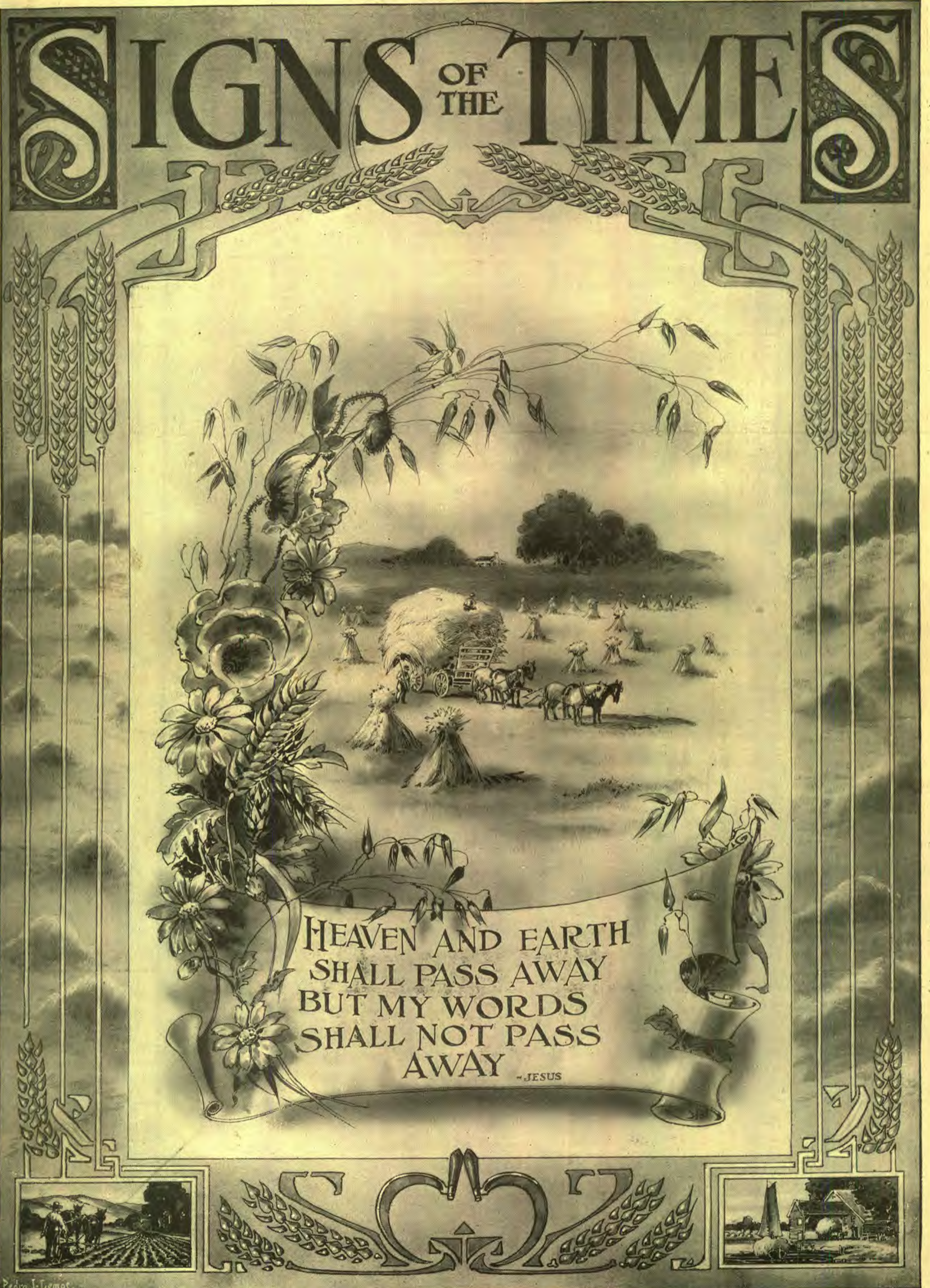


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Pedro J. Lemos

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

4114—The Thief on the Cross

Will you please explain Luke 23:43.—Jesus speaking to the thief, "To-day shalt thou be with Me in Paradise"? Was that thief supposed to be saved?

