Higher Critics because they are able to clothe error with the intellectual lace of genius? Does vast learning make wrong right? Is a pleasant literary style any substitute for the presence of Christ? Is error any less error because advocated by world-renowned theological professors? Is infidelity any less infidel because it is baptized and stands behind the pulpit?

That these questions are not beside the subject, is startlingly evident when we read in Briggs's "Study of Holy Scriptures," page 80, that Higher Critics regard infidels like "Hume, Strauss, and Voltaire as *guided in their attacks on the Bible by God!*" Infidels, the most rabid and sneering in the whole course of centuries of blasting criticism of the Bible, guided by God Himself in the betrayal and subverting of His own Book! It is impossible for blasphemy and sacrilege to stalk more openly, more unblushingly, in the midst of men; nay, into the very sanctuary of God itself. No wonder Talmage was constrained to say that Higher Criticism should "go clear over to the devil's side where it belongs."

Those who uphold the tearing asunder of the Bible by atheists, as guided by God, should read the instruction given by the very first writer in the Bible to those who were thus minded: "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it." Deut. 4:2. And they should heed the warning of the very last writer in the Bible to the same class of critics: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Tree of Life, and out of the holy city, which are written in this book." Rev. 22:18, 19.

#### Taking Away the Truth

As the result of the work of Higher Criticism, many unsettled souls are crying out, with Mary, "They have taken away my Lord, and I know not where they have laid Him." John 20:13. Or as a Higher Critic himself puts it:

"The Bible, no longer the book of witness to the simplicity and intelligibility of God, no longer the book of divine promises touching a kingdom of God that shall come on earth, no longer the book of that Christ who is humanity's Amen to all the divine promises,—the Bible ceases to be the Bible, the joyous and refreshing study of God's search for us; and adds itself to the number of those great books that tell us the fine yet

pathetic story of man's search—the search of the philosopher, and the sage, and the monk, and the mystic—after God."—"History of Higher Criticism," page 24. In short the Bible becomes a wax nose that is twisted this way and that to suit the fancy or caprice of the critic.

The terrible harvest of this Higher Criticism is already seen in the unsettled beliefs, the destroyed faith, the multiplied infidels, the weakened and empty churches, and the consequent increase of crime and vice. Aliens from God, outcasts from society, broken-hearted millions, curse their miserable and squalid existence, long for death as a desired release, and each year an ever increasing number seek relief in suicide, while more plunge still deeper into drink and crime. From Africa's burning sands, from Russia's frigid steppes, from India's arid plains, from China's crowded lands, from the rocky cliffs of countless islands,—from every land in every clime, the cry of human woe is ascending in increasing volume from the destitute, the afflicted, the diseased, and the dying.

To these misery-laden souls the Higher Critic can give only a gospel of "scientific doubt," a Bible of patches, a Bible of myths—a Christless Bible. Martineau, after giving rules for excluding certain parts of the Bible, says: "The portions of the . . . texts which remain on hand, after *severing* what the foregoing rules exclude, can by no means be accepted *en masse* as equally trustworthy. They are simply relieved of the impossible [divinity of Christ, miracles, etc.], and contain only what *might be true*." And what is left, and how precious little that is, "must be judged by considerations gathered from the whole field of probabilities."—"Seat of Authority," pages 577, 602. These are the husks of salvation the Higher Critics have to offer the sin-burdened and empty-souled salvation seeker.

#### A Comfortless Religion

When the outcast, suffering, and sin-laden millions read the tender words of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," and the cheering rays of hope light up the dark chambers of the soul, the Higher Critic, with a superior smile, seeks to blast their hope by informing them that Christ had not the power to give any one rest, as He was never more than a man such as they, only a very superior man. When the millions of conscience-stricken men read that "tho your sins be as scarlet, they shall be white as snow; tho they be red like crimson, they shall be as wool," and their hearts leap with hope as they "behold the Lamb of God, that taketh away the sin of the world," the Higher Critic, with condescending pity for their simple faith, learnedly informs them that there is no sin; that what we call sin is only a phase in the process of evolution, and is a necessary condition of its development. Thus it is that countless precious passages are treated. In fact there is not a passage in the whole Bible whose veracity he does not impugn, whose morality he does



not attack, or whose spirituality he does not ridicule.

## The Old Book Stands

But while traduced, ridiculed, and subverted, by avowed friend and secret enemy, while attacked without and betrayed within, the Bible to-day stands forth in greater grandeur than it has ever done in all the ages past. The multiplied attacks of whole colleges of professed believers, but in reality as actually infidelic as ever was Paine, have served only to make clearer to our enraptured view the saving truth that "Jesus Christ came into the world to save sinners; of whom I am chief." 1 Tim. 1:15. The storms of criticism that are beating against the Rock of Ages, leave it as unmoved as would be the sun if struck by an insect. "For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12, A.R.V.

The light of divinity radiates from every chapter. Its authority and truth are corroborated and established by recent discoveries of science and disclosures of exploration; certified, demonstrated, and verified beyond doubt by the millions of Christians of ages past, who have never found a promise to fail; and the whole is climaxed and eternally crowned with glory by the character of Christ. As McIntosh says: "A tone of authority, an air of certainty, a breath of eternity, and a voice of God seems ever to pervade the book; and creeps around the reader's spirit like the speaking silence of the lonely mountains; and sinks down into the sympathetic soul as the voice of the Eternal Father—like the deep and solemn tone of the ever sounding sea."

As down through the ever widening vista of time we see the prophecies fulfilling, we know that God will be found true, and tho "heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. And then it is that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

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## Willing to Go Unpaid

No ONE is more miserable than the person who always wants to be thanked. It is well to be doing things constantly for others, but such service is tainted and well-nigh ruined by selfishness when it is accompanied by an alert and unhindered quest for gratitude. Nothing destroys the graciousness of our love and our life more surely than our making it evident that we look for thanks. And nothing adds more to the beauty of a service than the entire absence of any desire for thanks.

This is not easily accomplished. The desire for thanks is strong in most of us. Perhaps the devil keeps it there in order to nullify, as much as he can, the effectiveness of our service for others. But we can

outdo him, if we will, by resolutely setting ourselves against this destroyer of our highest usefulness.

When we have rendered a genuine service of unselfishness, let us not concern ourselves as to even knowing whether the one for whom we did it is thinking about us at all. We must not try to be thanked; we must not want to be thanked. We must turn squarely away from the whole idea of gratitude-getting—and the best way to do this is to busy ourselves over some new service for some one else. If thanks ever come our way, let us look on this as an undeserved evidence of God's love, not as payment for value given.—*Great Thoughts.*

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## "And He Died"

By Ada D. Wellman

"DEAD!" Such is the news that the press tells, to-day, of a person  
But yesterday deemed the most honored and happy  
of men;  
One who had attained the fulfilment of highest ambitions,  
His life a success, and new prospects still beckoning—then;  
Now—dead? Ah! the loftiest heights of our poor aspirations  
For influence, luxury, learning, for power or fame,  
But lead to the low-lying valley to which we all hasten,  
Where highest and humblest, all stations and ranks, are the same.

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## "Take Heed"

By H. A. Weaver

**F**OR if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." Heb. 10:26, 27. In reading this text many are in doubt as to the thought the apostle desires to convey thereby. By noting carefully the wording of the text, and comparing with other portions of Scripture, which reveal the nature of God's dealings with fallen creatures, it will be seen that, as in all cases, the creature and not the Creator is the one who condemns himself for the sin he has committed. The individual who sins has it in his power to be forgiven, just as God has it in His power to forgive; but the forgiveness on God's part is contingent on the true repentance of the sinner.

Genuine repentance for sin is a sacrifice. "The sacrifices of God are a broken spirit." Ps. 51:17. Wilfulness and sacrifice are directly opposite conditions. They can not exist in the same heart at the same time. But because a wilful sin has been committed, it does not necessarily follow that at some subsequent time it will be impossible to repent. This is not implied in the text; tho many take this meaning from it. But if a sinful course is wilfully continued, it is improbable that the sin will be forgiven, since wilfulness and not repentance or sacrifice has possession of the heart.

