


# SIGNS OF THE TIMES



## The Things Prepared of God

"Eye hath not seen the things prepared of God."  
No plants that spring from this terrestrial sod,  
Nor trees that wave upon the summer air,  
Nor azure skies, nor forms of beauty rare,  
Can symbolize the treasures laid away  
Within the regions of celestial day.

"Ear hath not heard." The voice of melody  
Floating across the solemn midnight sea,  
The tender tones of love, the organ peal  
That fills the minster as the people kneel,  
The carols of the birds, the sighing breeze —  
God has prepared far better things than these.

"Neither has entered into the heart of man"  
The faintest shadow of the wondrous plan,  
The rainbow's tinted hopes that lure the soul,  
Yet still, with baffled pinions, miss their goal —  
All lovely dreams, all visions of delight,  
Are to the things prepared as dark to light.

Of that fair city where the ransomed dwell  
No pen can write, no mortal tongue can tell;  
But those who find an entrance shall abide  
Forevermore, completely satisfied.  
No dread of loss shall cause disturbing fears,  
And God's own hand shall wipe away all tears.  
— Helen Chauncey.



# Question Corner

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3160.—Personality of the Holy Spirit

Please explain in the Question Corner John 16:7, 13. Is the Holy Spirit a personality? Are the words "him" and "he" masculine pronouns? Please explain what the meaning of the Holy Ghost is in 2 Peter 1:21. W. E. H.

The pronouns in the above question are, of course, in the English, masculine pronouns, but they do not have the same distinction in the Greek. For instance the term "he" in verse 13, is in the original *ekeinos*, which is not a pronoun, but a pronominal adjective, properly translated "that." It is used in Matt. 17:27 referring to the Roman coin which was used to pay temple taxes. That which really has no gender at all, but which is noted as being strong and big, is spoken of as masculine; while things of a softer, gentler nature are spoken of as feminine. That same distinction is to quite an extent observed in the English language also. We speak of a battle-ship as a "man-of-war;" we speak of an ordinary ship as "she."

No argument could be based on the gender of the pronouns used of the Holy Spirit. To the mind of the writer, the Holy Spirit is a personality in the sense that it makes present the personality of both Father and Son. We can not explain it, because we can not comprehend it. It is that which is represented as proceeding forth from both Father and Son, and common to both Father and Son; that which makes Father and Son one, and that life which connects Jesus with all His true disciples wherever they may be. It is not a personality in the sense in which Jesus was a personality when here upon earth; because if that had been the case it would not have been expedient for Him to go away (John 16:7), because He in His personality could be in only one place at a time, but the Spirit could be everywhere, as implied in Psalm 139, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" But there is this power with the Spirit of making Christ, or the Father, present everywhere at all times in response to faith. We have a very weak illustration of this in the telephone and in later inventions, by which a manager in his office, for instance—that office covering a half mile of territory, which could be enlarged to an almost unlimited extent—can call every foreman in every department to any number, and talk with them all at the same time, just as tho he were present with each one. That invention has the power to make that manager personally present in each department. That in a limited way shows how it is that the Holy Spirit can make Christ present in all parts of His great dominion at the same time,—just as truly present as tho He were in His own personality present.

The expression in 1 Peter 1:21 would be better rendered "Holy Spirit," and so all through the New Testament. The common rendering has led some to believe that Holy Ghost was different from Holy Spirit, but the original word is the same. Its use in the text simply shows the operation of the power of God upon men that wrought for Him; men who yielded themselves to God, and God used them in giving His Word. The same thing is expressed in different language in 1 Peter 1:11: "The Spirit of Christ which was in them did point unto, when it testified." And in 2 Sam. 23:2: "The Spirit of Jehovah spake by me, and His word was upon my tongue."

It is a blessed, comforting thought that God can by His Spirit be present with His children; and this is what Jesus declares in John: "I will pray the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever." "If a man love Me, he will keep My words: and My Father will love him, and We [Father and Son] will come unto him, and make Our abode with him." John 14:16, 23. How do

They come and make Their abode with a believer? —They do this by the power of the Holy Spirit.

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## 3161.—The Seven Years of Eze. 39:9

Is this past or future? Are these seven years spoken of literal years? What Israel is referred to? If past, when was it fulfilled? To whom does "Gog" refer? J. B.

Chapters 36 to 48 of Ezekiel are composed of prophecies which would have been fulfilled to Israel in the restoration from Babylon if Israel had met the conditions which the Lord imposed; if they had forsaken their sins and returned to the Lord with all their hearts, God would have restored Israel. The temple built by Zerubbabel would have been far greater and grander; God's children would have been the joy of the whole earth, and marvelous things would have been wrought in the Holy Land for them. The enemies that would have swept down upon them from the North, would have met the fate indicated in Ezekiel 38, 39, and Israel would have conquered. Those enemies of course would have come against them with wooden munitions of war, arrows and bows and shields and bucklers which could have been burned and would have been as the prophet indicated; but when Israel failed, of course the prophecy was fulfilled only in a very small part. The wonderful temple and sanctuary described by Ezekiel dwindled to the smaller one erected by Zerubbabel, and the wonderful glory of the prophet had but the faintest shadow in the prosperity which came to Israel after the restoration from Babylon.—But there is coming a time when it will be fulfilled in the greater glory of the second coming of our Lord Jesus Christ and events connected therewith. But there will not be the local conditions which existed in the prophet's day. There will be no burning of weapons; there will be no cleansing of the land by human hands; the fires of the last day will consume the sin out of the world and melt the earth with fervent heat. Looking upon these prophecies in this way all is clear and plain. Otherwise we meet with continual difficulties and inconsistencies.

God and Magog represent great Northern powers, ambitious powers whose spirit is that of Satan, and whose ambition it is to rule in the place of all others.

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## 3162.—Soul and Life

Is it true, as some say, that the words "soul" and "life" in Matt. 10:28, 39 are from the same Greek word? If so, why was it rendered by two words instead of one in both places? A. L. M.

Both words are from the same Greek word *psuche*. We can not tell why it was not rendered "life" in both cases, for that is what it means. Evidently it was thought the expression sounded better in the 28th verse to render "soul," in contradistinction to "body." The idea, however, is the animal or soulful life.

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## 3163.—"Wash Their Robes;" "Do His Commandments"

Please harmonize the King James and A.R.V. of Rev. 22:14. Why does one say "do His commandments," and the other "wash their robes"? Which is correct? A. C.

This we do not know. The difference is the difference between Greek copies. Some of the very earliest Greek copies have "wash their robes." The difference in the original is between *poiountes tas entolas autou*, and *plunontes tas stolas autou*. The first quoted is "do His commandments;" the last, "wash their robes." Our questioner can see that one might be quite easily mistaken for the other. Evidently in the early copying sometime, somewhere, a change was made, and that mistake was perpetuated.

There can be no fault found with the truth of either, for we have only to turn back to the seventh chapter and find the great redeemed company characterized as among those who "come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God: and they serve Him day and night in His temple." Once again John refers to that same company: "Blessed are they that wash their robes, that they may have the authority over the Tree of Life, and may enter in by the gates into the city." But those whose robes are washed from sin, do not commit sin. "Sin is the transgression of the law;" therefore those who do not commit sin, keep the commandments of God; and so on the other hand we have the remnant church characterized by the expression, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The correct reading is probably "wash their robes;" but the meaning of both when carried to the ultimate is the same.

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## 3164.—The Plague of Zech. 14:12

Will you kindly explain Zech. 14:12 and on? When will this take place, before or after the thousand years? C. C.

Zechariah is largely a double prophecy. God would have done wonderful things for His people if they had only fully returned to Him when they came back from Babylon. If they had come spiritually out of Babylon as well as physically, marvelous things would have been wrought for Jerusalem and against her enemies; but all the greatness of God's promises had to be postponed to a later day, and the destruction of sin and sinners to the time when Christ our Lord should take to Himself His great power and reign. According to verses 3 and 4 the time of the fourteenth chapter is after the thousand years. At the beginning of the thousand years Jesus does not touch this earth. His people are caught up to meet Him in the air. At the end of the thousand years He comes to the earth. Verses 12-15 would simply mean a continuation of the plagues which were poured out at the beginning of the thousand years. The same conditions will exist in the earth at the end of the thousand years that were at the beginning. Men died; but the same sin-poisoned atmosphere exists all the way through the thousand years, and when they come up again at the end of that time the same virulent plagues, representative of sin against God, will be upon them even as when they went down. This explanation of Zechariah will be brought out more fully in the articles by Professor Reed, "From Babylon to Zion."



## Schedule for Week Ending July 2, 1910

Sunday,	June 26	1 Chronicles	4-6
Monday,	" 27	"	7-9
Tuesday,	" 28	"	10-12
Wednesday,	" 29	"	13-16
Thursday,	" 30	"	17-20
Friday,	July 1	"	21-23
Sabbath,	" 2	"	24-26

Our lessons begin with the fourth chapter of 1 Chronicles, end with the 26th chapter of the same book. It would be well, if we have time, to compare these chapters with the chapters in Samuel which give us somewhat of the same record with the exception of genealogies. Note for instance chapter 4:9, 10. Think of the reason of the men who were truly mighty. Chapter 5:20. We will find more of interest in dwelling upon the work of David, the division of his armies, the work that he did, his virtues and his mistakes, and God's mercy and guidance.



# 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 Ten Virgins

By Mrs. E. G. White

**S**EATED upon the Mount of Olives, which was over against the temple, with His disciples around Him, Jesus seeks to make clear in a prophetic discourse the deeper mysteries of the kingdom of God. Through His favorite medium, by parables, He endeavors to imprint upon their minds the special truths connected with His second coming to our world. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. A dwelling-house is

Their lamps are lighted; and as hour after hour of waiting goes by, they grow weary of watching, and, one after another, they fall asleep. About midnight the sleepers are awakened with the cry, "Behold, the bridegroom cometh." They exchange their slumbers for life and activity. They spring to their feet. The wedding procession is in sight, with the brilliant torches shining, and they can hear the joyous music as they approach. The ten virgins seize their lamps, and begin to trim them to go forth; but five

go in to the wedding, and the door is shut.

Soon after the door is shut, the foolish virgins come, knocking for admittance to the banquet hall; but they meet with an unexpected answer to their call. The Master of the feast says, "I know you not." There is no evidence given that the foolish virgins did obtain oil, but there is abundant evidence that they did not enter into the marriage feast, but were left standing outside in the empty streets in the blackness of the night.

Jesus used the parable of the ten virgins to represent the condition of the church before His coming; and the question that concerns each one of us is, Are we among the five wise or the five foolish virgins? Without



THE TEN VIRGINS

Carl Piloty

lighted up brilliantly, as tho for some festive scene. The lights shine from the open spaces, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight he will bring her along the streets from her father's house to his own, where a supper is prepared for the guests invited to the wedding.

Lingering near the bride's house are ten young women, in attire suitable for the occasion. Ten was the usual number who were chosen as bridesmaids. Each of the bridal attendants has a lamp and a small vessel for oil.

of the watchers have been wise and five foolish. Five have neglected to fill their vessels with oil. They have not expected the bridegroom to tarry so long, and have not prepared for the emergency. They are in distress, not because they see that their lamps are going out, but because they know that there is nothing in their vessels with which to replenish them. They address a piteous appeal to those who have provided themselves with oil; but they are denied, for the wise virgins have only enough to fill their own lamps, and the foolish are bidden to hasten away and buy oil from the dealer. While they are away on this errand, the bridegroom comes. The wise virgins, with lamps trimmed and burning, join the procession, and

going into the details of the parable, we may ask ourselves, What is our condition before God? We shall make it manifest what is our true condition by our conduct and conversation. Jesus has warned us as to what should be our position at this time. He says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

He who relaxes his vigilance because he knows not the day nor the hour when his Lord shall come, who becomes careless, and neglects to have his vessel filled with oil (the grace of Christ), will be found unprepared, and will not go in to the wedding. How solemn is the oft-repeated warning that our Lord has given to watch! He says, "Be ye



also ready; for in such an hour as ye think not the Son of Man cometh." If a much-loved friend in the last hours of his association with us should give us counsel, warning, or instruction, how carefully would we treasure his words, how faithfully would we follow his instruction, and give attention to his cautions! Christ is our best Friend, for He has purchased us at infinite cost, and has made us His sons and daughters, and these soul-stirring words have been uttered by Him for our benefit. Shall we not regard His claim upon us, and give Him our service and our sympathy? If we do this, we shall not be neglectful of His warning: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you [My disciples] I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that, when He cometh and knocketh, they may open unto Him immediately."