A. Brother.

Let us turn to the passage and note the context. First, the request of the thief, "Lord, remember me when Thou comest into Thy kingdom." This thief, or robber, belonged to a roving band, seeking plunder wherever he might obtain it. Doubtless he had been in the throngs which surrounded our Lord in His country preaching. He had listened to such discourses on the kingdom as Jesus often gave. He had seen more or less of our Lord in His mock trial, or in Pilate's judgment-hall. He may have been a Jew who imbibed truth regarding the kingdom of God from the teachers of his nation. At any rate, he had some idea of what our Lord Himself taught; that He was going away to receive for Himself a kingdom and return, for the territory of the kingdom of Christ is this earth, and this earth when it shall be made new. See Matt. 25:31, 34. Therefore his request,—not, "Lord, remember me when Thou goest to heaven," and not, "Lord, remember me when Thou diest;" but, "Lord, remember me when Thou comest into Thy kingdom."

2. The reply of our Lord. This must have had reference to the thief's request. "Verily I say unto thee to-day shalt thou be with Me in Paradise." We have given it without punctuation, for the original Greek was so written. Nay, more, it was written without any separation of letters into words, as follows: "Verily I say unto thee to-day shalt thou be with Me in Paradise." The real question is, then, Did Jesus mean to say, I am telling you this to-day, or did He mean to say that to-day the thief would be in Paradise? The adverbial expression "to-day" can either modify "say" or it can modify "shalt be." This must be decided by other great facts of Scripture: (a) Where is Paradise? By comparing 2 Cor. 12:2, 4; Rev. 2:7; 22:1, 2, we learn that Paradise is the third heaven. It is where God dwells, and His throne is in that Paradise, at the very fount of the water of life, and hard by the Tree of Life, where shines the ineffable glory of the Father's presence. (b) Jesus did not go to the Father on that day, for on the third day afterward, when He was raised from the dead, and Mary saw Him and was about to embrace Him, Jesus said to her, "Touch Me not; for I am not yet ascended to My Father." John 20:17. That is, He had not presented Himself before the throne since He had cried that "It is finished" upon the cross. Therefore our Lord did not say, Thou shalt be with Me in Paradise upon this day; for if that was what He meant, He was certainly mistaken, according to the after-events, and we believe that our Lord knew the program of His work better than that. (c) Therefore our Lord meant to say to that thief, I tell thee to-day that thy prayer will be answered, and thou shalt be with Me in Paradise. Note the pertinence and force of such application. When our Lord was arrested, His own disciples forsook Him and fled. Only John afterward gathered courage and went in with his Lord. Another, the most ardent disciple of all, Peter, "followed Him afar off," and then denied Him; and even the holy women stood afar off beholding what was done when He was crucified, afterward coming nearer. There were only two souls at that time who were willing to acknowledge Jesus,—one a Roman centurion, who declared, because of the supernatural manifestations at that time, "Truly this was the Son of God," and the other the poor thief who was dying by His side. When all others had forsaken the Lord, he acknowledged His divinity. When His own nation in their blasphemy were saying, in mockery, that "He saved others; Himself He can not save," the thief could petition with all the earnestness of his soul, "Lord, remember me;" and Jesus could say, dying tho He was, a victim of sin upon the cross, As thou hast faith to ask, I even now have power to grant, and therefore I declare to-day—to-day when even the very heavens seem against Me in their blackness, and My own nation have forsaken Me, and I seem utterly helpless upon the cross—even to-day do I declare that thou shalt be with Me in Paradise. (d) When our Lord comes, that prayer will be

fulfilled. He shall call to the sleeping dead, and among those that shall awaken at that time will be the one whose faith triumphed over all outward circumstances and grasped the arm of divine power, who hung beside Him upon his cross, and then with Jesus and all the holy angels shall he ascend to the Paradise of God on high.

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4115—The Working of Satan

Please explain 2 Thess. 2:9.