Either wilfulness or willingness will have full possession of the heart; there is no neutral ground. Wilfulness is synonymous with stubbornness and rebellion, while willingness is equivalent to obedience, repentance, sac-

rifice, etc., etc. It would be just as impossible for repentance to come from a wilful heart, as it would be for a fountain to "send forth at the same place sweet water and bitter." Hence so long as we "sin wilfully after that we have received the knowledge of the truth, there remaineth [in the wilful heart] no more sacrifice for sins." But there does remain a fear for the result of our sin, as manifested by a "certain fearful looking for of judgment."

The case of Cain might be cited in connection with this. The reason why God had "respect" to Abel, and unto Cain "He had no respect," was that in the case of the former a true repentance and sacrifice were offered, while in the latter case God said, "Sin lieth at the door [of the heart]." But God did not forsake Cain, tho Cain had wilfully sinned; but sought in many ways to reveal His love and long-suffering, in the hope that the latter would yet banish the wilfulness from his heart and thereby present "a broken and a contrite heart," which the Lord has said He will "not despise." Yet a determined and wilful course pursued led Cain, step by step, away from God, until a hardened and "seared" conscience could no longer hear the tender call of the Father.

Likewise in the case of Esau, the Scripture says, "He found no place of repentance, tho he sought it carefully with tears." In "Patriarchs and Prophets," page 181, we read: "Esau was not shut out from the privilege of seeking God by repentance; but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself."

Thus it will be seen that the statement, "There remaineth no more sacrifice for sins," refers to the condition of the heart while wilful sin is being committed, and remains in force just so long as wilfulness is retained in the heart, whether it be for one minute, one year, or a lifetime. Therefore the apostle reasons, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." Heb. 10:22. And again: "Now the just shall live by faith: but if any man draw back [again become a wilful sinner], My soul shall have no pleasure in him." Heb. 10:38.

Esau "sought" a place of repentance, but could not find it. Why?—Because while seeking a "place," he still cherished a hatred for his brother in his heart; and thus the only place where true repentance could find a lodging place, already possessed a tenant, and that tenant was wilful sin.

Let us all profit by the admonition of the writer of this wonderful epistle to the Hebrews, by "looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Port Huron, Mich.

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"HEAVEN knows nothing of the bended knee until the heart is bowed also."





## Creative Power

**I**N the beginning God created the heaven and the earth," the whole material universe, or universes, as astronomers tell us; for they declare that our visible near-by stars, constellations, systems, which must be measured by light years, taken together, are after all but a little thing, almost a point in God's great creation. And the words of the old Idumean emir express the same thought: "By His Spirit He hath garnished the heavens. . . . Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:13, 14.

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Read, friend, the fortieth chapter of Isaiah. Endeavor to think God's thoughts after Him. "Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking." If we were stationed far out on the farthest sun which the big 36-inch refractor of the Lick Observatory could bring to our vision, the light of which has been untold years on the way, or could place foot on a still farther sun which the unwearying eye of the camera discloses, and could look out, still out, in a direct line of vision beyond, who can say that we would not see new suns, new systems, new constellations, new milky ways, new nebulae blazing, shining, swinging on in the great light leagues of space, even as we now see these which have witnessed to man for ages the mighty power of God! The thought is stupendous, staggering, overwhelming. We can only repeat with the psalmist: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is MAN, that THOU art mindful of him? and the SON of man, that Thou visitest HIM?"

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And yet God — the Creator — presents before us His wonderful greatness not to terrify, but to inspire awe, reverence, admiration, devotion, and to comfort the hearts of the children of earth. For be it known that the Creator is the Infinite One. His infinite **POWER** is the **MEASURE** of His **WISDOM**, His **LOVE**, His **CARE**. He is not alone infinite in the maxima of nature; He is infinite in its minima. He not only measures and controls the mightiest, He equally knows and controls the smallest creations. For the mightiest sun which thrusts the lances of his light through ethereal space is composed of molecules, atoms, electrons, ions, and we know not how many other divisibilities infinitesimal; and while in His sight all the nations of earth are but the small dust of the balance, which affects not its accuracy, and "are nothing and less than nothing," the overwhelming thought is pressed upon us that we may better appreciate — we can not comprehend — His infinite love. For that wonderful chapter of Isaiah from which we have quoted opens with the very thought: "Comfort ye, comfort ye My people, saith your God."

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Then, discouraged soul, listen: "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. He **GIVETH POWER TO THE** faint; and to him that hath **NO MIGHT** He increaseth

**STRENGTH.** Even the youths [in their own strength] shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40:28-31. Blessed assurance! The creative and upholding power of the infinite God is pledged to every trusting soul. O friend, make the motive thought of your life, "In the beginning God" — the Creator, Preserver, Redeemer.

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## Design in Creation

A gentleman who had discarded the thought of Deity from his mind, while traveling in Australia was led in a remarkable way to a belief in His existence. His own account of it is as follows: "Journeying on a day as close and sultry as can well be imagined, I became, after some hours' travel, so weary, that at length I cast myself down beneath the most shady tree I could find, unable to hold out any longer, and determined to await the cool of the evening. As I lay thus, after some time I saw the seed-stem of a little plant, close before me, move in the slightest degree several times, each time accompanying the motion with a single low, sharp sound like the tick of a watch. Interested to discover the connection between the motion and the sound, I leaned over and examined it. It was a small plant, with a short and more than proportionably thick flower-stem, having a single seed-pod at the extremity. The seed-pod was an oblate spheroid, not much larger than a garden-pea; but it was composed of a number of sections, which, shrinking as it ripened, separated themselves from one another: and finally each section detached itself at the bottom of the stalk, which ran right through to the upper side, and sprang out nearly straightening itself; so that eventually, when all the sections had extended themselves, it would be something like an open umbrella. But to the extremity of each of these sections, before it sprang out, on the inside was attached a single small round seed, which was cast, by the spring of the section to which it belonged, to a considerable distance. I struck the stem lightly, and thus artificially expedited the process of disjunction, and found that the seeds were thrown out upwards of two feet. On paying close attention to the plant itself,

I observed that its stem was so stiff, that the wind could have no power to sway it to and fro, and thus scatter the seed; so low, likewise, that amidst the surrounding grass, the wind would scarcely ever reach it in force sufficient to carry the seed away; and lastly, that it was placed in the midst of leaves all spreading upwards and outwards in a funnel-form from the root, so that, if the seed were not cast beyond them, they would catch and carry it back again to the bosom of the plant itself. The disadvantage, then, was threefold, and so complete in the whole as to bar this little fraction of nature from the performance of one of its grand generic offices,—that of properly depositing its seeds. Nothing could relieve it but some mechanical contrivance; and here was that mechanical contrivance; and not only was it a contrivance in itself, but there was design and adaptation in fixing the very juncture of its operations. The seed should not be thrown off till it was ripe; and, till it was so ripe that its very reservoir began to separate into fragments, this mechanical contrivance could not act. The completion of the ripening process was the condition on which the contrivance for scattering the seed depended for coming into action. It was an instance of design and contrivance so indisputable, that there was no leaving it to be accounted for in any way but by the agency of a God."— *Dr. Leifchild.*

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## Excellence of the Bible

When in Paris, some years ago, I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume. Altho in the constant habit of denouncing the Bible, like most infidel writers he had never read any part of it. These fugitive leaves contained the prayer of Habakkuk (chapter 3). Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club-house to announce the discovery to his associates. Of course they were anxious to know the name of the gifted author, to which inquiries the elated infidel replied, "A writer by the name of Hab-ba-kook, of course a Frenchman!" Judge of the infidel's surprise when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called freethinkers, but was penned by one of God's ancient prophets, and was contained in that much-despised book, the Bible. This I regard as one of the sublimest passages of inspired literature; and often have I wondered that some artist, equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting.— *Daniel Webster.*



## Creator and Redeemer

1. By whom did all things come into existence?

"In Him [the Son of God] were all things created, in the heavens and upon the earth, things visible and things invisible." Col. 1:16.

2. What else do we have in Him besides our Creator?

"In whom we have our redemption, the forgiveness of our sins." Col. 1:14.

3. What is said of Christ's relationship to the Father?

"Who is the image of the invisible God." Col. 1:15.

"Being the effulgence of His glory, and the very image of His substance." Heb. 1:3.

"I and My Father are one." John 10:30.

4. What assurance does He give us in His creative power?

"Thus saith Jehovah that **CREATED** thee, . . . and He that formed thee, . . . Fear not, for I have **REDEEMED** thee, I have called thee by thy name, thou art Mine." Isa. 43:1.