Now is the time to look to it that we have on hand an abundant supply of the oil of the grace of Christ. It was the wisdom of the wise virgins in supplying themselves with oil, that made the difference between their fate and that of the foolish virgins, who had neglected to keep oil in their vessels with their lamps. In the Scripture, oil is used as a symbol of the Holy Spirit. The wise virgins are those who have faith and love and patience, whose experience day by day is nourished by the Holy Spirit. They do not conform to the world in careless inattention. They do not put off their daily preparation, but follow Jesus wherever He leads the way. God is not pleased with a flickering faith. It is compared to a lamp that is going out. He is pleased with those whose experience is like that of a lamp that is burning brightly. His followers are to shine as lights in the world. Christ's servants are to keep their lamps trimmed and burning, that they may add their light to the light of others who are following Christ. Those who are not daily desirous of gaining a living, daily experience in the things of God, will not meet His approval, but will be found with those whose lamps are going out, and will not be prepared to go in to the marriage supper of the Lamb. We can not be ready to meet the Lord by waking up at the last minute, when the cry is heard, "Behold, the Bridegroom cometh," gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. Our only hope is daily to love God, to love the truth, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus. Our conversation must be in heaven, from whence we look for our Lord Jesus Christ. We should talk much of His coming; then we shall be constantly receiving the grace which cometh from above, from the Source of all spiritual power.

The time is far spent. It is too late now to sleep the careless sleep of indifference. It is time now to rejoice greatly because of the Bridegroom's voice. It is time to sing of the marriage supper of the Lamb. The question for us to settle is, Which class shall we be among, the wise or the foolish? God help us to be among the wise. "Blessed are they

that are called unto the marriage supper of the Lamb."

"The watchmen on the mountains  
Proclaim the Bridegroom near;  
Go meet Him as He cometh  
With hallelujahs clear.

"The marriage feast is waiting;  
The gates wide open stand;  
Up, up, ye heirs of glory!  
The Bridegroom is at hand."

## The Holy Spirit

By John Orr Corliss

### IX. The Church Complete in Every Gift

**T**HE church is an assembly of people "called out," or separated from the world, to be governed from heaven, instead of from earth. It is therefore designated as the "church of the living God." 1 Tim. 3:15. It would seem the greatest folly, to assume that an organization with this pure and lofty title, should rest on so frail a foundation as a mere man. Strange indeed, that one sunken so low in sin as to become alienated from God and His government, needing the infinite power of Christ to heal the breach, should become the groundwork of so holy an institution as the "church of God." Matt. 16:18. Stranger still would it seem, that Christ should come forth from God (John 8:42) for the purpose of establishing *His* church, bearing the *name of God*, and then place the honor of its foundation upon a puny, unstable man, thus robbing God of the glory which was His own.

There was a good reason why the church of Christ needed a more substantial foundation than mortal man could provide, God's earthly assembly was to be a stately *column*, towering high above sin's desolation,—a "polished shaft" toward which might ever hopefully be turned the eye of inquiry for basic truth. 1 Tim. 3:15. This pillar and foundation of stable fact, became such through its adoption as the "body of Christ," who is the "Amen," the "faithful and true Witness" of Jehovah Himself. Eph. 1:23; Rev. 3:14.

Not only has Christ transferred His earthly presence from the single fleshly body of nineteen centuries ago, to His adopted church of to-day, made up from many members; but He constitutes Himself its head, or guiding energy, the preeminent chief over all things pertaining to His work. Col. 1:18. No *human* force was delegated to lead God's sacred assembly; not even the angels of heaven were to be entrusted with a work so high and holy. Too much was involved in the plan. The blood of God's Only-Begotten must be cast into the balance. The highest angels were commissioned to *assist* in the work; but the sacrificial One was anointed to stand above them all. Heb. 1:6-9. He alone was to bring "man sons unto glory," as the "Captain of their salvation." Heb. 2:10.

#### A Fully Endowed Church

For this reason, the Sanctifier and the

sanctified became blended in one body as brethren (verse 11), Christ as the Head of the church, and all its members as subjects of His impulse. Eph. 5:24. This indwelling of Christ with His people is the great mystery of the ages; yet, great as the enigma, this is the only hope of glory for man, or the composite church. Col. 1:26, 27. But even more glorious things have been spoken of the body of Christ. It is the chosen medium through which the infinite wisdom of God's eternal purpose in Christ, is to be laid bare before the highest powers of heaven. Eph. 3:10, 11. Only through the uplift of men from the lowest strata of degradation, to the high plane of equality with the angels, can the infinite love and mercy of God be fully known. Then will the church appear glorious, without a single stain of sin, having been washed white in the "blood of the Lamb." Eph. 5:27.

The church being made the agency for such an indescribable work, it would seem necessary for it to be especially endowed for its allotted employment. This was not forgotten by the Master of the earthly household, when ascending to the place whence He came. Accordingly various positions were made ready for those best adapted to fill them. These included apostles, prophets, evangelists, pastors, and teachers, for the building up of Christ's body,—the church,—to the full stature of its divine Head. Eph. 4:11-13.

In order to the proper occupation of these places, God bestowed qualifying gifts to meet every emergency. To one was given special wisdom for counsel; another received superior knowledge for instruction; persevering steadfastness characterized a third person for initiative. Of others, some wrought miracles; some prophesied; others were for discerning motives; additional ones had the gift of tongues, while some interpreted the meaning of the tongues. Besides these, were gifts of healing, supporting, and directing. 1 Cor. 12:8-10, 28. These were all necessary in the church, because Christ Himself possessed them all. In Him are "hid all the treasures of wisdom and knowledge." Col. 2:3. "In Him dwelleth all the fulness of the Godhead bodily." Verse 9. The perfect church, being Christ's *body*, must be clothed with all these attributes; otherwise it could not well stand in His place on earth, to speak and act for Him. His mind being the directing agency of the church as its head, He would speak through and operate

(Continued on page 7)





## XI. A Revival of Building

**F**OR a few months the work upon the temple ceased, in obedience to the command of the Pseudo-Smerdis, the Artaxerxes of Ezra 4; the children of Israel were required to abstain from labor upon the house of God.

"Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia." Ezra 4: 23, 24.

As the period in which Pseudo-Smerdis reigned was counted into the dynasty of Darius, we see that the second year of Darius's reign would mean only a few months, possibly nine at the most.

When Pseudo-Smerdis was slain and Darius Hystaspes assumed the government, God's people should have had enough faith to at once begin the work. They had been stopped from their labor by Pseudo-Smerdis; and when he was removed, they should have felt that the only obstacle was out of their way, and taken again with energy and faith to the work of building. This, however, they did not do.

And so God sent them word through the prophet Haggai:

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, IS IT time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of Hosts: Consider your ways." Hag. 1: 1-5.

It is evident from this scripture that some of God's people were saying that the time had not come to build the house. Altho the seventy years had ended, and the Lord had plainly instructed them to return to Jerusalem, and had clearly outlined their work in restoring and rebuilding, the first serious disturbance of their work by an impostor and a usurper of the throne, gives them an excuse to relinquish the work. They leave God's house unfinished, and make themselves comfortable in their own homes. But God points out to them that this is inconsistent.

He asks them to consider their ways. He calls attention to the fact that they have been seeking to produce harvests, to earn wages, to clothe themselves, in short that they were struggling in vain for prosperity and things material. Now the Lord explains why they failed in this:

### Saving to Lose

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of Hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Hag. 1: 6, 9-11.

All this loss, all this lack of prosperity,

sureing the people that He was with them:

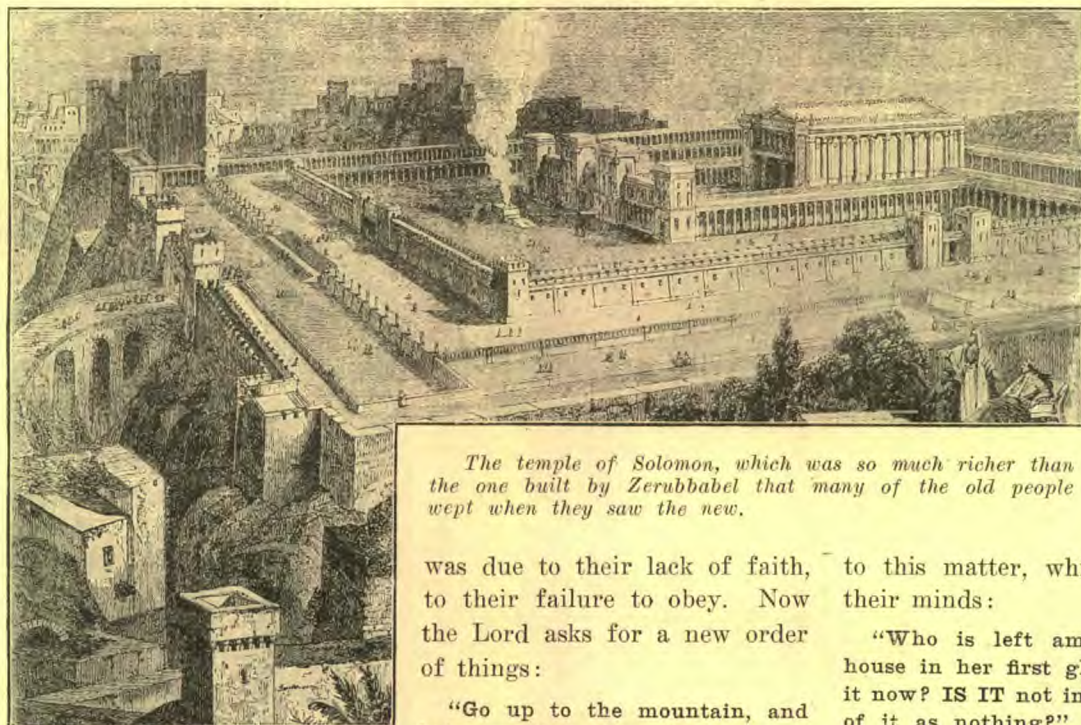
"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I AM with you, saith the Lord." Hag. 1: 13.

The first word through the prophet Haggai came from the Lord "in the second year of Darius the king, in the sixth month, in the first day of the month." Hag. 1: 1. Only a very short period of time intervened between this instruction from God and the beginning of the rebuilding again of the temple; only a trifle over three weeks. According to one chronology the first word came from the Lord on the Sabbath. Three weeks intervened, and on the following Wednesday the work was again taken up.

The year mentioned is the second year of Darius's reign, which would be B.C. 520; but the month mentioned is not that of the Persian year, but of the Hebrew year.

Nearly a month later the Lord sent further instruction to His people. It is evident that they were not as courageous as they might have been; that they were not taking hold of the work with the vigor that should

have animated them. There were present engaged in the work those who had seen something of the splendor of Solomon's temple, and knew how grandly that work had proceeded, and who contrasted the humble beginning now with that glorious building then. The Lord takes hold of this discouraging situation and calls their attention



The temple of Solomon, which was so much richer than the one built by Zerubbabel that many of the old people wept when they saw the new.

was due to their lack of faith, to their failure to obey. Now the Lord asks for a new order of things:

"Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Hag. 1: 8.