J. F. H.

Our correspondent does not tell us what particular thing he wishes us to explain. Of course he must take in the context. The eighth verse speaks of "that Wicked," or the great apostasy which shall be developed, in its fulness, just previous to Christ's coming. That apostasy shall be consumed in the forthshining of Christ's presence, or His coming. The question really lies, perhaps, over the term "after,"—whose coming is after the working of Satan." This is held by some to refer to time. The working of Satan will be manifest with all power and signs and lying wonders; and then, immediately after this, comes our Lord Jesus Christ. That, of course, will be true in point of time. But the Revised Version has "according to," which is one of the proper renderings of the Greek term. And this also is literally true; for while Satan will work with all power and signs and lying wonders, our Lord will work with great power accordingly, so much so that His triumph over all the powers of evil will be manifest. Therefore, looking upon it whichever way we will, it will be true; Christ's coming will transcend all the working of Satan, and it will immediately follow the most important manifestations of that working.

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4116—The Punishment of the Wicked

Please explain 2 Thess. 1:9.

H.

The verse is a simple statement regarding the end of the wicked: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." This is from the American Revised Version.

We do not know over what the question arises. It seems as tho it is a very clear statement of the Scripture. What the punishment is, is very clearly defined in the above version,—namely, eternal destruction; and eternal destruction from the face of the Lord and from the glory of His might means destruction from God's universe, because God fills heaven and earth. Our Common Version is not contrary to this at all,—"who shall be punished with everlasting destruction."

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4117—"Questions and Answers"

Is the present book "Questions and Answers" the same as that offered as a premium to the subscribers to the "Signs," or is it another?

M.

It is the same book. It is still furnished to full subscribers to the weekly "Signs." It can be obtained in no other way. It may possibly be put upon the market before a great while, but at the present time it is still used as a premium. The book itself would sell for more than half of what is paid for the book and paper together.

—★★—

4118—The Apocrypha

How is it known that the writers of the Apocrypha were not inspired of God? Do the Bibles you sell contain the Apocrypha?

A. A.

The Apocrypha is set aside as uncanonical,—that is, not according to the Scripture rule,—by Protestants mainly for two reasons. First, it is not found in the regular Scripture canon, or collection of books of the Old Testament, which our Lord and His apostles considered as authority. Secondly, the character of the writings themselves shows also that they are not like the writings of the Old Testament. There are in the Apocrypha a great many beautiful things, some very good things. Some have thought that 2 Esdras was inspired. These books were written during the time of the Jewish captivity in Babylon, or from about the year B.C. 200 to a little before—some say after—Christ. They

are more or less affected by the traditions and errors of those times. It is for these reasons that they have not been counted in the Protestant Scriptures.

No, the Bibles which we sell are the regular Oxford or the regular Nelson Bibles, both of which are Protestant firms, and do not contain the Apocrypha unless some special edition is ordered which does. There are some editions of the Oxford print, we believe, which contain the Apocrypha. Large family Bibles usually contain the Apocrypha, and so, also, does the Douay Version, the standard English translation among the Roman Catholics. They hold the Apocrypha on the same level as they do the other Scriptures, which is not very high, because they place tradition above them.

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4119—A. A.—The meaning of "ibid." is, "in the same place." That is, it means that the quotation to which it is attached comes from the same book, or same authority, as before quoted. The full word is "ibidem"—in the same place, meaning that it is found in the same place of the same book; and this is further abbreviated by "ib." Sometimes the "id." is used in the same sense,— "idem," the same.

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4120—The Hail

Does it mean literal hail in verse 31 of Revelation 16?

M. H. R.

We understand that it does; that all those plagues are literal just as were the plagues upon Egypt, and hail is a literal hail, recalling to the mind of the Bible student the expression used in Job: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23.

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4121—The Ten Days of Suffering

Please explain Rev. 2:10. Is this past, or to come?

L. S.

It is past. Generally considered, it is prophetic of the ten years of the worst of the pagan persecutions under Diocletian, from 302 to 312, each day standing for a year.

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4122—Women Voting

In what chapter can I find where it says about women voting in the last days?

Z.

The 29th chapter of Matthew, perhaps, or the 67th of Isaiah. It must be in some such place, for we know of no other. It tells about men voting, in the same chapters.

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4123—S. C.—Regarding an explanation of Isa. 65:20, we would say that if our querist will wait, an article will appear before a great while upon this particular text.