5. What is said of those who by faith enter into life relationship with Christ?

"If any man is in Christ, he is a new **CREATURE** [margin, "there is a new creation"]: the old things are passed away; behold, they are become new." 2 Cor. 5:17.

**NOTE.**—The hope which God sets before the children of earth who have fallen into despairing sin, is based in creative power. He does not leave mankind to struggle through long ages of evolution or transmigration of souls; but to come to Him, let His Word speak, and live and grow thereby. Redemption is re-creation, of which more next week.





MOUNTAIN VIEW, CAL., JUNE 14, 1910

Manuscripts should be addressed to the Editor

## Two Extremes

MORE and more do we find creeping into the religious teachings of the time the two extremes of a nominal religion: on the one hand, an obeying of the form of dogma and creed and tradition; and on the other, an utter setting aside of the Word of God, making all depend on "intuition," "divine immanence," etc. Verily there is need of coming back to the simple Word of God as it is in Jesus. It is to this Word we invite the reader.

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OUR need, yea all our need, is met in Jesus Christ. And why not? All the fulness of the Godhead is found in Him. And the fulness of God was in Him while in the flesh, according to His needs, that it might be manifest in us according to our needs. He "emptied Himself," and God filled Him. If we empty ourselves, Christ will fill us.

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## "Elijah the Prophet"

### I. John the Baptist

THE Old Testament canon closes with the following prophecy by God's messenger:

"Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come. And he shall turn the heart of the fathers with the children, and the heart of the children with their fathers; lest I come and smite the earth with a ban [devoting to destruction]." A.R.V., margin.

1. Was this prophecy fulfilled in John the Baptist?

2. Is it yet to be fulfilled, and how?

I. It was in part fulfilled in John the Baptist, but only in part. Of John before his birth it was said:

"He shall be filled with the Holy Spirit; . . . and he shall go before His [the Lord's] face in THE SPIRIT AND POWER OF ELIJAH, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." Luke 1:15-17.

In an outline of John's character and work Jesus said:

"And if ye are willing to receive it, this [John's message and work] is Elijah, that is to come." Matt. 11:14.

After John's death, in answer to the question from His disciples, "Why then say the scribes that Elijah must first come?" Jesus replied:

"Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of Man suffer of them. Then understood the disciples that He spake unto them of John the Baptist." Matt. 17:10-13.

But when John, who knew his mission, was asked, "Art thou Elijah?" he emphatically declared, "I am not." John 1:21.

What is the meaning of these seemingly paradoxical statements?

1. There was a great similarity between conditions in Elijah's day and in John's time. Elijah had before him a backslidden and idolatrous people, a king—Ahab—of occasional good impulses, but weak, ease-loving, led by a strong, unscrupulous, wicked woman—Jezebel. John's message was to be given to a backslidden pharisaical people, over whom was a king—Herod—of occasional good impulses, but weak and licentious, led by a strong, unscrupulous woman—Herodias.

2. The same work of reform needed to be done in both cases, by a messenger from God, who was not "a reed shaken by the wind," nor an effeminate man "clothed in soft raiment." Elijah was God's messenger in the first period. With his rough garb he comes before the king with, "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. He builds no great center. He gathers around him no admirers to shout his praises. He is God's messenger to bring back Israel if it be possible; that is all. He did it in a measure; and God translated him to His presence without seeing death.

John the Baptist bore a similar message before the proud King Herod, which touched his sensual heart. He denounced the proud, dead formalism of the Pharisees and leaders. His few disciples he instructed in the truths of God, and so made them ministers of the message. He was content to be simply a messenger of God, the "voice of one crying in the wilderness" as foretold by the prophet. In his life, in his spirit and power, he met on God's part, in giving his message, the prophecy to that one people, and many were truly turned to the Lord. But the people as a nation did not meet that message. They did not receive it. They did not see in John the Baptist the fulfilment of prophecy. They "rejected for themselves the counsel of God," and put not alone John to death, but the King whose messenger he was. Luke 7:30; Matt. 17:12.

3. A people was made ready to receive Christ, but they were few. The nation rejected both the messenger and his King; and so the curse, the ban, the devoting to destruction, came upon that nation. Mal. 4:6; Luke 11:42-52; Matt. 23:32-38.

4. The great and terrible day of the Lord came to that nation in its rejection and destruction, but to that nation as a nation only. The prophecy is broader and greater. Israel of old was a type of God's children of this age. Every judgment upon city and kingdom and people is a type of the great final judgment to come upon the unrepentant cities and kingdoms and peoples of this world.

II. Has the coming of Elijah before the great and terrible day of the Lord to the world been fulfilled? If so, how? These questions we will answer next week, the Lord willing.

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## He Is Coming

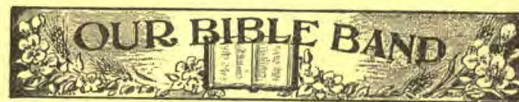
JESUS CHRIST is coming again. He came once. All who believe in Him believe that. He came literally. He came as was foretold.

The same Book that told of His first advent, tells of His second. The first coming was literal; the second will be. The first coming was a necessary part of God's plan for the redemption of humanity; the second is equally necessary. Those who love Him will be glad that He is coming again. Do you love Him for what He has wrought for you? Then would you not like to see Him and be with Him? "This same Jesus" is coming again. Prepare to receive Him.

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## A New Bible Wanted

THE men who frequently ridicule the Bible are those who know it least, even as a book. Mr. Moody used to tell of a man in Montreal who did not like the Bible we had, and would not be a Christian till we could have a new one. The minister told him that probably could not be, but before he threw away the Old Book, to see whether he was through with it, and then asked the objector, "Which is the first book, Genesis or Revelation?" And the man who wanted a new Bible did not know enough about the Bible to know which book was first; yet he was sure the world needed a new Bible.



Schedule for Week Ending June 25, 1910

(Sunday)	June 19	Psalms 46-49
(Monday)	" 20	" 50-54
(Tuesday)	" 21	" 55-58
(Wednesday)	" 22	" 59-64
(Thursday)	" 23	" 65-68
(Friday)	" 24	" 69-72
(Sabbath)	" 25	1 Chron. 1-3

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MOST of the week we spend in our journey in resting with the wonderful Psalms 46 to 72 inclusive. Psalm 46 is the one on which Luther's great hymn is based, but God's people will never know its fulness until they pass through the last of the troubles just this side of the kingdom. What lessons are given in these psalms! How man's frailty and weakness and utter need are set forth! And yet supplementing all these are the great strength and love and mercy of God. Chapter 50 refers to Christ's second coming, and the need of God's people's standing so clean and clear from sin that they shall be able to meet Him with full hope. Psalm 51 is David's prayer on the repentance of his great sin; and yet it is one inspired by the Spirit of God, which most people can pray with sincere heart. Psalms 62 and 63 are excellent psalms for meditation; songs which one can make their own in times of trouble. What a beautiful poem of God's goodness is Psalm 65. All these psalms contain blessed memory verses, which would prove a real keeping power in times of trouble. Take for instance verse 19 of Psalm 68, "Blessed be the Lord, who daily beareth our burden, even the God who is our salvation." Or verse 28, "Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us." Our lesson of this week in Psalms closes with the prophecy of Christ's kingdom, and with the second division of the Psalms, Book II.

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THE book of Chronicles was probably written by Ezra. Its title in Greek means "the things omitted or passed over." It deals more largely with the things of Judah than with matters in Israel. We can rapidly pass over these first chapters of chronology; and yet there are gems shining with helpfulness, and also striking facts, brought out in connection with the dry record, as for instance, 1 Chron. 1:12, and 2:7.





# THE OUTLOOK

"Watchman,  
what of  
the night?"

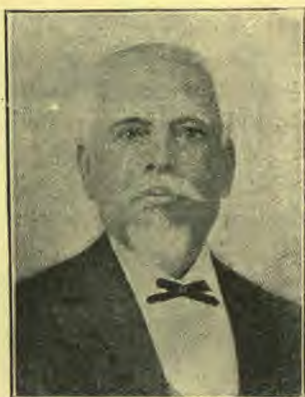
## "Let the Weak Say, 'I Am Strong'"

*From Our Own Correspondent*

### An Inlook among South American Republics



HE prophet Joel mentioned a time when great trouble would exist among the different nations, a time when plowshares would be beaten into swords, and pruning-hooks into spears. This would be an era in which the weak state would exclaim, "I am strong," without a doubt having caught the war contagion from other mightier nations. Every evidence is pointing to the present as the epoch in which the prophecy is meeting its exact fulfilment.