But altho God's people had made a mistake, it is good to know that they now took hold by faith of the work which they were neglecting:

"Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. . . . And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God." Hag. 1: 12, 14.

### Giving to Gain

The work began again. The Lord sent a comforting message through His prophet, as-

to this matter, which doubtless was upon their minds:

"Who is left among you that saw this house in her first glory? and how do ye see it now? IS IT not in your eyes in comparison of it as nothing?" Hag. 2: 3.

The Lord admits that in the comparison the present work suffers seriously. When this is compared with that, this seems as nothing. But they are not to be discouraged:

"Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I AM with you, saith the Lord of Hosts." Hag. 2: 4.

While God's people were in prosperity in the reign of Solomon, and altho they were able to do a grand and noble piece of work in erecting that temple, the Lord gives them another event in their history from which they can extract courage and hope:

"ACCORDING TO the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not." Hag. 2: 5.

In this statement He reminds them of



their weakness and littleness when they came forth from Egypt. From this small beginning the Lord had brought them up to the glorious times represented by the reigns of David and Solomon. From this they were

to gather the lesson that tho the work was beginning in humility and in littleness, if they were faithful and true it should go on until it reached that point of glory, prosperity, and influence that God designed.

Biblical account. Even the words, "Enter into thy ship, and close thy door," are present.

The inscriptions even give a translation of a man to heaven, but instead of Enoch it is the hero of the Flood story.

## The Demonstrated Chedorlaomer

The names of Abraham and Jacob, tho considered myths by the Critics, are found on the monuments as historical personages.

One of the most wonderful discoveries is the confirmation of Genesis 14, which was so long scouted as impossible and absurd, and Chedorlaomer as a myth. But this story, substantially as told in the Bible, has been found on the monuments, with even the name of Chedorlaomer himself, so that even so radical a Higher Critic as Gunkel is compelled to accept Melchizedek as a historical person. And yet in "Genesis," page 172, Dr. Driver gravely assures us, in the teeth of this proof, that "monumental evidence that the narrative is historical is at present *entirely lacking!*" Everything in the Bible is viewed with the eye of suspicion by Higher Critics, and put under the microscope of doubt. It is held to be a liar till it is proved true; and even positive evidence of its truthfulness, as shown above, is completely ignored in order that a pet theory may stand.

The facts in the history of Joseph in Egypt that were most confidently denied, are the very ones that have received the strongest and weightiest evidence from the monuments. On the authority of Herodotus it was denied that the vine was cultivated in Egypt, that flesh was a food of the higher classes, that the manners of women were so unrestricted as shown in Genesis; and was declared that the elevation of a young Hebrew to prime minister was romance, and that Pharaoh never gave Abraham sheep and oxen, because they were objects of hatred in Egypt. But all of these things have been confirmed, and in fact the making of wine in all its stages is pictured, and flesh is shown to be the principal diet of the upper classes. And most surprising of all are illustrations of sheep and oxen but not of horses, for inscriptions now reveal the fact that horses were first introduced in Joseph's time. Even the story of Joseph's temptation and exaltation appear in their literature; and this year has seen the discovery of an account of the seven years' famine, and it is placed in the same year as that of the Bible record, 1700 B.C.

## Israel in Egypt

In 1896 Professor Petrie found the name of Israel on Egyptian monuments saying, "The Israelites are brought so low that they have no seed," which may be fairly interpreted to mean that since they have vanished into the desert there are none left in Egypt. There is even a picture of brickmaking in which masters are standing in threatening manner over the slaves, and in the masters' mouths are put the words, "Be not idle," reminding one of Ex. 5:8, 17: "And the number of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: *for they are*

## Higher Criticism

By Earle Albert Rowell

### VII. Higher Criticism and Archeology



AND some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, *if these should hold their peace, the stones would immediately cry out.*" Luke 19:39, 40.

Coincident with the rapid rise of Higher Criticism have been the important discoveries of archeology. As Sayce put it, every turn of the spade has furnished corroborative evidence of the minute truthfulness of Scripture history. Higher Critics have no sooner established a theory discrediting the Bible history and proving to their satisfaction its impossibility, than some silent worker in far-off Egypt or Palestine or Chaldea unearths some engraved facts which confound their theories and disprove their conclusions.

### The Art of Writing

Once it was the fashion to argue that the art of writing was not practised anywhere before 1000 B.C. at the earliest, and hence it was impossible for the finished productions of the early part of the Bible and the psalms to be the work of Moses and David. The composition of the books of Moses was conveniently brought down to a few hundred years before Christ. That the art of writing was unknown in the time of Moses was so boldly asserted that few ventured to dispute it. Higher Critics were rejoicing over their victory, when the spade of the excavator unearthed vast libraries of the time of Hammurabi, a whole half thousand years before the time of Moses! A whole code of the laws of Hammurabi was discovered in 1903, proving that the art of writing was old in the time of Moses. The effect of these marvelous discoveries has been marked on some Higher Critics, who have yielded to the evidence. Hommel, Halevy, and Sayce, to mention only the most prominent, have abandoned their former Higher Critical views.

In Isa. 20:1 we read that Sargon, king of Assyria, sent his tartan (or commander-in-chief) to besiege Ashod. But who was this Biblical Sargon? This was the only place not only in the Bible but in all literature, ancient or modern, the world over, where his name was mentioned. So of course infidels and Higher Critics did not hesitate to deny his existence, and actually used it as an evidence of the unreliability of the Bible history! Yet one of the very first important discoveries in Assyrian research was the palace of this selfsame king, containing his portrait and name, sculptures and nu-

merous inscriptions giving an account of this very siege of Ashod. From an unknown king relegated to the limbo of oblivion by Higher Critics, he has become one of the best-known kings of all antiquity.

### Babylon the Ancient

Not many years ago Gen. 10:8-12 was held in derision. It affirms (1) that Babel and other cities named existed before Nineveh; (2) that Assyria was colonized from Babylonia; (3) and that the founder of Babylonian civilization was not a Semite, but a Cushite. All these facts were held in contempt by the Critics till the Assyrian excavations; but the monuments confirm the Bible on all these points.

In Gen. 10:22 Elam is mentioned as the oldest son of Shem. Now this was long denied by Higher Critics, but recent discoveries have proved it. Nothing shows the futile makeshifts of Higher Critics when cornered, better than the statement of Dr. Driver on this very point in his "Genesis," page 128: "It is true inscriptions recently discovered seem to have shown that in very early times Elam was peopled by Semites, . . . but the fact is not one that the writer of this verse is likely to have known!" Not likely to have known! And yet he did know it. Could criticism be more inept than this? And yet this is the kind of reasoning they use to establish most of their baseless theories. And they call it "the sure results of scientific criticism!"

Besides this have been found accounts of not only the Flood, but some tablets of Asur-bani-pal's palace contain an account of the creation resembling that of Genesis in a remarkable degree.

### The Sabbath Day

The Sabbath day, so far from being a late Jewish institution, as the Higher Critics would have us believe, is found to have existed in both Babylonia and Assyria centuries before the existence of the Jews, and was called *Sabbatu*, and was defined as "a day of rest for the heart." On it ordinary work was prohibited to at least the king and the state officials. So it was a state institution, but proves the early existence of the Sabbath and is evidence of its origin in Eden.

On the monuments the Garden of Eden is repeatedly mentioned, and there is a seal with a man and a woman seated on either side of a tree, and reaching out their hands to pluck the fruit, while behind the woman a serpent rears itself, and is whispering in the woman's ear!

There is also a detailed account of the Deluge, that reads in places exactly like the



idle;" and "Ye are idle, ye are idle." In the face of this, H. P. Smith in his "Old Testament History," page 54, says: "The Egyptologists as yet have discovered on the monuments no evidence of a Joseph or an Israel in Egypt, as they have discovered none of the oppression or the Exodus. We are therefore obliged to look narrowly at the evidence of the Hebrew sources"! This illustrates how blind Higher Critics are to all evidence that contravenes their theories.

## The Hittites

In Joshua and Kings are many references that imply the existence of a very powerful Hittite empire north of Palestine. Since nowhere in the world outside of the Bible was there a single reference to this nation, that was represented as equal in power to Egypt, the Higher Critics sneered at the Bible account, and laughed at those who were simple-minded enough to believe such an empire existed, simply on the unsupported statements of the Bible. But now from both Egyptian and Assyrian inscriptions we learn that the Hittites for a thousand years were a great power in Syria and Western Asia, and were as extensive and as powerful as either Egypt or Assyria, and the history of the Hittite empire now fills volumes. It seems impossible to human reasoning that so extensive and so powerful a nation could exist for ten centuries and escape completely all profane record, yet we now know such to be the case. Verily, the stones are crying out.

Scores of other instances might easily be given showing the utter baselessness of the Higher Critical theories; but the purpose of this article is only to call attention to the fact that the hand of God hovers over every historic page and His handwriting is on every ancient monument; that He never leaves His truth at the mercy of His enemies; that for thousands of years His hand has hidden these marvelous confirmations of His Word, and in these latter days, when they are most needed, He has brought them forth, and has actually made the stones to cry out when His professed disciples ceased to uphold the truthfulness of the Bible. Indeed "the Word of our God shall stand forever." Isa. 40:8.

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## Bethesda

[From "Walks and Homes of Jesus," by the late Daniel March.]

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda." John 5:2.

**B**ETHESDA, "house of mercy," a name of promise, and a promise wondrously fulfilled on the day when Jesus came there with His power to heal, and His mercy to forgive.

His Gospel makes the world a "house of mercy" to all that hear the joyful sound. We boast of justice in our dealings with our fellow men; but there is nothing of which we have so much reason to be afraid, as that God shall treat us as we deserve. Justice alone, untempered with mercy, would make the world a prison-house for the guilty. It would thunder from the heavens with the

voices of vengeance. It would flame from the earth with fires of wrath. It would poison the air with pestilence. It would make every human habitation a house of mourning. It would send the thrill of pain through every fiber of the human frame. It would answer every desire of the heart with disappointment. It would make life a burden, and death the beginning of endless despair. Such would be the consequences to us all, were God to answer the prayer of the proud heart: "Give me only that which is my own. Let the justice of my claim be the measure of Thy bounty."

But Jesus the Redeemer comes into a world which sin has made one great leprosy-house of diseased and suffering humanity, and His presence makes it a house of mercy to millions. Mercy shines in the morning light, and mercy gilds the setting day. Mercy sings in the laughing stream, and

## John or Judas?

By Elizabeth Rosser

THE voice that called the gentle John  
To leave his funny spoil,  
Called Judas with the same clear tone  
To quit his daily toil,  
And walk beside the Son of God,  
As He the path of sorrow trod.

They saw Him heal the sick, the lame,  
Give sight to blinded eyes,  
Cleanse weary hearts from sin and shame,  
And bid the dead arise.  
Side by side with Christ they walked,  
Daily with the Saviour talked.

John's heart drank in the Saviour's word,  
Expanding like a flower;  
Judas the same sweet pleading heard,  
Resisting all its power.  
John purer, whiter grew away;  
Judas, more hardened day by day.

So Judas farther from Him strayed;  
John closer pressed beside.  
Judas his Lord to death betrayed;  
John for his Master died.  
John to heaven's heights shall soar;  
Judas, perish evermore.