Schedule for the Week Ending July 12, 1913

Sunday	July 6	Proverbs 16, 17, 18
Monday	" 7	" 19, 20, 21
Tuesday	" 8	" 22, 23, 24
Wednesday	" 9	" 25, 26, 27
Thursday	" 10	" 28, 29
Friday	" 11	" 30, 31
Sabbath	" 12	Psalms 46, 47, 48

We conclude in our readings the book of Proverbs. Not all of these later proverbs were written by Solomon. Some seem to have been copied out by later kings from scattered writings of Solomon, but all are good. They are compacted sentiments of wisdom, most of them very simple and easily understood, inviting the remark of a conceited young English divine, who told his bishop that the proverbs of Solomon were very ordinary, and that he himself could write them. The reply of the bishop was, "Make a few," but we have no record that the young man ever accomplished anything in this line. Our Sabbath reading is the mighty, triumphant Psalms 46, 47, 48.

Signs of the Times.

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

For Terms, See Page 15
Volume 40, Number 26

Mountain View, California, July 8, 1913

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How Nicodemus Became a Christian

By William Covert

Some Things about John 3:16

DURING the active ministry of John the Baptist, Jesus of Nazareth came from Galilee to Jerusalem to attend the Passover. On that occasion He manifested miraculous power in driving bartering priests and tradesmen with their profane traffic from the temple. After cleansing the sacred house, He healed the sick, and so tenderly helped the needy that great numbers of sincere people were made to love Him.

This visit was very soon after the preaching of the Baptist had mightily stirred Jerusalem, and many who had listened to John's strong presentation of the prophecies, believed that the advent of the Messiah was at hand.

Among the interested ones was an honored teacher in Israel, a member of the Jewish Sanhedrin, named Nicodemus. When he beheld the wonderful power manifested by Jesus and observed His sweet spirit toward the poor and the suffering, he longed to meet and talk with Him alone. Nicodemus evidently thought his own high standing as teacher and officer prohibited him from having public interview with the Nazarene, so he decided to arrange for a secret meeting to be held in the stillness of night. By covertly asking a disciple, he was told where Jesus could be found alone after the shades of evening had fallen upon the earth, and to that place Nicodemus sought, and there he found Him.

The Conversation Opened

When in His presence he opened conversation by saying, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." He evidently supposed that Jesus would follow with the thread of thought he had introduced. But instead of following He immediately introduced another theme by saying, "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

Scarcely comprehending what Jesus meant, Nicodemus asked, How can a man be born when he is old? Can the process of generation be repeated with a mature man? But Jesus reaffirmed His statement, saying, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Jesus then proceeded to speak of the

invisible potency of the wind, apart from the ability of man to control it. And as with the wind, so with the operation of God's Spirit. Man does not control God's Spirit, but it operates in an unseen manner, accomplishing its mighty work upon the inner nature even of mature men. The Jewish teacher could doubtless see that there were



"Rabbi, we know that Thou art a teacher come from God."

both beauty and force in the words of Jesus, yet he doubtfully asked, "How can these things be?"

The Teacher Himself Was Ignorant

In response to this query Jesus kindly questioned Nicodemus and said, "Art thou the teacher of Israel, and understandest not these things?" This question implied that a teacher in Israel should be able to instruct his charge upon the theme of the new birth. But instead, their assignments and recitations pertained to useless forms and many long, tiring ceremonies. To master these rites consumed years of precious time and really injured the mental ability of the youth. By memorizing a thousand ceremonies the young people were made almost incapable of spiritual understanding.

Here was Nicodemus, the first teacher in

Israel, almost incapable of grasping the truth relating to eternal life. Here was a noble man hampered by useless ceremonies and kept away from the gospel of God's kingdom, by a theocratic notion that had hindered the nation from doing the evangelistic work which had been entrusted to it.

Jesus, knowing who it was that had come before Him for instruction, and understanding fully the whole situation, improved His opportunity by giving Nicodemus just the lesson which the man and all his people needed. He showed the man that the mission of the Messiah to the world

was not to make Israel a ruling nation over all the earth, but to be a sin-atonement Sacrifice and an impartial Redeemer for all who would accept Him by faith.

At one point in the interview, when Nicodemus was manifesting a lack of faith in a statement made, Jesus said, "Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness."

Herein was Jesus stating the real difficulty with the man. A want of faith in God's word had brought blindness upon Israel, and instead of faith a useless round of burdensome works were being offered as a means of salvation.