*General Eloy Alfaro, President of Ecuador*

The great European powers, the United States, and Japan, have set before the world the bad example of preparing for war in time of peace. The fact that weaker countries have also adopted this policy as their own should occasion no unusual surprise, but instead should be received as a matter of logical sequence. Weakness usually looks to strength for models to copy from. A strong power always wields more or less of a telling influence over a weaker one. Take the Sunday laws as an excellent illustration. The United States began to pass them, and now every country in Latin America is patterning after her. In the Americas the United States has for some time been equipping a very powerful navy. Now the Latin American republics have caught the germ of war infection, a microbe which will probably continue to prey on its victims and sap their life-blood until the Battle of Armageddon in the Valley of

Jehoshaphat puts an end to all feverish war preparations.

Ecuador, one of the smallest and consequently one of the weakest South American countries, is actively occupied at present in getting ready for a war with Peru, her neighbor on the south, in case the Spanish king falls to favor her in his verdict concerning the boundary dispute between the two nations. This decision should be made public almost any day. The Ecuadorian minister in Madrid has urged the king to make known the settlement he has arrived at, as soon as convenient, since commerce in Ecuador and Peru is suffering a bit, as always occurs when relations between countries are strained.

Ecuador, in shape like a triangle, finds itself both north and south of the equator. Quito, the capital city, is situated a few leagues to the south of the line. The extension of the country from north to south along the coast, or, in other words, from Colombia to Peru, is about 480 miles. The best salt water harbors are those of Port Bolivar and Santa Elena. Some day in the near future the Bay of Caraquez will be perhaps the prin-



*Group of instructors at the Ecuador National Military School. Notice their comparative youth.*

this decision, no one at present is capable of saying definitely; but it seems to me that history may repeat itself, and that the same scenes which were enacted in Bolivia may occur in this country as soon as the decision is made public.

Ecuador is drilling all her available men. Pure Indians, priests, and men physically un-



*The cathedral, Quito, Ecuador. The bishopric to which this cathedral belongs was founded in 1545, and the cathedral built shortly after. It has a fine marble porch.*

cipal one, as the government has voted to expend a considerable sum of money on it. From this port a railroad is being constructed by a French company to Quito. Guayaquil, the second city in size in Ecuador, is really a river port, the river at this point being about as far across as the Mississippi at New Orleans.

Ecuador claims all territory embraced between the Pacific Ocean on the west and Brazil on the east, and between the Marañon River — another name for the Amazon — on the south, and Colombia on the north, a total area estimated at 250,000 square miles. Peru, however, only concedes her neighbor 49,626 square miles. One can see at a glance how great the disputed territory is. As Peru already has colonies planted in the lower part of the disputed territory, she has in this particular a considerable advantage over Ecuador. Iquitos, a populous city situated near the Amazon River, and noted for its large output of rubber, is the largest of these Peruvian colonies. From present appearances it seems probable that King Alfonso in his verdict will award to Ecuador that portion of the Amazon Valley territory which is already under her jurisdiction, and to Peru the portion which at the present moment is under her control. Whether Ecuador will abide by

able to take part in the maneuvers, are excepted. There is a law that lawyers or doctors who refuse to sign for service will be subject to imprisonment for a year's time; furthermore, they must pay a heavy fine and suffer the loss of their citizenship, besides not being able to practise their profession any more in this country. In other words, they are to be completely ostracized. Boys in the high school, only sixteen or seventeen years old, falsely swear that they are eighteen, sign for active service, and begin to drill. The time for the military exercises is Sunday, in the afternoon. Sunday, all over South America, is also the official election day.

### Ecuador's Strength

It is calculated that on very short notice Ecuador could rush 60,000 men into the field. I am inclined to think that this is a low estimate. In case of war these men would be hastened to the frontier. A train traveling night and day, in less than twenty-four hours could reach Guayaquil. From that city to Tumbes, the nearest center of population in Peruvian territory, a steamer can go in seventeen hours. Quite frequently, however, landslides delay trains for hours, and sometimes even days. A month ago we had no mail for about two weeks. Landslides over a



*St. John's Cathedral, Lima, Peru. The facade is 480 feet wide; the central portion between the towers, 120 feet wide.*



distance of fifteen miles covered the tracks and completely paralyzed traffic.

The railroad between Quito and Guayaquil is an American enterprise, but has not met with ready acceptance from the people in general. The freight tariff is very high; and as grades are as steep as seven per cent, accidents are not uncommon. A single engine could only haul 300 men at a time, but in case of war all trains on the entire line would be immediately pressed into service. The railroad is called the "tapeworm of the nation," but in case of trouble the people would very likely change their ideas regarding it. The trains could transport soldiers quickly and safely to Guayaquil. In the winter season it is extremely difficult to go on foot or on horseback to the coast, because of the swamps that cover the lowlands during the rainy months from January to June.

The standing army of Ecuador is composed of 3,200 men, 600 of whom are officers, usually graduates of the Quito Military School. As there is a very close alliance between Chile and Ecuador, Chilean officials are brought to this country to put the army on the best possible footing. The Chilean army is generally considered to best drilled in South America.

Besides the men of the regular army, there are in Guayaquil twenty companies of firemen, composed of 2,100 men. These are organized like soldiers, and form a sort of militia. There are 500 policemen in Guayaquil, and an equal number more in Quito. These, including the rural and urban police of other provinces, bring the total number of men that can be called on for service at a moment's notice, up to somewhere near 10,000. These 10,000 men usually are considered as the army in time of peace. These soldiers quite often are called upon to quell insurrections, which are frequent. Luis Martinez, a noted painter, author, and politician, has well said that it is easier to start a rebellion in Ecuador than cook a pot of mush. However, at present, for a wonder, all parties have stopped their quarreling, and are preparing to stand united against the common foe, Peru.

## The Two Nations Compared

Ecuador has a population of 1,500,000. This number is only an approximate estimate. For a half century or more, it has been placed at this figure. Nobody knows how many Indians there are in the Amazon Valley, so this vague census will have to remain until the statistics of the country are more accurately known. Peru has twice as many inhabitants as Ecuador. In both republics one can find every shade of color imaginable. The Negroes and Chinese incline to the warmer coast region; the Indians cling to the Andean hills and valleys. In Ecuador about 600,000 of the 1,500,000 inhabitants belong to the mixed race; 30,000 are whites, descended from the Spaniards who came to the country during colonial times. The white race only has a taint of Indian blood; they are the ones who own most of the property in the country. There are about 10,000 pure Negroes in Ecuador. Many Jamaicans have come here to work for the railroad.

The soldiers are usually recruited from the mixed classes. If a soldier does not know how to read when he enters the army, he is taught how to do so before he ends his term of service. This is true not only of Ecuador, but of the Argentine and other countries of South America as well. The soldiers stationed at Ambato often come to our house for our Spanish "Signs of the Times" to read. Paid as they are to fight for a liberal government, they are not usually very much inclined to Catholicism. The officers are more generally Spiritualists or atheists, altho there are some who look upon Protestant ideas with favor.

## Internal Conditions

During the last fourteen years there has been considerable warring in Ecuador between the Church and the Liberal parties. The latter has been victorious, but usually a reaction follows the advent of radical principles. Now is a very favorable time for us to work in this country. When the Catholic Church regains its influence over the people, it will be forever too late. The thought of a conflict with Peru has brought the people together as never before during the last fourteen years. Whereas formerly churchman and liberal have fought against each other, now they are offering to fight side by side in a common cause.

The sum voted for the army every year is \$828,300. The common soldier receives a daily wage of about thirty-four cents of American money. During a civil war, the quickest way for a rival candidate for the presidency to get into power, is to issue a decree advancing the soldiers' pay five cents, and he is almost certain to win all the army over to his side. The one who has the soldiers behind him is the one to be elected.

DELWIN REES BUCKNER.

(Concluded next week)



The Senate Chamber, Lima, Peru. The upper house of the Peruvian Congress consists of 51 senators elected by direct votes for a period of six years. Congress meets annually on July 28, and sits for 90 days only. Special sessions must be limited to 45 days. Senators must have an income of at least 100 pounds a year or be members of a scientific profession.