O, solemn thought! that life and death  
In the same Word are borne,—  
Life to those who hear in faith,  
Death to those who scorn.  
Lord, let me well this question con:  
Am I a Judas, or a John?

shouts in the darkening storm. Mercy tempers the summer's heat and the winter's cold; revives the parched earth with the blessed rain; clothes the landscape with beauty, and crowns the year with goodness. Mercy flies on the wings of angels to the support of the feeble, to the defense of the poor, to the pardon of the guilty. Mercy broods with bleeding heart over the bloody field where armies meet in mortal strife, and watches amid scenes of horror and agony when the glory and the magnificence of battle have rolled away. Mercy brings the message of hope to the despairing, of joy to the sorrowing, of rest to the weary, and of life to the dead. Mercy removes the sting of the last bitter hour, and pours the glory of Paradise upon the vision that is dim with the shadows of death. Mercy makes a house of God in every place where the penitent bow in prayer. Mercy gives immortal life to all who look to Jesus to be "made whole."

## The Holy Spirit

(Continued from page 4)

in the church, as He did in His *fleshy* body of nineteen hundred years ago. Since His *bodily* presence has been transferred to heaven, the church is His *fleshy* body, to operate among men. Therefore all the gifts of Christ are necessary in the church to the perfect working of His will among men. No one has all these gifts, but they have been *distributed* in "diversities of operations," to *every man severally* as God wills. 1 Cor. 12:6, 11.

These many gifts were as members set in the church, to give it form and efficiency, as the members of the human body give the body comeliness and strength. As parts of the human body are under control of the *head*, and in action express the will of the directing power, so each agency in the church has been established through which to express the governing wish of its infinite Head.

## A Fulness of Gifts

No human form can do certain acts required, if the member is missing which was specially set in the body to do that work. For instance, destroy the organ of sight, and no other member of the body can take its work; it is the same regarding the organ of hearing; remove the feet, and the body is permanently crippled. So with the church; let a *single gift* of the Spirit be set aside, and the church has lost its fulness of power to enter the many avenues of efficiency assigned to it.

The reason for this is quite evident. Every good gift is from God, and is meant for the uplift of those to whom it is sent. James 1:17. To ignore but one of these gifts, is to offer insult to the One bestowing it, and begets a disregard for the promptings of other gifts which are from the same source. Every gift of the Spirit is offered as a means by which God would witness with His church in its work among men. Heb. 2:4. It matters not through which gift God would testify to men in His earthly assembly; to neglect that gift, is to set aside, and make a thing of naught, God's effort to bear witness of Himself in behalf of man's salvation.

True, large portions of the professed church have long since lost sight of these particular gifts which make a perfect organization. But in the near future, when Christ comes to claim His own, there will be found a waiting church, the members of which will be like their Master, because of having received His Spirit in its fulness. 1 John 3:2. These will have been enriched "in all utterance, and in all knowledge," through the complete "testimony of Christ" having been "confirmed" in them. Being thus made blameless through receiving every gift of the Spirit, it may be well said of them, Truly they are "waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:5-8. Happy people indeed, who are thus found when Christ appears in the clouds of heaven.

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THE Lord gets His best soldiers out of the highlands of affliction.—C. H. Spurgeon.





### Creation and Redemption

"In the beginning God created the heaven and the earth." Gen. 1:1.

"In six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11.

Here are two expressions, quite similar, and yet different. The first refers to the whole vast creation of God, consisting of suns, and systems of suns, and clusters of systems, and universes of clusters, the whole imponderable mass created and held ponderable and under control of Him whom men would dethrone by the empty names of Law and Nature. It expresses to mortals the great fact of creation, which they may apprehend tho they can not comprehend the power and the wisdom involved. "IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. The same was IN THE BEGINNING with God." John 1:1, 2. "For by Him were all things created; . . . all things were created by Him, and for Him: and He is before all things, and by Him all things consist [hold together]." Col. 1:16, 17.

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The first text — Gen. 1:1 — is all-inclusive, embracing all of God's creative work, from that far beginning when the light of suns broke on the black bosom of fathomless space, till this earth came into existence, and sin temporarily checked God's work till the great problem is settled and the Creator stands justified by eternal right before the universe.

The second text — Ex. 20:11 — is local, and pertains to man and his habitation. The time, the period, of the first is indefinite, and rests with Him who is "from everlasting to everlasting." The second is limited by God to this earth and six days of time. We are aware that men have denied the time, and do deny it; but when they do, it means, as Higher Critics have declared, the denial of the Bible; in its light, language means nothing, and all that we find in the Bible is laid open to fanciful interpretation and vaguest guesses. If "day," consisting of "evening" and "morning," of "darkness" and "light," ruled and governed in its period and succession by the sun, does not mean the day in the ordinary sense, measured by a revolution of the earth on its axis, language is meaningless, and the Bible is unreliable, undependable. True it is that the word "day" has other meanings; but where it does, context, topic, and use clearly determine it. When, however, the day is defined, determined, marked out successively, we may not question its meaning without weakening and discrediting the Record in which it is found. Six times are the "six days" referred to, and always obviously refer to ordinary days.

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Needless to say we accept the Record. In the first place, it is simpler than the assumed hypotheses of science. In the second place, it is more reasonable to the believer in an infinite personal God. In the third place, it is just what we could expect a Creator to do who is not bound by certain laws and rules and hypotheses guessed at by creatures of a passing breath. In the fourth place, the soul can find in the various steps of God's remolding power mighty encouragement to holy living, of which more hereafter.

For the first day God spoke into the seem-

ingly black abyss, and said, "Let there be light," and **LIGHT WAS**. The dark mass was illumined, and the earth entered upon her normal career. The revolving earth, in that canopy of light and darkness, brought night and day,—the first day of that first week of time. The second brought an expanse, a breaking of the great cloud mass which enswathed the earth; the upper part forming clouds, the lower part covering the earth with water. The third day, by the fiat of God, witnessed the waters roll off from a portion of the land, leaving it dry, and forming seas and gulfs and lakes, and the earth brought forth vegetation. On the fourth day appeared the glorious panorama of heaven, the sun, moon, and stars. Then the feathered tribes of air and the finny tribes of the sea were created on the fifth day. On the sixth day were created all animal life upon the earth, of which man was the crowning work. Thus God, by His word-creative, formed, shaped, created the earth and its dwellers of beast and man.

The crowning day of that cycle, its completion, the day toward which all the other days tended, was the seventh, on which God ceased His work, took delight in its cosmic beauty, placed within it a blessing for man, and set it apart for man forevermore.

The reason is obvious if we will stop to think. First, man was made a worshiping being, and he will worship something, from the great invisible God to the rabbit foot he carries in his pocket or the beetle which crawls at his feet; and among his gods in general is **SELF**. Secondly, it is reasonable that man should devote some time to the worship of his

Creator; and what could be more reasonable than that his Creator should state the proportion of time? Thirdly, man is normally a social being; he loves companionship; he herds together. Fourthly, being a worshiping being and a social being, it follows that he would worship with his fellows. This would demand not alone a proportion of time, but a definite period of time in the week. It is clear to all that God could not leave this to the choice of finite men, and must appoint the definite day; for He is not the god of confusion. Fifthly, this the Creator did. The proportion of time was one seventh; the definite day was the seventh, the day around which clustered and within which focused the great evidences of His creative Godhead. So much at this time for the origin of the week and the origin of the Sabbath.

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### Benefit of the Bible

A Roman Catholic priest in Belgium rebuked a young woman and her brother for reading the Bible. She replied: "A little while ago my brother was an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and delightful. How comes it that a bad book produces such good fruits?"

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### Lesson of Creation

As, when men behold any curious work of a skilful craftsman, straightway they will leave the work, and inquire after him that made it, that they may praise his skill; so it is the duty of Christians, when they behold everywhere in all the creatures the admirable and unspeakable wisdom, goodness, and power of God, to make haste from the creature, and go forward to the Creator to praise and glorify Him.—Cawdray.

## Our Bible Reading

### Knowledge

#### 1. Knowledge is taught of God.

"He that chastiseth the nations, shall not be correct, even He that **TEACHETH MAN KNOWLEDGE?**" Ps. 94:10, R.V.

#### 2. He teaches through His Word.

"Whatsoever things were written aforetime were written for **OUR LEARNING**, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

In **CHRIST** "are hid all the **TREASURES OF WISDOM AND KNOWLEDGE.**" Col. 2:3.

#### 3. Knowledge is of great value.

"**WISE MEN LAY UP KNOWLEDGE**; but the mouth of the foolish is near destruction." Prov. 10:14.

"Receive My instruction, and not silver; and **KNOWLEDGE RATHER THAN CHOICE GOLD.**" Prov. 8:10.

"I count all things but loss for the **EXCELLENCE OF THE KNOWLEDGE OF CHRIST JESUS MY LORD**; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, . . . that I may **KNOW HIM**, and the power of His resurrection." Phil. 3:8-10.

#### 4. Knowledge brings eternal life.

"This is **LIFE ETERNAL**, that they might **KNOW THEE** the only true God, and Jesus

Christ, whom Thou hast sent." John 17:3.

"My people are **DESTROYED** for **LACK** of **KNOWLEDGE**: because thou hast **REJECTED KNOWLEDGE**, I will also **REJECT** thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6.

#### 5. There is no excuse for lack of knowledge.

"A scorner seeketh wisdom, and findeth it not: but **KNOWLEDGE IS EASY** unto him that understandeth." Prov. 14:6.

"A **GOOD UNDERSTANDING** have all they that **DO HIS COMMANDMENTS.**" Ps. 111:10.

#### 6. Knowledge is good for the weak.

"A wise man is strong; yea, a **MAN OF KNOWLEDGE INCREASETH STRENGTH.**" Prov. 24:5.

Therefore "as new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2:2); "**GROW** in grace, and in the **KNOWLEDGE OF OUR LORD AND SAVIOUR JESUS CHRIST**" (2 Peter 3:18).

#### 7. An encouraging promise is near to fulfilment:

"They shall not hurt nor destroy in all **My** holy mountain; for **THE EARTH** shall be full of the **KNOWLEDGE OF THE LORD**, as the waters cover the sea." Isa. 11:9; Hab. 2:14.





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Manuscripts should be addressed to the Editor

## "Condemned the World"

NOAH by his life of righteousness "condemned the world." Had no one in the days of the antediluvians lived a righteous life, the wicked inhabitants of that degenerate period might have reasoned with some show of plausibility that it was impossible to do right. But the fact that Noah in the midst of abounding wickedness, and with the same human frailties, lived for God, was an evidence that every other person of that period might have done the same, and with equally gratifying results. Thus by the few gathered out of each period of the earth's history will the justice and mercy of God's grace be upheld, in demonstration of the fact that His grace was all-sufficient in every age, in every nation, and under every imaginable combination of circumstances.

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## Elijah the Prophet and the Coming of the Lord



WE quoted in our last week's issue the following scripture from Mal. 4: 5, 6:

"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.

It was shown that the prophecy was in part fulfilled in John the Baptist and in his message and work to the Jewish nation; and because that people did not heed the message, upon their land fell the awful curse. Their place and nation were lost forever.

But Malachi's message was broader than the Jewish nation. He was a prophet not alone of a messenger to the Jews of a Messiah and Deliverer to come, but of a Messiah, a Saviour, a Deliverer, for the world. Jesus Christ came to save mankind. His mission involved not alone the offering, the good tidings, the priesthood, but the judgment, and after that the everlasting kingdom. Therefore Isaiah predicts of Him that He should not only "bind up the broken-hearted," "proclaim liberty to the captives," "proclaim the year of Jehovah's favor," but "the day of vengeance of our God." Isa. 61: 1, 2.

The first part of that message for the world Jesus proclaimed at His first advent; and He cites this very prophecy from Isaiah, omitting, "the day of vengeance of our God." Luke 4: 18, 19. This part of the prophecy will be fulfilled for the entire world in the proclamation of the message which will precede His second advent. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land [erets, earth, Gen. 1: 10] tremble, for the day of Jehovah

cometh, for it is nigh at hand." Joel 2: 1.

From this and many other scriptures it is evident that a message in the spirit and power of Elijah will precede the second advent. But this prophecy, too, has been perverted and misunderstood. By its perversion many have been deceived, and many more have turned from the prophecy with indifference or with contempt.

Not a few, some of whom we are bound to believe were self-deceived, have arisen claiming to be Elijah, and have drawn away disciples after them. Sooner or later the pseudo-Elijah has died or proved a bare-faced fraud, and his deluded followers have become broken and scattered.

Notable among these leaders in these our days were Sanford and Dowie. Sanford claimed to be Elijah, founded a home in Maine, erected there great buildings, claimed to heal all manner of diseases and even to raise the dead. He went to Palestine with great pretensions, left many of his followers in America deceived, shepherdless, and in want; and the last we heard of him he with a little band was camped in the vicinity of Mount Carmel, where some of Elijah's great exploits were performed. Only so could he advance superior claim to his rivals.

Dowie borrowed and patched together various things from the Roman Catholics, Mormons, and others, and founded a church and embryo state at Zion City near Chicago. He not only proclaimed himself to be Elijah, but applied to himself the prophecy of Acts 3: 22, 23, which had direct reference to Christ. Dowie's last days were stormy and troubled. Many of his leading men, among them his own relatives, forsook him, and he died dishonored and in debt, leaving many of his followers in a pitiful condition.

A manifest and distinctive characteristic of the pseudo-Elijah, by whatever name he is called, is his great assumption, his self-centering. Like Simon the sorcerer he amazes the people, "giving out that himself is some great one;" and his followers cry, "This man is that power of God which is called Great." Acts 8: 9, 10. He is to be classed with those of whom Paul speaks, who will "draw away the disciples after them." Acts 20: 30. It is a characteristic of false prophets that they ever gather people to themselves, and build some great center to glorify themselves.

It was fitting that to one messenger should be given the message to one small people, as in the case of both Elijah and John the Baptist; but when the prophet and message go forth in their fulness, it is to all the world, and to all the nations; and then the antitype of Elijah is not one but many, carrying the same message of reform to all the peoples of the earth.

The conditions in Elijah's day demanded the message. God's people had departed from Him, and many had become sunken in the depths of idolatry, nature-worship and sun-worship; they had joined themselves in unholy alliance with outside nations, the acme of which was reached in the alliance of the weak Ahab and the strong, unprincipled Jezebel, daughter of the Sidonian king Ethbaal.

Now God's professed people in all lands have greatly departed from Him, following the leadings of unregenerate natures instead of God. Many of them are in close union with the world; and thousands of their shepherds are, through the influence of apostasy, seeking to unite the church with the state in unholy spiritual fornication.

The world needs a message of reform today, voices crying in the wilderness, pointing out sin, rebuking transgression, lifting up the world's only hope, "the commandments of God and the faith of Jesus," without compromise, without shading, and in the spirit and power of Elijah. That message, reader, is going to the world; have you heard it? It exalts no man. It lifts up Jesus and His Word.

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## Sabbaths and the Sabbath

THERE is but *one* weekly Bible Sabbath; namely, the seventh day. This existed before sin entered (Gen. 2: 2, 3); its law was spoken of God from heaven, and written by Him on the tables of stone (Ex. 20: 8-11; Deut. 5: 22). It was set forth as a memorial of creation and a sign of the only true God — Creator and Redeemer. Ex. 20: 8-11; Eze. 20: 12, 20. It is declared to be the Lord's day (Isa. 58: 13), made and observed by Jesus Christ, the Son of God (Mark 2: 27, 28). It is based on the eternal facts of God's creative power, man's relation thereto, and his needs; and is as eternal as the Lord's creation.

There were other sabbaths, yearly, typical, shadowy, which fell on certain days of certain months and feasts. They naturally fell on all days of the week. They were typical of certain events in the work of redemption, and expired by limitation when the thing typified was reached. Then the shadow reached the substance and the shadow ended. This expiration of type in antitype is set forth in Col. 2: 16, 17. These yearly sabbaths and feasts were seven in number, and are set forth in Lev. 23: 4-37, not as connected with the weekly Sabbaths of the Lord, but "beside the Sabbaths of the Lord." Verse 38.

The only Bible Sabbath is the seventh day. Jesus knew no other. His apostles were to teach what He commanded, and to walk as He walked. Matt. 28: 19, 20; 1 John 2: 6. They record no change of the Sabbath. Why not, then, take the Bible Sabbath and Christ's example?

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A SUNDAY-LAW exchange says, "Sunday belongs to every one." This is true; for God so gave it, and every one has the right to use it legitimately as he has a mind to, just the same as he has Monday or Tuesday. Every law to the contrary assumes class ownership of Sunday.

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"Not the things we have, but the things we are, constitute our permanent possessions."

— ★ —

"THE best offering we can make is that of our obedience."





# THE OUTLOOK

"Watchman,  
what of  
the night?"

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

*From Our Own Correspondent*

### An Inlook among South American Republics

*(Continued from last week)*

**D**URING war commotion, education is always the first to suffer. Altho at present there are only "rumors" of a conflict, still the schools all over the country are in a deplorable condition. A few days ago the professors of the Central University, located at Quito, the principal one of the three colleges in this country, threatened to resign and close up the institution if the government did not pay the six months' back pay which it owed them. In some localities the parish priests have had to beg charity donations from their congregations in order to help support the poor teachers, some of them almost in a starving condition. Everywhere schools are shutting down because of a lack of funds to continue them. As the state public school closes its doors, the private Catholic school begins and usually flourishes where the other one barely was able to exist. This is one of the ways by which the Catholic Church is regaining its influence in this country.

The postal system is in a bad state in some parts of Ecuador. A week ago the carrier who delivers the mail in the cities to the north of the capital, refused to serve any longer because the government was owing him \$1,500. But the other branches of public service suffer, the soldier always gets his pay as regularly as clockwork. Wo to the president that didn't pay him! There would be another one in office in a very short time.

It seems too bad, however, to see such utterly useless expenditures on rifles, and ammunition, etc. Far better it would be to interlace the country with a system of railroads, running one or two out into the Amazon Valley. Money would never be lost, either, which might be spent on attracting colonists to till the rich, fertile, unworked millions of acres at present covered with forests. The Argentine Republic and Brazil have spent millions on colonization enterprises and have never found them to be losing investments. Buenos Aires is to-day the "Paris of South

America." Rio de Janeiro ranks a close second to Buenos Aires in importance.

The Argentine Republic and Brazil, I am sorry to say, have fallen victims to the battle-ship fever. The other republics in South America appear to have caught the same expensive and fatal disease. Peru has a stronger, more powerful navy than has Ecuador. However, the latter country, not to be outdone, has started a public subscription throughout the republic, the money received from which to go toward the purchase of a battle-ship. There is a plan on foot whereby the 1,500,000 Ecuadorians are to give five cents a month. It is expected that in a year's time a "respectable-looking" gunboat can be purchased with the contributions received.



*St. Francis Church, Quito*

People seem to be quite enthusiastic and are giving liberally.

In a religious school in Quito two little girls have begun to solicit subscriptions. They have each headed the list with \$10. From a plantation along the coast comes a letter from two other girls:

"Since the patriotism of the Ecuadorian women has been appealed to, we, desirous of contributing something toward the nation's defense, wove the other day with our own hands some woollen textures and sold them. The product from the sale of the same, together with some money which our father gave us to spend on ribbons and fruit, but which has seemed more pleasing to us to include in this fund, has totaled \$5.00, the which we are forwarding on to you. This sum you will please be kind enough to hand over to the Patriotic Committee as a small addition to the 'sacred' fund which is destined to purchase elements of warfare in case of an international conflict. Our younger brothers, when we told them to what use the money is to be put, went to their banks and drew out each ten cents which had been carefully put away to buy candy with."

If boys and girls can give their spending money toward the purchase of weapons with which to kill or wound fathers and brothers of a sister nation, how much more readily should boys and girls, men and women, among us who believe in the speedy return of the



*Government Palace in Quito*

Saviour, give of their spare means to carry the Gospel message of peace and love to a world which does not know it yet.

A priest, in offering his "modest contribution" for the nation's defense in case it be necessary, writes as follows:

"As a priest I can offer nothing beyond my own humble person toward the national defense, but I can promise you that I shall be at the vanguard of those who are Catholics and patriots. The love of one's country in the heart of a priest might be interpreted in the following words: 'I love God; I love my country; and for God and my country I'll go as far as to die on her altar.'"

Let us meditate a moment on this statement. He says he loves God; but does he love Him really? God is a Being of mercy. He has told us to love our neighbors as ourselves; to do unto others as we would have others do unto us; in the sixth commandment God has forbidden us to kill. If we truly love our God, we will do those things He tells us to do, obeying His commands in all things. How can one Catholic country think of waging a war against another of like belief? And yet such thoughts are common to-day in Ecuador and Peru. And more than one priest has promised to be among the vanguard of those who march forward to sacrifice themselves on their country's altar. Might not this prophecy of Joel be applied with perfect fitness to conditions as they exist in the worldly churches of to-day: "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of God?"

The bishop of Cuenca, one of the foremost in Ecuador, lately issued the following "patriotic" circular:

"During the last few months this nation has been in the deepest anxiety regarding the decision which his majesty, the Spanish king, will soon make public in reference to the boundary dispute between Ecuador and Peru. Unfortunately the notice that has come to us, that our neighboring republic is concentrating her military forces near our borders, has tended to further increase this anxiety. . . . The papers from Quito and Guayaquil consider it probable and almost certain that the settlement will be adverse to the interests of this nation. . . . As it behooves us as members of the clergy to set an example in matters of patriotism to all the faithful who have been entrusted to our spiritual guidance, so that we may give no one an opportunity of doubting the love we bear our country, I recommend you, as priests, to aid the army officials all you can in your respective parishes, in order that they may satisfactorily complete the military inscriptions. . . . Instruct your parishioners to enlist promptly and



*Post-Office and Telegraph Building, Lima, Peru*



without being forced to do so, since we are not considering a party fight now, and much less one hostile to religion, but only the proper defense of the fatherland, toward the support of which we are all, as Ecuadorians and Catholics, obliged by conscience to unite, forgetting necessarily our mutual grievances.

"However, taking the fact into account that war is one of the greatest of curses, let us never cease to supplicate God our Lord to withdraw His scourge from our people. Let us, the clergy, and all the faithful, pray to Him—especially during holy mass—to illuminate the mind of the royal arbiter, in order that he may so govern his acts by the standard of justice that in the verdict, which he will soon make public, he may not trample upon our incontrovertible rights, the which if he should do would not cement peace between two sister nations, but only tend to inflame and sow discord among them, a strife which might last for years and even centuries. . . .

"Let every priest in this diocese expose the most holy sacrament every Sunday, . . . and after the giving of the blessing, let three prayers like the following be said: 'For Ecuador: three paternosters, hail Maries, and glories, with the usual invocations of the most sacred hearts of Jesus and Mary.' All of this will be done until all fear of a conflict has disappeared."

But while the Ecuadorian priests are praying that their country may be favored by the Spanish king in his decision, is it reasonable to suppose that the Peruvian clergy are not praying prayers of a like nature?