## Good Reasons, but They May Not Appeal to Him

A WRITER in an Adventist exchange, referring to an article on the lack of evidence for first-day observance, says:

"But why did not the same writer tell his readers that the New Testament is as silent as the grave concerning it [its] being the duty of any man or woman under Christ (not Moses) to keep the Sabbath? Did Jesus or His apostles ever command any man to keep the Sabbath after the expiration of the old law with Christ's death into the cross?"

First of all, the SIGNS OF THE TIMES believes in a consistent, unchangeable God, unchangeable in love, in justice, in mercy, in wisdom, in truth. He has not one code of morals to-day and another to-morrow and another next day, as our critic seems to believe. While His revelation and development of the plan of saving sinners has been progressive, His code of moral character has been, and in the nature of the case must be, eternally unchangeable.

2. That code in its positive form was written in the beginning in man's nature, until through sin it became so marred and corrupted that man's very sense of sin was in danger of extirpation. Then God gave that same law written largely in negative form to condemn man's sin and lead him to God.

When there came to be danger of the world's losing God's standard, the great Jehovah took the particular pains to come down Himself, speak His law with His own voice, write it with His own finger on tables of imperishable stone, and to commit it to the chosen people, the best in the world, to preserve it.

3. Of Christ it is prophesied that He should say when He came, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:78. Another prophet declares of Him, "He will magnify the law, and make it honorable." Isa. 42:21. Jesus said the first and did the second.

4. Then, that man might not by measuring God with himself declare that a change had taken place in God's government, the Ruler of the universe sent His Son into the world to teach His law and to live His law before all men. Christ taught its perpetuity. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." See Matt. 5:17-20. Heaven and earth have not passed. All the prophets have not been fulfilled. God's law in every jot and tittle abides. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Then Jesus lived the law; kept it in every jot and tittle; did only that upon the Sabbath which was "lawful," in harmony with the law of God; and then He died upon the cross to save men from the transgression of that law—sin. But He did not break the law to do that; He saved man from the law's transgression, and wrote the law in his heart.

5. Then He died, died to vindicate God's law, to show that God could be unchangeably just; and yet the justifier of the believer in Jesus, who does not make "void the law through faith," but by faith it is established in the heart. Rom. 3:31. And this is the law which in Paul's day the Jews had the form and the knowledge of the truth of. Rom. 2:8-20.

6. Jesus Christ confirmed the new covenant upon the cross. All that was in the covenant when He died upon the cross, remained forever sealed. All change that would seek entrance one moment this side of "It is finished," is fraudulent. The seventh-day Sabbath was in the covenant sealed and in the character of Christ. The first-day sabbath, or pseudo "Lord's day," has no place in it.

7. Finally, tho it is not the last which might be said, our Lord observed the seventh-day Sabbath, and thus left us in that respect an example. Therefore, "He that saith he abideth in Him [Christ] ought himself also to walk even as He walked." 1 John 2:6. And this ought to be sufficient. It is Biblical and consistent.

But our critic believes in a changeable God. Such a God must have several standards by which to judge men. To be consistent our critic should look for a change in the Constitution of the United States whenever a new president or new administration takes office in Washington. When a new governor is elected in the Golden State, our critic should look for radical changes in the Constitution and laws. If the people of the state were all worthy of death, and the governor should give his son to die to ransom them from death, the death of that son would blot out all the laws the people were transgressing, and Constitution and civil code would be done away!! And the same thing would occur repeatedly. Think of such logic!

A simple, just, honest, true conception of God's matchless government, would find no room for the worse than useless argument for a shifting, changing moral code.

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## Infidels and the Bible

A MEMBER of the French Academy went to see Diderot, an able champion of infidelity, and found him explaining a chapter of the Gospel to his daughter as seriously as a Christian parent. The visitor expressed his surprise. "I understand you," said Diderot, "but, in truth, what better lesson could I give her?"



# Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

## Chapter XV.—The Messiah Proclaimed

**A**ND yet thou sayest thou hast seen Him—the Messiah!” exclaimed Martha, while an expression of impatience and incredulity passed like a shadow across her expressive face.

“Be patient, my sister,” entreated Lazarus calmly; “be not so soon troubled. If thou wilt wait patiently, we shall hear the experience of these our friends, and have a full understanding of the matter.”

“Yes, yes; we have seen Him,—the Anointed, the Messiah,—even so am I constrained to believe; tho when I think upon it, it seemeth so different from our teaching, that my poor heart almost doubteth,—for of a truth it is very strange.

“Yesterday morning we were about to return to Jericho, for the prophet had almost finished his discourse—and verily I have never before listened to such searching rebuke of sin, and such burning eloquence. We have heard Gamaliel, the learned doctor of the law, and have listened to the logic of the lawyers and the discussions of the high priests; but never before have such powerful, such convincing words fallen upon our ears. Before the discourse was finished, and before any of the people had arisen to depart, we noticed that their attention seemed to be riveted upon a Man who had suddenly appeared among them, having come apparently from the western side of the Jordan. The Man could not have been above thirty years of age. His hair was of the color of ripe filberts, and fell to the shoulders in softly curling tresses. His beard was of the same hue, and slightly parted in the center. His complexion was clear and fair as that of a child. But His eyes! how shall I describe them? They were more piercing than the eagle’s, more tender and gentle than a woman’s, and more loving than a mother’s as she gazes upon her babe! His tunic, or vest, of blue cloth reached nearly to the feet, and was girt about with a broad girdle. The cloak, or aba, of wool was very large, and covered the entire form. I beheld Him when first He approached, as did also many of the multitude.”

“Had He any attendant?” questioned Lazarus.

“None; He was alone; His garments were somewhat travel-stained, and His appearance as if He had come from afar.”

“One of the priests told me afterward, that He came from Nazareth of Galilee,” interrupted Machbor, “tho whether this be true, I know not.”

“He seated Himself,” continued Zilpha, “and quietly and reverently listened to the prophet till the close of the discourse. Then at once He began conversing earnestly with him. We heard not the first words, for His voice was low; but we plainly heard the reply of the Baptizer:

“‘I have need to be baptized of Thee; and comest Thou to me?’ The answer of the Stranger was plain and distinct; His voice had a gentle cadence like the sighing of the night wind among the tree-tops:

“‘Suffer it to be so now, for thus it becometh us to fulfil all righteousness.’

“Then,” continued Zilpha, “the Stranger divested Himself of His cloak, and together they entered the Jordan, which flowed at our very feet. All eyes were upon the Man as He walked up out of the water; for already He seemed unlike any other of the sons of men. Quietly throwing His garment about Him, He calmly knelt upon the bank, and offered up a prayer to Heaven, the like of which I have never heard from the lips of man! As He prayed, suddenly there appeared a dazzling light, brighter than the sun at noonday, which seemed to emanate from the zenith.”

“Could it not have been the bright shining of the sun?” questioned Simon, with a look of incredulity upon his face.

“Nay,” interrupted Machbor, “it was before

the third hour of the day, and the sun had not yet approached his meridian.”

Magdalene sat with her dark eyes fixed upon the speaker as if entranced.

“And the light—the glory—pray what of the glory?” she questioned eagerly, never once turning her face from the speaker.

“The glory seemed to concentrate, taking the form of a beautiful dove, which lighted upon the bared head of the divine One, who still continued His devotions. At the same moment we heard a noise as of muffled thunder, tho the sky was clear. I looked to see the effect of this most sublime miracle upon the multitude. While I looked, from the dazzling sky pealed forth the words clear and distinct:

“‘Behold, this is My beloved Son, in whom I am well pleased. Hear ye Him!’

“Again I looked to see the effect upon the multitude. The eyes of some, but not of all, were directed upward, and upon every upturned countenance was a look of wonder and astonishment. Presently the voice died away, and the dove-like form seemed to return again to the dim and distant heavens. The Man arose from His devotions;



John the Baptizer, the Voice in the Wilderness

and while I looked, He had disappeared among the multitude, and was gone.”

Zilpha ceased speaking, and as if overcome by her remembrance of the wonderful scene, she turned her face appealingly toward her husband, indicating by a wave of her jeweled hand that she desired him to proceed with the narrative.

“Immediately there was a great commotion among the people,” he began, “but the trumpet tones of the prophet were heard above the din:

“‘I knew not this Man; but now do I know Him; and now perceive I that He is the Messiah, even He of whom I said unto you, the latchet of whose shoes I am not worthy to stoop down and unloose; for the God of Israel, who sent me to baptize with water, the same gave me a sign, saying, Upon whomsoever thou shalt see the Spirit descending and remaining upon Him, the same is He who baptizeth with the Holy Ghost. And I saw this, and now do I bear record that this is the Son of God.’

“Then, as I turned my head,” continued Machbor, “I saw one named Jazer, a scribe of Jerusalem; and because I knew the man aforetime, I said unto him, ‘What thinkest thou, Jazer? Surely this Man is the Messiah—the Anointed of God; now indeed hath Jehovah visited Israel, as He hath

promised. What thinkest thou, Jazer?’ Then I saw that the fellow’s face was clouded by a thick frown.

“‘Verily,’ he made answer, ‘verily thou art one of the foolish ones, and thy tongue betrayeth thee. What! art thou a ruler among the Jews, and knowest not that when Messiah cometh, He cometh as a mighty king to Jerusalem? Sawest thou the raiment of the Man? Indeed,’ he continued with a sneer, ‘indeed He wore not the clothing of a king. And verily I have seen this face before. Almost a score of years ago, O Machbor, a foolish and impudent Lad presented Himself at the temple at Jerusalem, and essayed to argue with the learned doctors. I believe,’ continued Jazer, ‘that He was driven from the holy place whose presence He had dishonored. I then learned from Shaphan, the rabbi, that it was one Jesus, of Nazareth, whose mother is called Mary, but whose father none knoweth. And this Fellow,—I remember His face well, despite His beard; I can not be mistaken,—this Fellow is Jesus of Nazareth,’ he repeated, sneeringly.

“While he yet spake, the aged Rabbi Ben Israel—thou rememberest him, Simon,” continued Machbor, addressing his guest, who replied with a nod, “he of the long, white beard and the piercing eye. This Ben Israel arose from the trunk of a fallen sycamore where he had been sitting near us. ‘Why sayest thou, Jazer, that He was driven from the holy temple—the Lad of whom thou spakest? Dost thou forget that I, Ben Israel, was then present, almost a score of years ago? Of a truth thy memory is not as good as mine, albeit thy beard is not nearly so white.’ To this, Jazer replied not, but his ugly visage was drawn with a deep frown.

“Then good Ben Israel continued: ‘Thou sayest right, however, in that thou declarest this Man to be the same who, as a mere Lad, astonished all the doctors and lawyers of the temple with the wisdom of His logic. I wonder not at all that thou rememberest Him; for of a truth, Jazer, there is that about this face which stampeth itself upon the mind. But thy memory serveth thee false when thou sayest that He was driven from the temple—not so! His father and His mother called Him,—so said Bar-jona of Bethsaida.’

“‘His father!’ scornfully repeated Jazer; ‘He hath no father! Go ask Shaphan the rabbi of Nazareth if this fellow be not born of fornication! And now, behold, these men are cousins, and verily they are tricksters, and there is some connivance between them.’

“‘But,’ continued Ben Israel, ‘the Baptizer saith plainly that he knoweth Him not, and verily Nazareth and Bethabara are far distant the one from the other. And thou knowest, Jazer, that neither the voice from heaven nor the amazing light can be the work of two men in this wilderness.’ But Jazer the scribe made no answer, and at once pompously turned upon his heel and left us.

“Then,” continued the narrator, “our attention was attracted toward Jonathan, son of Annas the high priest, who sat supporting the head of his aged father in his arms. The face of Annas was ghastly, almost as white as the long, snowy beard which fell upon his bosom.

“‘Heardest thou the voice from heaven, Jonathan, my son?’ he questioned, with ashen lips, ‘for behold the days are fulfilled,—the days spoken of by the prophet Daniel. Sawest thou the light? What said the voice? I understood not the words. And who is this Man?’

“‘Who the Man is I know not,’ replied Jonathan, ‘yet heard I the words of the voice plainly, O my father.’

“‘I will tell thee the words,’ interrupted a tall, dark man whom they called Judas, the son of Simon, of Kerioth, ‘I will tell thee the words, thou high priest, for they have burned themselves into the tablets of my heart: ‘This is My beloved Son,



in whom I am well pleased; hear ye Him." And now, verily,' continued the man Judas of Kerioth, 'now do I begin to see the dawning of the coming glory of Israel, when the holy city, even Jerusalem, shall be the treasure-house of the whole earth, and Israel shall fatten upon the milk of the Gentiles!'"

(To be continued)

## The Bible or Tradition?

A review of Dr. Torrey on the Sabbath question. Revised and enlarged. Some of the sub-heads are as follows:

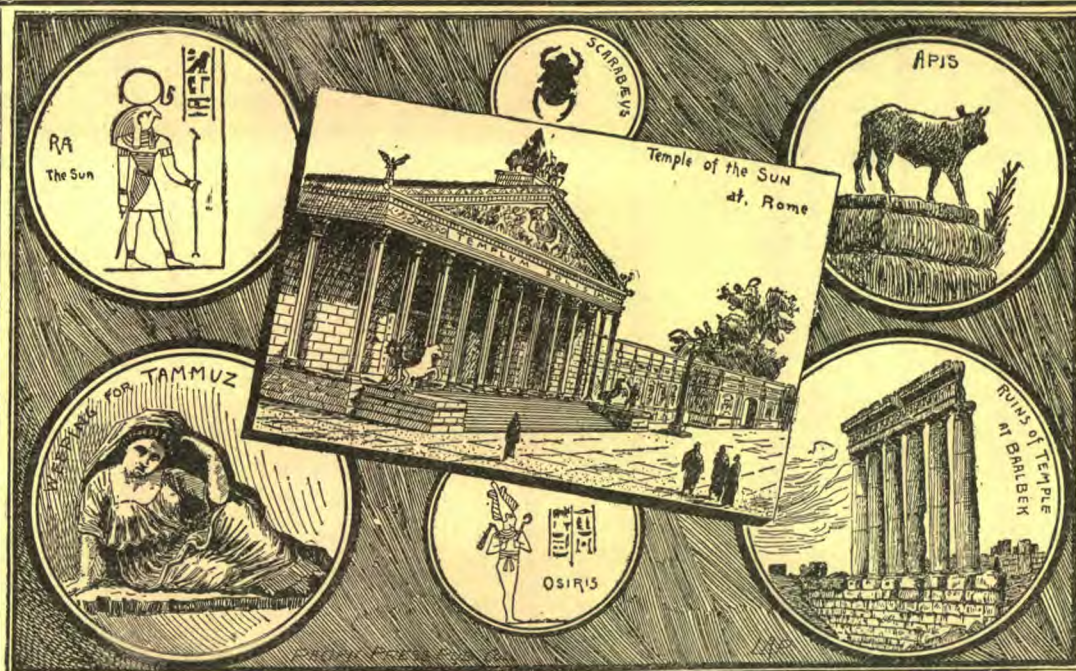
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 Law Established by Faith  
 Antinomianism  
 Law Abolished, Yet Not Abolished  
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By MILTON C. WILCOX



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## Sketches of the Metropolis of Japan

### V. Temples and Churches in Tokyo



HEATHEN temple is as different from a Christian church as heathen worship is different from the worship of the true God. There is nothing like "the communion of saints" among Buddhists and Shintoists. So a Buddhist or a Shinto temple is not primarily a meeting place for public worship, but is open every day, early and late; and the worshipers come, singly or in small groups, flip a coin into the money-box, say their prayers, and go their ways.

At the large Buddhist temple in Asakusa Park one has a good opportunity to watch the people at their devotions. Privacy in

and the only proof needed by the superstitious that the divination was correct, is the fact that the temple still stands.

The Yasukuni Jinja is a well-known Shinto temple on Kudan Hill. Here are enshrined the names of thousands of soldiers who have died while serving in their country's defense. Once a year a great festival is held at this temple, and at this time it is visited by the usual throngs of people. The devotion paid to these dead heroes is closely allied to ancestor worship, and tends to preserve the military spirit of the living.

Coming to the Christian churches of Tokyo, there is not much of interest that can be said. In number they are mournfully few compared with the multitude of temples and shrines. The Central Tabernacle of the Canadian Methodists in Hongo, the Baptist Church in Shiba, the Methodist Church on Kudan Hill, and the Tsukiya-bashi Church, where the union services of the missionary community are held, are the largest and best-known Protestant churches

### A Final Appeal

As a fitting sequel to the series of sketches on the metropolis of Japan and its needs as a mission field, we present this week an appeal from Pastor H. Kuniya, one of our Japanese evangelists. We believe that this appeal, written by one who knows the people and their needs, will find a response in many liberal hearts.