The dispute between Ecuador and Peru is a very long-standing one. It dates back to a time before the arrival of the Spaniard. The Inca Empire was greatest under Huayna Capac, who had conquered what is now Ecuador, and included Peru, Bolivia, and parts of other countries under his dominion as well. At his death he sowed the seeds of discord by willing what is now Ecuador to his younger son, Atahualpa, and what are now known as Peru and Bolivia to his other son, his first-born, Huascar. Huayna Capac died about 1525. After his death there was a ruinous fratricidal war between the two brothers. Atahualpa conquered in the end, but was in turn taken prisoner by Pizarro and executed in 1532, even tho he had fully paid the tribute demanded for his ransom. "Thus ended a struggle between brothers, which desolated two vast and rich nations and prepared the way for their later conquest by Pizarro and the handful of bold adventurers which accompanied him." It is to be hoped that we may not see another similar conflict in our own day. Our message must hasten, and wars only cause delays and weary waitings.

Ecuador is drilling her land forces, in order to be ready to occupy the disputed territory in case war is declared, and defend her own against attack. Her eagerness in equipping a navy is that she may properly protect her coast and those distant island possessions of hers, the Galapagos, named because of the tortoises to be found on them. Ecuador fears that Peru might take them in case of war, or that the United States may appropriate a coaling station there after the Panama Canal has been completed. Regarding this archipelago, one of the principal newspaper dailies of this country, published in Guayaquil, has this to say:

"We have shown too much carelessness in allowing our Galapagos Islands to remain in almost a complete state of abandonment, considering, as we are bound to do, the fact that other nations are coveting them, the principal reason for this being that they will be very handy to have after the completion of the Panama Canal. The sovereignty and jurisdiction of Ecuador are not felt there. The small number of Ecuadorians at present residing on the islands, have no further means of communicating with the outside world than by

means of a few barks under private management. These leave Guayaquil every thirty days, spending fifteen or twenty days on the trip, and more still if they encounter strong currents or are cast on the Colombia coast, as frequently happens. The colonists live in an almost complete state of isolation, only at rare intervals being able to get word from their relatives and friends."

The paper mentioned then urges a more rapid service between the islands and the mainland, and continues thus:

"We have two war-ships anchored in the Guayas River, the 'Cotopaxi' and the 'Emancipator Bolivar.' These boats could establish regular communications, and by means of their presence furthermore carry the 'soul' of the mother country to the islands, flying, as they would, our glorious banner, which to the colonists would be a reminder that the air they breathe, the land which they tread upon, and which furnishes them with food, and the sky they gaze upon, form an integral part of the republic of Ecuador, the authority and sovereignty of which are the only ones to be recognized by them and respected in that torn portion of Ecuadorian soil, isolated in the immense expanse of the Pacific Ocean."

Seeing that Ecuador is bound to have her war-ships, like any and every other nation on the face of this globe of ours, the best use she can put them to is that of carrying passengers and freight from one port of the country to another. Would that all nations might fall in line with the Guayaquil daily's suggestion; but more likely it seems to me that, instead of overhauling gunboats and forming them into harmless steamers of peace, the steamers before long will be pressed into service and employed in the navies as transportation ships, loaded with marines, cannon, guns, and powder. When this occurs, then will the prophet Joel's prediction have been faithfully fulfilled. The peaceful pursuits of agriculture and commerce will have been superseded by the warlike one of war. May the angel of the Lord camp about those that fear Him, and protect them, when all these things come to pass. **DELWIN REES BUCKNER.**

*Ambato, Ecuador.*

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## Universal Land Greed

*By Leslie Littell*

"Wo unto them that . . . lay field to field." Isa. 5:8.

**HENRY M. HYDE**, a great capitalistic promoter, tells us in an article in *The Technical World Magazine* for January, 1909, that up to twelve years ago Congress had given away public lands to railroads and other corporations to the extent of 226,000,000 acres, an area far in excess of that of France and Germany, which support a population as great as that of the United States. In one donation to the Northern Pacific Railroad Company, Congress gave lands equal to the area of New York, Massachusetts, Connecticut, New Jersey, Rhode Island, and Delaware. This gift contained twice as much fertile land as the states named.

King Leopold, who died recently, had 11,375 square miles of land, an area larger than the whole state of Vermont. Henry Miller, of California, owns 22,500 square miles of land, not a small part of which is among the richest and best land in the country. This single holding is equal to the combined area of Massachusetts, Connecticut, New Hampshire, and Rhode Island. We hear much of the landlordism of the Emerald Isle; but here is one man who owns an area equal to two thirds of the whole of Ireland.

In 1870 there were only 3,400 farms containing more than 1,000 acres, in the United States; in 1880 the number had increased to 50,000.

The twelfth United States census report, made in 1900, shows that only thirty-one heads of families out of one hundred own their homes free. In New York City only five and one tenth heads of

families in one hundred own their homes free. Lawson Purdy recently estimated the value of the taxable property of New York City to be \$6,800,000,000, and that sixty-seven per cent of it is land, every particle of which is owned by less than 100,000 persons. If this estimate is true, less than two and one half per cent of the population of New York City own land.

And which of us has not seen, in our own community, men who on account of favorable conditions and shrewd business ability added "field to field" until they were living almost alone in the midst of the earth?

Listen to the words of the prophet Isaiah, in the fifth chapter and eighth verse: "Wo unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Then take heed; for the Lord of Hosts has said: "Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah."

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## The Bible Teachers' Training School at 541

Lexington Avenue, New York City, reports a very remarkable, enthusiastic meeting of late in the interest of Bible study. At this meeting were present President W. W. White, Dr. H. A. Kelly of Baltimore, Prof. Robert W. Rogers of Drew Theological Seminary, Dr. David James Burrell, pastor of the Marble Collegiate Church, Dr. David G. Wiley, Pastor of the Scotch Presbyterian Church, and others. It was an enthusiastic meeting for the Bible, as the Bible—the great standard and hope of the world. Some of these men have been directly brought to Christ out of skepticism by the study of the Bible itself. We are glad that there are those who are not afraid to stand by the Old Book. Professor Rogers seemed to voice the spirit of the meeting in these words: "I had been busy thinking how the world regarded the Bible, not how the Bible regarded the world." There were about 400 present.

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**A Christian Amendment to the Constitution.**—In this department of our last issue but one was an article on a "Hearing on the Religious Amendment to the Constitution." This is the constantly renewed effort of the National Reform Association. On its face it looks proper and harmless. But if this amendment should become a part of our fundamental law, our religion would again become a matter of council and court and judge. If the nation is Christian, what phase of Christianity would be the standard? Would it be the Catholic brand, or that of some Protestant church? Who would decide? There is much to think and say upon the question. We commend a little leaflet to our readers, entitled, "Do You Wish Congress to Prescribe Your Religion?" Write the Religious Liberty Association, Takoma Park, Washington, D. C.

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ACCORDING to the United States census statistics, it requires \$3,505.75 invested in liquor manufacturing to employ one man. In the ten leading industries of the United States, representing that same year a capital of nearly \$3,000,000,000, it requires only \$1,021 to give employment to a single man. Now, you can easily see that if you take the money used in manufacturing death and destruction in our domestic, social, and national life, and turn it into legitimate channels, it would give employment to more than three times as many laborers as it now does. O, but, somebody says, that would lead to overproduction. But, my friend, I assure you that it is not overproduction that is the matter with us in the legitimate channels of trade. It is underconsumption, because the money is wasted in dissipation and vice.—*Selected.*

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According to the "Scientific American" of May 28, Chicago proposes placing all tracks, surface and elevated, that enter the business zone, below street level. A fine full-page cross-section view is given.



# Shiloh: the Man of Sorrows

Copyright, 1910, Pacific Press Publishing Association

By Mrs. L. D. Avery-Stuttle

## Chapter XVI.—The Bold Preacher of the Wilderness

**A**Ll night long, at the home of Machbor the ruler, the thoughts of Magdalene, the sister of Lazarus and Martha, were concerning the marvelous story to which she had listened the evening before from the lips of their host and hostess.

The Messiah of Israel! the long-promised Deliverer! Was it possible that this strange Being of whom they had heard, was He,—the Shiloh of Jacob? If so, might not her eyes also behold Him? Her heart throbbed eagerly and joyfully at the thought of the possibility. She wondered at the calmness of Martha,—the easily excited, the quickly disturbed, the careful and troubled about the little things! for Magdalene remembered that her sister had slept soundly through the entire night.

But this—this was to Mary Magdalene the greatest, grandest joy that had ever entered into her life. Might He not visit the Jordan again that very day? If so, she might see Him.

But the days wore on apace, and still many succeeding days; yet tho the little company from Bethany tarried at Bethabara more than a full month at the home of the widow Adah and her son Reuben, the cousins of Lazarus and his sisters, they saw Him not. The vast and lonely wilderness of Judea whither He had departed, with its gruesome shades, its desert wastes, its ferocious beasts of prey, and its inaccessible fastnesses, had swallowed Him up.

Bitter as was the disappointment, especially to Magdalene, still had they not had the opportunity of listening to the wonderful prophet? Day after day, and even far into the night, had this strange preacher of righteousness held the multitudes under the spell of his eloquence. Resistless, rapid, remorseless as a rushing torrent which swept all before it, thundered the message of the mighty mouthpiece of the Holy Ghost.

Let us visit the home of Adah and her son Reuben, of Bethabara. It was at the close of a short winter's day; but we must remember that the winters of Palestine are not severe. The day had set in chilly and rainy, but at set of sun the sky was clear and the air mild. Hindered by the storm of the morning, the two sisters had not ventured to the camp of the Baptist, whose voice neither the storms of winter nor the opposition of priest or prince could silence.

The sun was just sinking behind the mountains of Gilgal, and in the quiet home of Adah, the widow, supper was already spread.

"See, my cousin!" exclaimed Magdalene from her seat near the latticed window where she had stationed herself that she might watch for their coming. "Here are Lazarus and Simon. Now shall we hear news from the camp of the Baptist. Ho, Lazarus," she continued, hurrying to meet her brother and Simon in the outer court, "Ho, tell me, have ye yet seen Him for whom we tarry—even Shiloh, whose coming John preacheth?"

"Nay, my sister; He cometh not yet again from the wilderness of Judea whither He departed on the day of His baptism."

"What!" exclaimed Simon in a low voice, as he laid his hand familiarly upon Magdalene's shoulder, "What! woman, hast thou no word for me? I have seen thee not for many days, for I have tarried at Jericho; and now verily, thou askest of another,—but what word hast thou for me?"

"For thee? thou knowest my heart, Simon," answered the woman modestly; "but of a truth my soul longeth to behold the Deliverer of Israel."

"Yes, truly," declared Martha, as they seated themselves at supper, "we do all long to behold Him of whom the prophets have written," and she glanced uneasily at Lazarus, while the old troubled expression flitted across her face. "But surely on the morrow we must return to Bethany. What thinkest thou?"

"But, Martha," exclaimed Adah, the hostess, "fearest thou not the rain and the inclemency of the weather?" And at once the young man Reuben added with true Eastern hospitality, "Verily, Cousin Martha, thou art careful about the things in thy home at Bethany, but of a truth thou shalt not depart until thou hast seen the Shiloh."

"But list to me," interrupted Lazarus, "I have somewhat to say concerning the great preacher; for I have this day listened to the words of his mouth, which verily are wonderful. He declareth to the multitudes, even from the rolls of the prophets, that the time appointed for the Messiah to appear is fulfilled. And many people were also this day baptized of him in Jordan, confessing their sins. But when the aged high priest, Annas, and his son-in-law, Caiaphas, heard these things—for they were in the multitude—they said one to the other, 'Verily, if this humble Man of Galilee be the Messiah, the priests of the temple shall have small in-



*Banks of the Jordan Where John Is Supposed to Have Baptized Jesus*

fluence over these people. What shall we do, then?" and they agreed together —"

"Yes," interrupted Adah, "it hath been told me that the high priest Annas saw the baptism and the light, and that he heard also the voice, being much affected thereby."

"Verily," replied Lazarus, "but he hath hardened his heart."

All this time the young man Reuben sat quietly regarding his mother. "My mother," he demanded earnestly, "have I not heard thee and my father tell, even before his death, and while we yet dwelt in Beersheba, how many years ago two strangers, a man and a woman, bearing a beautiful Babe with them, came from the city of Heliopolis in Egypt, and sought lodging with thee while on their way to Bethlehem or Jerusalem? I can scarce tell thee why, O my mother, but in some way, this Man, whom the Baptist declareth to be the Messiah, and who is now in the wilderness of Judea,—this Man to whom came the mysterious voice from heaven, and upon whom rested the dovelike form,—this Man seemeth to me to be in some manner connected with the Babe thou hast so often told me about. Indeed my mother, might not He be the same? Nay, do not ridicule me," Reuben continued, as he saw an expression of incredulity upon the face of Simon of Bethany,— "do not ridicule me; it can not be a passing fancy; the impression is very strong;" and the young man glanced appealingly at his mother.

"Indeed, my son, I remember well the coming of the strangers from the land of Egypt; in truth,

I can never forget the beautiful face of the young mother, or her sweet Babe. Many times have thy dead father and I repeated the story to thee while thou wast yet a little child; but," turning again to Lazarus, "we would not interrupt thee, for we are indeed glad to listen to the words of the prophet from thy mouth."

"Then will I speak of the meeting between Herod Antipas and the Baptizer."

"Herod the tetrarch!" exclaimed Martha in astonishment; "sayest thou that the tetrarch hath journeyed to Bethabara to see the prophet?"

"From his royal palace—yes, even from Tiberias. And it hath been told me that he hath made the journey once or twice before. He seemeth to be drawn by an irresistible impulse which is almost unaccountable; for we know that the tetrarch is a haughty man bent on pleasure. The prophet was about finishing his discourse this morning, when, despite the inclemency of the sky, I was surprised to see the gorgeous retinue of Herod Antipas approaching from the Jericho highway. He alighted from his chariot, and with his attendants made his way toward a large tent which I was told had been pitched for his accommodation. After the discourse was finished, in which the preacher failed not to mention the mysterious voice which had been heard from heaven, the tetrarch made his way to the side of the prophet, who was about preparing to baptize the people. The Baptizer saw the king approaching, but was not in the least affected thereby, nor did he cease conversing with those who came to him.

"Finally I heard the king address the prophet, for I was near at hand: 'Servant of the God of Israel,' he said, 'I would speak with thee; for—it may be—' he stammered, 'it may be that I am minded to be baptized of thee!'

"At once the eagle eye of the prophet rested upon the tetrarch. For some moments he silently regarded him thus. It seemed that he was reading the hidden secrets of his life. I saw the bold, dark eye of Herod lower before the searching glance of the Baptizer, and seek the ground.

"Then the prophet spoke. His voice was earnest and low and very sad: 'Said I not unto thee, O king, Go, restore the woman Herodias to her lawful spouse, even to Philip thy brother? Verily thou hast not done this. Where is the daughter of Aretas the Arabian? Of a truth she hath left thine house—thine own wife—and thou, O Antipas! thou dost embrace the bosom of a stranger!'

"For a moment," continued Lazarus, "it seemed that the tetrarch was so filled with rage that he could not reply. But while we waited, he bowed haughtily, gathered up his rich robes, and half turning his face, dark with pent-up wrath, toward the prophet, he made answer:

"Who art thou that thou shouldst brave the anger of Herod Antipas? Behold, I had thought to become thy disciple,—but now—look well to thyself, thou son of Zacharias!'"

(To be continued)

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## A Short Temperance Lecture

THAT stanch old Scotchman, Dr. Arnot, gives a good illustration of the total abstinence question. You will find the world full of men who will tell you that they are not obliged to sign away their liberty in order to keep on the safe side, that they know when they have had enough, that there is no danger of their becoming drunkards, and the like.

Dr. Arnot says: "True, you are not obliged, but here is a river we have to cross. It is broad and



deep and rapid. Whoever falls into it is sure to be drowned. Here is a narrow foot-bridge, a single timber extending across. He who is lithe of limb and steady of brain and nerve may step over it in safety. Yonder is a broad, strong bridge. Its foundations are solid rock; its passages are wide; its balustrade is high and firm. All may cross it in perfect safety—the aged and feeble, the young and gay, the tottering wee ones. There is no danger there.

"Now, my friends, you say: 'I am not obliged to go yonder. Let them go there who can not walk this timber.' True, true, you are not obliged; but as for us, we know that if we cross that timber, tho we may go safely, many others who will attempt to follow us will surely perish. And we feel better to go by the bridge."

Walking a foot-bridge over a raging torrent is risky business, but it is safety itself compared with tampering with strong drink.

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WANTED.—A man who fully understands the handling of cows, must have had years of experience, good milker, and *clean*, without family, and Seventh-day Adventist. Permanent position. Also good engineer to run boiler, etc.

Garden City Sanitarium, San Jose, Cal.

### New Nurses' Class at Glendale Sanitarium

Los Angeles, Cal.

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

Arrangements are such that students can work their whole way, as allowances are liberal. Full particulars upon application. Intending students please apply at once to Dr. Belle Wood-Comstock, Glendale Sanitarium, Glendale, Cal.

## Temperance Brochures

### A Chat with My Tobacco-Using Brother

A brotherly heart-to-heart talk with his tobacco-using friends, by Mr. R. W. Parmele. Some of the questions considered are: Do You Use Tobacco for Moral Benefit? Are You Benefited Mentally? Is Tobacco-Using Beneficial Physically? Does It Pay? Does It Increase Your or Your Neighbor's Happiness?

Contains eight pages. Price, 50 cents a hundred.



From "It Doesn't Pay."

### Food; Its Mental and Moral Value

Says the author, "God can not make or keep a man or woman pure who persists in keeping his or her blood at fever heat with condiments and stimulants."

A leaflet that will especially recommend itself to housewives.

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### THE NAME

A very touching story of how the "Name" took away the taste for drink from a poor native of South Africa.

In relating his last temptation and victory, the old heathen said: "When I was going to the canteen, all at once the old disease came back. I felt it burn in me. I wanted the drink. I felt it all over my body; the sickness was on me again. I was so frightened; but just as I was half way to the canteen, there by that bush, I called out softly three times, 'Jesus! Jesus! Jesus!' and the disease just left me at once, and my body felt cool, and I turned back; and so, wife, you see it's just a Name."

Sixteen pages. Price, one dollar a hundred.

### It Doesn't Pay

Made up of the following articles: It Doesn't Pay, Charged with Murder, He Saves to the Uttermost, Disease and the Remedy, and What He Lost.

Filled with very valuable statistics, and fully illustrated.

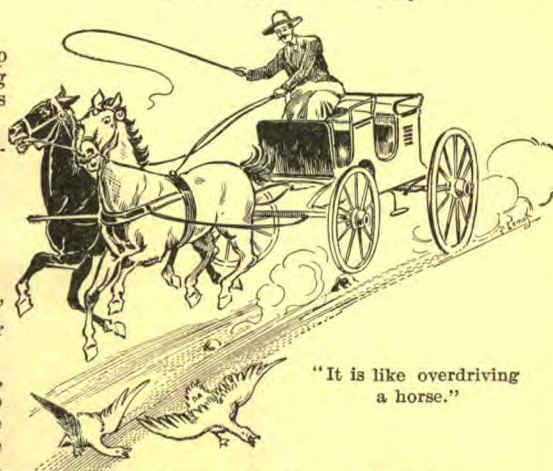
Sixteen pages. Price, one dollar a hundred.

### The Demons' Council

We quote the following from the first page of this unique document: "And it came to pass that in the process of time Satan called a great council of all his evil angels, and said, 'Who will take the world captive for me, and ensnare the souls and bodies of men? Whoever will do this shall sit next to me in my throne of disgrace, and I alone will be more vile than he.'"

A startling way of illustrating the power of the wine cup.

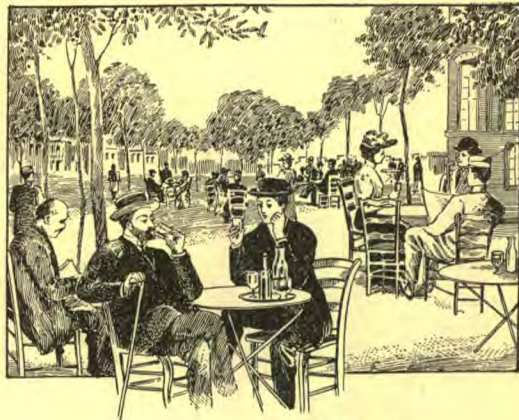
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From "It Doesn't Pay."



From "It Doesn't Pay."



From "It Doesn't Pay."

### Drunkenness and Crime

That drunkenness and the resulting crime are signs of the times, is one of the points made in this valuable booklet. It also takes up the Bible side of the question in a very forcible way. Taken as a whole, it is a document calculated to make the reader think, and enable him to act intelligently.

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### Prohibition and Sunday Legislation

If it is right to work and vote for prohibition, is it not equally right to vote for Sunday laws? A very important question, and one that is satisfactorily answered in this leaflet.

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### Medical Use of Alcohol

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## Arise! Arise! Arise!

By Mrs. Edna Dotson Crabbe

ARISE! O remnant of Israel's host, arise!  
Our High Priest watches from the skies.  
Soon God will send His Son in splendor grand,  
And justice mete to all in ev'ry land.  
To those who death deserve, and those who life,  
To those who peace have wrought, and those who  
strife;

As our work has been, will we rewarded be  
When the eyes of man shall God's great glory see.

Arise! Arise! Enter the vast and needy field!  
The harvest now her ripened fruit doth yield.  
Need God's hand write a warning message dire  
Across the sky, in letters touched with fire,  
Ere we with willing hands go out to gather in  
From 'mong the tares the sheaves of ripened grain?  
O, warn the souls who wait a sign from God,  
Who've underfoot "the last great message" trod.

Arise! Arise! The night is now far gone!  
Make haste to speed the heavenly message on!  
Unbind despairing souls who've been ensnared  
In nets by Satan's subtlety prepared.  
So cunningly does he devise and plan,  
With many ways and schemes deceiving man.  
O, then arise! the Gospel tiding bear!  
Destruction fast is coming! O, beware!

## Fruit for India

JUST recently the writer has received from India two letters regarding fruit for our workers there. The first communication, from Lucknow, stated that the fruit which Pacific Coast brethren and sisters sent two years ago had been a great blessing to the mission field, and that through careful use they had been able to enjoy it until now. The other word, from Calcutta, was to the effect that the workers would like to place an order for a shipment, and that they would pay for some if we would send it.

Now, dear brethren, I am sure our interest in our workers has not flagged, and that this year, when fruit is so abundant, it will be a blessed privilege to put our mites together and let our India missionaries know that we have a practical, heartfelt regard for them and for the great work they are endeavoring

class shipping condition, and to forward to Calcutta. The Sanitarium church will, I am sure, be glad to purchase cans, do the packing, and pay the freight charges.

If you have not the fruit, and yet will aid, you may send your money donation to the SIGNS OF THE TIMES, and the editor will see that proper credit is given, and that the money is invested as the givers shall indicate.

Any information desired may be had by writing to the undersigned at Sanitarium, Napa Co., Cal.

C. L. TAYLOR.

—★—

## Value of Tracts

THE *Christian Advocate* tells this story of Adoniram Judson, as related by his son, Dr. Edward Judson:

He says that when his father was laying deep



Our Sanitarium in Calcutta

Arise! Arise! Proclaim the truth afar!  
Be not dismayed; the way no one can bar;  
For Christ will give us strength to bear and win,  
To triumph over Satan and all sin.  
And when at last the battle here is won,  
We'll hear the voice of Jesus say, "Well done;"  
And with our Lord we'll enter into joy  
Which sin can never, never more destroy.