*"To Our Friends in America, Greeting:"*

"We began our work in Tokyo in 1895, and our Father Grainger then taught English Bible in the school in Shiba Park. He also published a monthly paper, *Owari No Fukuin*, in the same building. It was well known among the people, not only in the city but also in the country, because Shiba Park is a famous place from the days of the Tokugawa shoguns. And even now hundreds and thousands of pilgrims visit the place to worship at the large temple there. It seemed to me that unseen hands must have guided Father Grainger to shine out the truth from that place.

"But after his death everything was changed, and our mission station was moved too often, so that many thirsting souls tired out in trying to find our station. If we had had several hundred dollars, we could have bought a lot in Shiba then; but we were not able.

"After Father Grainger died, most of my life



*Russian Cathedral, Tokyo, Japan*



*A Very Large Buddhist Temple*

one's private devotions, so much prized by Christians, is unknown in heathen worship. The main shrine of this temple occupies the central position; and before it the people kneel, or stand with bowed heads, while they say their prayers. To right and left are other smaller shrines, and before these also the people worship. There is also the wooden image of the god of healing. The worshiper who wishes to cure or prevent some disease, first rubs some part of this image with the hand, and then rubs the corresponding part of his own body. The face of this particular image has been rubbed till it is as featureless as this piece of wood is powerless to do what the deluded expect of it.

The Buddhist temple in Tsukiji is one of the largest in the city. The temple building on this site was burned down several times. Finally the augurs divined that the temple had been set at an unfortunate angle with surrounding objects, or with the points of the compass. So when the present building was erected, its foundation was laid at a different angle, as may be plainly seen;

in the city. The Tokyo Y. M. C. A. has a substantial brick building in Kanda, a very central location. The assembly hall is often used for large gatherings.

But the one remarkable church building in Tokyo is the cathedral of the Russian mission, said to be the largest church building in the Far East. It occupies one of the most slightly eminences in the city, being in plain view even from the emperor's palace. The services of the Russian church are conducted with elaborate forms, that must appeal strongly to converts from the heathen religions.

One other church building in Tokyo that we hope the readers of the *SIGNS OF THE TIMES* will be especially interested in, is the one that is not yet built on our plot of ground in Hommura-cho, Yotsuya. We shall call this the Tokyo Memorial Church, erected to the memory of all who assist in the good work of providing a place where the people of Tokyo may listen to the closing Gospel message.

*Tokyo.*

F. W. FIELD.

was spent in the country and in Korea, proclaiming this message. So I could not work in Tokyo very much. But in the spring of 1908 I came to this large city again, into which two million sinners are crowded. But neither I nor any one else can be satisfied to meet on the Sabbath in a room of a private house in the suburbs. From year before last I began again to work in Shiba, where Father Grainger started the Bible school. The first family that I began to give Bible readings to was one of our first subscribers to the *Owari No Fukuin*. God blessed my efforts, and seven souls were baptized, and others desire baptism.

"It is impossible for us to call the people in the city to a place in the suburbs. Tho we now have electric cars, the people will not come so far to meeting on the Sabbath. Japan is a small country, but Tokyo is a large city.

"So we have decided to build a memorial church in as central a place as possible. I am one of the locating committee. We have squeezed our purses; but most of our members are mission employees, and can not donate much. If our dear brethren and sisters in the States would help us some, we shall be very happy. When our canvassers and believers are asked where our church is in Tokyo, they can not tell, for we have none. Surely if we could build even a small church, it would be a great advantage to all. Can't you help us a penny or a dollar?

Yours in Christ,  
"H. KUNIYA."



## A Church in Tokyo

### Do You Wish a Block in the Building?

For five weeks Professor Field has been telling us of conditions in Japan, that marvelous surprise of nations; and Tokyo, that modern-ancient city. Wonderful progress has been made in industrial arts, and the Japanese have shown themselves to be a wonderful people.

But they are in idolatry, the great mass of them. Professor Field and his coworkers are faithfully, bravely working to save souls. They need a central, steady place of worship to which interested souls can go to hear and be established in present truth, the truth which will save. In Tokyo is conducted a school, but it is in a private residence. The school lacks even necessary equipment. The needs of the field are very great, but the present appeal is for a place to hold meetings for soul-saving work. Will not many of our readers who are blessed with health, and work, and means, and not many calls, respond to this call with sums from five dollars down? The editor will join you in this with his mite. Who will be the first? and then on and on, who next? Send all donations to the SIGNS OF THE TIMES for the Tokyo church. Let the need appeal to us.

—★—

Our missionary in Spain, Mr. F. S. Bond, writes us that there are seven colporteurs now working faithfully in three new provinces, in every city, town, and village. A number are now awaiting baptism. He closes by saying that his courage is good for the Lord's work there.

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FROM Brother B. A. Roberts, of the Seventh-day Adventist mission press in Shanghai, we received a little note saying that their presses are all running again since their fire. They have bought new type, but are still in unsatisfactory rented quarters, yet they are prepared to supply all orders for the Chinese *Signs of the Times* or any other literature which has been advertised by them. They hope soon to be printing in a new building of their own. That will depend to some extent upon the generosity of our readers. The address of our people in Shanghai is Box 523, United States Postal Agency, Shanghai, China.

—★★—

## Value of a Single Religious Paper

DR. EDWARD JUDSON, son of the great missionary, relates a curious coincidence. "A clergyman in England met an innkeeper's wife who had been led to serious thought upon her spiritual condition, and finally to become an ardent and consistent Christian, by reading a paper containing an extract from a sermon by Mr. Spurgeon. This paper was printed in America; had been sent thence to Australia; there, wrapped around a package, it was sent to England, where, by its contents, it reached a soul."

To show that such blessed results might occur anywhere, he says: "When I was a pastor I gave a tract to a little boy. It was Todd's 'How a Child May Come to Jesus.' A few years afterward I met the father of the boy, who told me that his child had been converted. He had kept the little tract I gave him, read it, and carried it in his pocket until it was worn out. It had led him to Jesus."—*Christian Advocate*.

—★★—

## Union College Summer School

The third annual session of the Union College Summer School will begin Tuesday, June 21, at Union College, College View, Nebraska, and continue six weeks. The school is designed for teachers who wish to review for teachers' examinations, or who would take advanced work for general improvement, also for students desiring to remove conditions, make up back work, or pursue regular academic or college work. For full information address Principal Union College Summer School, College View, Nebraska.

C. C. LEWIS.

## Union College Calendar

THE annual Union College Calendar will be ready for mailing as soon as you can write for copies after reading this announcement. Those who are interested in the plans for the coming year, or who wish to secure rooms before all are taken, should write at once to The President, Union College, College View, Nebraska.

C. C. LEWIS.

—★★—

## Wanted

For missionary work, SIGNS OF THE TIMES, Watchman, Review and Herald. Address W. H. Armstrong, R.F.D. 2, Blythewood, S. C.

For use in penitentiary missionary work, copies of SIGNS OF THE TIMES and Youth's Instructor. Address Mrs. Lena E. Williams, 767 Kinau St., Honolulu, H. T.

For missionary work, SIGNS OF THE TIMES, Youth's Instructor, and Our Little Friend. Address C. A. VanCleve, 1540 N. Front St., Salem, Oregon.

For use in tent work, copies of SIGNS OF THE TIMES, Youth's Instructor, Watchman, and other literature. Address Eliza Warner, R.F.D. No. 5, Spartanburg, S. C.

By Young People's Society, for missionary purposes, a continuous supply of SIGNS OF THE TIMES, Youth's Instructor, Little Friend, and other good papers. Address J. E. Wassom, Box 248, Salem, Oregon.

## "The Altar Fires of Liberty"

Introducing the theme of the *Signs Monthly* for July—**Liberty—Civil and Religious.**

A timely and well-illustrated presentation of truths for this time.



A striking cover design in red, white, and blue

Will make friends for itself on sight.

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"Protestantism"—beginning a new series by Elder George A. Snyder, on this live subject.

"Rolled Together as a Scroll," by a "Christian Astronomer," combining information on astronomy with the truth of God's Word, in a setting that will interest and instruct all readers.

"The Significance and Remedy of Tooth Decay," by Dr. D. H. Kress, superintendent of the Washington, D. C., Sanitarium.