—★—

"DON'T waste.—A penny saved is a penny earned."

—★—

WE are put into this world to make it better, and we must be about our business.  
—General Armstrong.

to accomplish. A ton of Pacific Coast dried fruits—cherries, berries, apricots, peaches, prunes, apples, plums, quinces, raisins, etc.—will go very far to keep up the health of the workers in that tropical land, and if given in love, will prove a blessing to the givers.

Will you not earnestly take this to heart, and begin now to plan to do all that God's good Spirit prompts? I would like to hear from you, that, knowing something of your intentions, I may know how to plan. All that you send in, I promise to place in first-

the foundation of Christianity in the Burman empire, during the seven years before the first sheaf was gathered in, the first inquirer was caught by a tract. The missionary was sitting on the veranda when a Burman came up the steps and sat down by his side. The missionary supposed he had come with some request from the government, and asked him whence he came. Without answering, the visitor propounded this question:

"How long a time will it take me to learn the religion of Jesus?"

"Who is Jesus?" said the missionary.

"The Son of God, who, pitying creatures, came into the world to die in their stead," he answered.

"Who is God?"



"A BEING WITHOUT BEGINNING OR END, WHO IS NOT SUBJECT TO OLD AGE OR DEATH, BUT ALWAYS IS."

These truths the Burman had learned from a stray tract.

—★—

A letter comes from a devoted old servant of the Lord, Elder D. T. Shireman, of Hickory, N. C. Elder Shireman was one of those boys who ardently, earnestly longed for an education, but was deprived of all educational privileges nearly when a boy. But he then vowed that if it were possible for him to help other poor orphan boys to an education, he would do it. In fact he gave his very life for it. While possessing no means, he went to North Carolina, where he has built school after school for orphan and poor children. These buildings he has erected largely with his own hands, and he is now nearly eighty years of age. We do not know just how many buildings have been fitted up and schools established. We are glad that his work is becoming recognized, that there are those who see the real worth of it. He is now erecting what may be his very last building, but he is exceedingly anxious to finish it and finish it without debt before he closes his work. If there are any that wish to contribute a mite in helping Brother Shireman to build, they may send their contribution to the editor of this paper, and it will be forwarded promptly to Elder Shireman.

—★—

The "Union Conference Record" of May 9 contains letters from Brother and Sister Marriott, giving an account of the hurricane at Suva Vou, Fiji. It came the night of March 24, when the hurricane season was supposed to be over. Nearly every house in town was blown down. The mission house which was building was greatly wrecked, and the mission boat was somewhat damaged. All told, the damage to mission property aggregates nearly \$2,000. Thank God, there were no deaths among our people, and but few among the native population, altho there was serious damage to shipping.

—★—

## The Earthquake in Costa Rica

A CORRESPONDENT at Jiminez, Costa Rica, under date of May 13, sends a few notes on the destructive earthquake which took place in Costa Rica. He writes that Senor Don Francisco Zanches, telegraph operator and postmaster at Jiminez, was at Tres Rios, just beyond Cartago, when the earthquake took place, on the fourth of May, at 6:50 o'clock in the evening. Cartago was the metropolis and birthplace of the republic; it is now in utter ruin. No building was left standing in the whole city save one railway station. The next morning 400 of the dead were dug out of the ruins. One thousand are reported dead in the city of Cartago alone. He estimates many more, because many bodies were burned. "Children were found heaps upon heaps. Four days after, two little boys were found still breathing." The hospitals are filled. On the night of the earthquake there were counted 69 shocks, and shocks continued frequently for four days afterward. Soldiers who were sent to the rescue to the number of 400 are said to have suffered death in the ruins. Vaults in the cemetery were rent, and the dead bodies were cast out. The president of the republic gave orders to burn the town in order to avert pestilence. The dead were buried in long trenches. Paraiso, a neighboring town east of Cartago, reported 105 deaths. Total loss in money is estimated at about \$4,700,000 in gold.

Clerks were found with pen in hand over their books; a merchant in his store with money in his hand, and the buyer with the goods. It brings to mind forcibly the scripture in Isaiah 24 when the whole earth shall reel to and fro; and the prophet tells us, "As with the buyer, so with the seller;" and so it was in Central America. We pity the survivors. This, like other calamities of similar nature, is a warning to us that the earth is waxing old as doth a garment. Sometime the old garment will be folded away, and God will make all things new.

## "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.

The world saw the bright flame of LIBERTY leap from the white-hot crucibles of time and experience, and the dull, leaden skies of dark and medieval days were lightened with the glory of the flame. Valley Forge, Bunker Hill, and Yorktown, the minutemen at Lexington, the pouring out of the virgin continent's best blood and richest treasure, were the price paid to secure the recognition of the principle that "ALL MEN ARE CREATED EQUAL." But was the price any too great? "Life, liberty, and the pursuit of happiness" was both the goal and the victory.—*The Altar Fires of Liberty.*



A striking cover design in red, white, and blue

Will make friends for itself on sight.

"The Work of Maximilian in Mexico," by J. O. Corliss, presents some historical truths not any too well known.

"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.

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.

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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 21, 1910

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

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

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Not what is expedient, but what is truth.

With the living Christian there can be no compromise with sin, no yielding of principle to policy.

Character is so important that he who builds into it aught but truth, is a traitor to God and his own eternal interests.

“I forgot” is exceedingly serious sometimes. It meant on the part of a conductor in Oakland, Cal., the other day, the wreck of two trolley-cars, the injury of fifty persons, nine seriously, and the killing of two. Attention to duty is always demanded.

It is a vicious system of prophetic interpretation which fixes a hypothetic fulfilment and then demands that the prophecy should meet it. Men thought that the wonderful career of Napoleon must be a subject of prophecy, and therefore he was made the great antichrist, and men saw in his name the mystic letters which make up the 666 of Rev. 13:18. But Napoleon died. He swept over portions of Europe like a storm, but he did not materially change conditions, and unthinking people thought the prophecy itself discredited because the interpretation failed.

That part of the accession oath of the ruler of Great Britain referring to the Catholic Church should be abolished. This is not saying whether its averment is true or false; it may all be true; but such a thing should have no place in the oath of a civil ruler. That is the ground of our opinion. Whatever Catholics believe or say should not affect the matter.

Earthquake in Italy.—Violent earthquake shocks in Central Italy, June 7, leveled nearly a score of villages, resulting in the death of nearly fifty persons. Later in the day a cyclone swept over the island of Sardinia, causing havoc and destruction in five villages, and doing damage to the extent of \$2,000,000. The king and queen have gone to help relieve the suffering. The queen declared that as her presence was necessary at festivities, so she must be present as a woman and a mother where her people were suffering.

Man's Sin and Saviour

THERE is no more important subject in the Word of God; for the Bible is the Word of the Saviour, and it is given as He gave Himself, to save man from sin. There are many, however, who do not understand the great effort, the sacrifice, the teaching which God has given through the centuries, in order that men might learn His ways, turn from sin, and serve Him alone. To help our readers this great subject has been presented in the following articles which will begin next week:

1. Man in Creation;
2. Man's Fall and Loss;
3. A Saviour Given;
4. Faith in Its Simplest Expression in the Patriarchal Age;
5. A Nation of Slaves—Israel in Egypt;
6. The Sanctuary an Object-Lesson;
7. The Sanctuary a Type of Actual Things to Come;
8. The Sanctuary Service and Its Meaning;
9. The Year's Service;
10. Christ's Sacrifice and Priesthood;
11. The Sanctuary Cleansed;
12. Court Week in Heaven;
13. Christ's Coming Kingdom.

These articles will be illustrated, and will be greatly helpful to all our readers.

Astonishing developments are made along navigation of the air of late. Only a short time ago a great flight was made in England for a large prize; but May 29 a greater one still was made from Albany, New York, for a prize of ten thousand dollars, by Glenn H. Curtiss, in which the records for both speed and distance were broken by the aeroplane. The average speed was 54 4-5 miles an hour, and at times as fast as 60 miles an hour. A very fast train running down the Hudson could scarcely keep in sight. While passing through the Highlands, it seemed at times that the cross currents of air would wreck the ship. It fell at one time sidewise forty feet, but the aviator caught himself before the water was reached. There has now been offered an aggregate amount of \$265,000 for prizes from point to point. Almost immediately a \$30,000 prize was offered to the ship which would fly from New York City to St. Louis. June 2 Captain Charles Stuart Rolls, an Englishman, crossed the channel from Dover to Sangatte, near Calais, in a Wright bi-plane, and returned without stopping. Added to this it is stated that the Government is planning a sham battle in which aeroplanes shall have a prominent place. They will be used for carrying explosives and dropping them upon objects to see what effect it would have. The sad thing is that every new invention that can possibly be turned to the destruction of life is used in that way.

A Fatuous Dream.—The first of June a peace convention was held in London, at which Andrew Carnegie was one of the principal speakers. Yet the great journalist and publicist, William T. Stead, saw nothing in the convention to make for peace. Mr. Stead sees no light whatever in an international court which will compel peace; for how is peace to be compelled except by the use of those methods of slaughter which the peace advocates themselves condemn? Great eulogies were pronounced upon King Edward as the greatest of peacemakers, and yet Mr. Stead points out that King Edward himself always regarded as indispensable the building of Dreadnoughts. One of the speakers referred to German thought and expressed it as follows: “England is weakening they say; she shall soon have to throw up the sponge; let us keep up a little longer, and the game will be in our hands;” but Mr. Stead declares this is not true, for “John Bull will spend his last penny before he consents to lose his sovereignty of the seas, which is for him a matter of life and death.” Lord Shaft declared at the convention that “the growth of the cost of armaments in the five great nations, France, Germany, Russia, England, and the United States, had gone up 20 per cent in the last ten years, and next year will reach a daily expenditure of a million pounds sterling.” On the whole Mr. Stead counts the talk of peace as “a fatuous dream,” and this too is about the way that the Scriptures characterize it.

The recent Sunday-school convention in Washington was a great event, marked with tremendous enthusiasm. More than four thousand persons were enrolled as members of the convention; then 2,780 registered delegates, and over 1,200 enrolled visitors. Besides this there were thousands of Washington attendants. Twenty-four different countries were represented, and forty-seven denominations; one hundred and seventy-five missionaries attended the convention. The convention reported a gain of almost three million in Sunday-school enrolment since the report in 1907, making the world's total membership of Sunday-schools nearly twenty-eight million; and yet there is but one Sunday-school to every 5,683 persons in the world; while the average Sunday-school the world around numbers only ninety-seven members. How few are studying the Word, even for a little time.

“Christian Education” for May and June, published at Takoma Park, Washington, D. C., is an excellent number. One of the subjects discussed is “Italy's Educational Need,” by our old correspondent in Rome, Pastor C. T. Everson. Another is, “The School as an Agency in Foreign Missionary Effort.” Another article is entitled, “A Plea for High Standards in Our Colleges.” There are seven general articles, besides five well-filled departments, dealing with various grades of schools from the college to the primary, home, and correspondence schools. Single copy, 10 cents.

Of fulfilled prophecy we may speak positively, strongly. Of unfulfilled prophecy we may by true principles of prophetic interpretation which God has clearly given in His Word, be safely led in the great main features, and be saved from serious mistakes, at least, in the details. As to the precise how and when of the fulfilment, the details, the minutia, it behooves the careful investigator to move slowly and wait God's providences. He is not by any means the surest interpreter of prophecy who aims to explain every sentence and clause of divine prediction which is yet to be fulfilled.

The “London Weekly Times” of May 27 gives a very full account, with illustration, of King Edward's funeral.

Dr. Goldwin Smith, the noted author, scholar, and critic died at Toronto, June 7, at the age of 87.