"The Development of the Evolutionary Doctrine," by Geo. McCready Price, presents the truth about this great unproved system of philosophy. This article should be carefully read and widely circulated.

Concluding the *Life of John Huss* in Mrs. E. G. White's most helpful series of articles on the lives of the great reformers.

In *Current Topics* we have, among other items, a graphically illustrated article on the Naval Bill, and what it means to this country; also an excellent statement of the situation in England.

From the pen of Elder Wm. Covert: "They Shall Shine as the Stars," showing forth the final reward of those who dedicate their lives to the winning of souls.

And other articles equally timely and beneficial.

This issue will be ready for mailing June 15. Order to-day. 10c a copy, \$1.00 a year.

Order through your tract society (if address is known) or *Signs of the Times*, Mountain View, Cal.



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## Cooperation Corner

### Do You Want a Part in This?

THE superintendent of the Haytian mission writes us that he could use a club of *SIGNS OF THE TIMES* among an excellent class of people there where they would do good. Of course the mission has all that it can possibly do to carry on their own native work in the French, but there are English-speaking people there. We simply make this note to ask if there is not some one who has no opportunity of doing missionary work close at hand, that wants to help in this great distant field. We do not wish to take it away from those who are taking church clubs, but some of our scattered brethren may wish to help in this great mission field. If we receive more than is sufficient to pay for the club, there are always other demands from foreign fields and needy ones that can use the paper.





MOUNTAIN VIEW, CAL., JUNE 14, 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 18.

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There is one more article in the series on the Holy Spirit and its gifts, and that is the most interesting of all. This will appear next week. Then will begin a series on the work of Christ in type and antitype, a study of the plan of salvation in the Old and New Testaments. This will be an instructive series.

**A Time to Weep.**—April 4 occurred the death of C. H. Chaffee, of Missouri, for forty years a minister in this work. April 10 fell asleep an old friend and brother minister, for several years president of Vermont Conference, Thomas H. Purden. He was an old veteran of the Civil War, and later as faithful a soldier for God. Following these came the death of a beloved mother, April 17. May 9, Mrs. Elizabeth Nelson Fryer, a friend and sister of years, wife of Professor John Fryer, of the University of California, lay down to rest from life's labor. Mrs. Fryer did noble work in missionary and educational lines in China in connection with the Seventh-day Baptists. Last of all comes the news of the death of a young medical friend, Dr. Camillus Bush, of San Francisco, May 28. All the others had filled to the full in noble service the years allotted to mortals; but Dr. Bush fell at his post of duty in his young, strong

manhood, already a growing physician of great promise, and what is more, a noble Christian man. May God comfort the sorrowing family, especially the mother. It is "a time to weep," and we weep with the sorrowing ones; but over the "great salt fount of tears" there brightly bends the bow of hope and promise of the everlasting beyond which knows no death.

## Better Days Before

THERE is always a tendency among Christians to hark back to an oftentimes exaggerated past, and wish that the same blessings, the same power, the same success, could be in God's work now.

The wish is laudable, but there is danger in it, and its expression is not a good sign.

The danger is that efforts will be put forth to use past methods, looking to them for life, when these methods may be worthless now and were not the best then. The great fact is that it is life, life from above, that is needed, and mere methods will not give life. The dress of Elijah or John the Baptist would not bestow the power of either.

God does not want us to look to the past for the past's strength and wisdom. He records its bestowal and outworking as an encouragement for the present, to let us know that the God of yesterday is the God of to-day, and will be of to-morrow when to-morrow dawns. It is to say to us that God has the same power, sufficient to every task to-day. It waits our demand.

The Jews were ever looking back to the deliverance from Egypt; they were boasting of the miracles of the Red Sea and the Jordan, when God would have them grasp the power to deliver from present idolatry and bondage. He had far greater deliverance for His people, so much greater that they would no longer say that Jehovah lived who brought them out of Egypt, but Jehovah lived who brought them from all the scattered regions of captivity, slavery, and sin to the immortal land, where added to the song of Moses will be "the song of the Lamb." Jer. 16:14-16; Rev. 15:2, 3. Praise God for past victory. Hope for all the future. But by living faith grasp His power for the present.

Referring to Question No. 3136, a correspondent suggests that Ex. 35:3 concerning the building of a fire upon the Sabbath refers wholly to the work of the sanctuary and not to the cooking of food. Possibly this may be true. It seems to us that the text however is a general command, repeating what has been given in other places, designed to be of general application. Our correspondent thinks that it may refer to the metal-workers; those who were working in gold and silver and brass in which fires would be necessary for fusing. We pass the suggestion on.

It is a marvelous invention which will photograph "more than 2,000 stereoscopic images per second regularly spaced on a film with perfect clearness;" but that is what an apparatus patented by Mr. L. Bull will do, as described in the *Literary Digest* of May 28, which reproduces pictures of a bumblebee, dragon-fly, and a bullet passing through a soap-bubble. This means that the 17 pictures of the bullet and soap-bubble were taken in 85 ten thousandths of a second. If man can thus reproduce motion, is it not reasonable to suppose that God can record the complete record of each soul?

One scientist, Mr. J. Joly, after elaborate study of the ocean's salt deposits, estimates the age of the hoary sea at 94,544,000 years; but another, Mr. George F. Becker, places his figures between 38,000,000 and 48,000,000. All this is based on the uniformitarian hypothesis. There is still room for many professional and lay guesses, and the believer in the Bible need not worry.

**The Road-Town.**—One of the suggested plans about which considerable is said at the present time is the building of what is called a road-town. This road-town will consist of one long, consecutive series of connected houses continuing for miles along the road. The purpose of it is to enable the country dwellers to have as good facilities in the matter of mail and other conveniences as the city dwellers. The thought is that the soil will be made to produce a great deal more; one will not need to hold so many acres; each one of these who live in the road-town can have sufficient land to cultivate to supply all his needs and to help others; and this endless house will enable him to reduce rent, secure food outside of the trust, in fact to get the benefit of all inventions such as gas, power, telephone, and so on, without paying tribute to the various trusts. For such a town as that Thomas A. Edison has donated his cement house patent, and William A. Boyes his monorail patents. It certainly will be an interesting experiment, but it is a question whether it will not have an untoward effect in bringing families too close together.

The latest great freight-engine boiler built for the Delaware and Hudson Railroad is 44 feet 10 inches long; largest diameter, 96 inches; its weight, with water, 80 tons; the fire-box, 10 feet 6 inches by 9 feet 8 inches, would, as the *Scientific American* remarks, make a fair living room. The front end of the boiler is 7½ feet in diameter. The engine, with the tender, weighs 611,800 pounds; its weight on drivers is 445,000 pounds; its boiler pressure, 220 pounds; and its heating surface is 6,629 square feet.

May closed its career with two very hot days. Temperature on the coast ranged from 73 degrees at Tacoma, Wash., to 120 at Yuma, Arizona. It was 90 in San Francisco, where there were one death and four prostrations from heat. The mercury rose in Sacramento to 102; at Red Bluff, 106; at Fresno, 108; at Phoenix, Arizona, 114. San Francisco recorded one of the hottest May days in its history, and it is said that never before were four heat prostrations recorded in one day.

**The Call from Japan.**—In his plea for a church in Tokyo, Professor Field does not wish to draw from regular channels and great fields of need; we pass the basket for between-times, heart-free, voluntary contributions. He wrote us questioning if he should ask it; we told him to go ahead. His request is before you. A little from each of our readers would build the Gospel church. Do not you want a block, a stone, a brick (we do not know how it will be built), a shingle, a post, in it? Who wants to furnish a seat? Who the pulpit?

**Effect of Cold on Plants.**—In a series of interesting experiments in England it has been found that the chilling of various plants may produce sugar, mustard-oil, wintergreen-oil, or prussic acid; and if this is true of plants, it is suggested that changes of temperature or humidity must have their effect on the human organism. How little we know of the factors which enter into life!

The Chinese of the Pacific Coast have sent a memorial to the ruler of China asking permission to cut off or discard the queue. This appendage, it is said, was forced upon them about 260 years ago as a sign of submission to the Manchus. Now many Chinese think that the custom should be discontinued as an advance step toward general world-civilization.

From far Mozambique, by the way of London, May 30, comes the news of a severe cyclone which wrecked houses and ships. One coasting vessel went down with 400 natives on board.