The Serpent in the Wilderness

Then, to impress Nicodemus with the importance of simple, unquestioned faith in God's word, He referred him to how Moses had lifted up a brass serpent on a pole in the wilderness and how every one who had been bitten by fiery serpents simply looked upon that brazen serpent and by looking they were healed.

Nicodemus knew of that bit of wilderness history and believed it to be a true record of what took place. Then said Jesus to him, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." Since man poisoned by the bite of a serpent could be saved from dying simply by looking, in obedience to God's word, at the image of a serpent, it was plain that the power to heal was in God's promise of recovery. But the bitten man must have faith enough in the promise to look at the lifted serpent. Perhaps at this point Nicodemus wished to ask if God would save for eternity people out of all the Gentile nations simply by their looking unto Him by faith. The Jews thought there were national distinctions that should be recognized, but anticipating the question, Jesus imme-

diately said, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

This was a marvelous revelation to Nicodemus. Indeed, there can not be found in all the range of Christ's teaching as recorded in the Gospels, a fuller lesson given on the subject of salvation than this one given in the night to one who sought of Him alone to learn the way of life. How blessed is the thought that God actually loves *all* the world and that He loves *each* person in the world with such intensity of love as to give His only-begotten Son in sacrifice to make it possible that all, or any one in the world, can be saved from sin and death and get everlasting life by believing.

This was the substance of the blessed message which Jesus gave to Nicodemus. Jesus said many other things to him, but this verse in John 3:16 comprehends it all.

The Nicodemus did not immediately join himself to the cause of the Redeemer, he never forgot the lesson he heard during that night's visit.

An Observer for Three Years

For three years at least, he observed the work of Christ and treasured up thoughts spoken by Him, before he saw the great consummation on Calvary. During this period he doubtless studied the predictions of the prophets concerning Him. By careful inquiry concerning His parentage he learned that He was Immanuel, a divine Man, the Son of a virgin in fulfilment of Isaiah 7:14. He had ample time and a disposition to learn the essential particulars concerning the time, the place, and the manner of Christ's birth, His bringing up, His baptism, and His successful conflict with Satan in the wilderness. Each one of these things helped him in knowing about the personality and mission of the Messiah. In the predictions made by Isaiah, the fifty-third chapter, and David in the second and the twenty-second psalms, he was enabled to know that an awful tragedy would be enacted by Jews and Gentiles together when the great sacrifice should be made. Among those Old Testament predictions was the lesson of Jesus about the Son of Man being lifted up when He should be made an offering for sin. So when he beheld strong men—after a mock and cruel trial—lay Christ on a great Roman cross of wood, and with a heavy hammer drive long, sharp spikes through His hands and His feet, and then lift Him up to die on that cross in awful agony before an angry, mocking multitude, he knew the great transaction was then taking place, and that God had given His Son in sacrifice to die for the world. There can be no question but Nicodemus was fully apprized of what was taking place on that eventful day, for late in the day when Jesus was dead, he came with Joseph of Arimathea to receive the body from Pilate that they might embalm and bury it. John 19:38-42.

As High Officials They Observed the Tragedy

These men being high officials in the Jewish nation had without doubt observed the entire tragedy. They felt the earthquake that rent the rocks, and saw the sun darkened at noonday, and in the midst of the darkness and awful commotion they could hear the Roman captain and his men mournfully saying, "Truly this was the Son of God." Matt. 27:45-54.

The man who had visited the Master in the night and who helped to place Him in the tomb had seen and studied enough to make him understand what had been done. Yes, he had seen the Messiah die and had buried Him. So when the tidings of His resurrection from the dead reached the ears of Nicodemus, he was prepared to believe the report, and to watch with deepest interest the development of His cause. When Christ met with His disciples and committed unto them the work of preaching the glad news of salvation through His name, Nicodemus doubtless knew it. The Lord's ascension to heaven and the marvelous ingathering of three thousand souls on the Day of Pentecost could not escape his attention, and so it came to pass as the Christian cause grew, Nicodemus, who visited Him alone in the hush of night, became an avowed and an open-day disciple and staunch defender of the faith. It was through Nicodemus's cautious visit with Jesus in His place of prayer, perhaps on Mount Olivet, that the world finally got the blessed lesson of John 3:16. Now, if that ruler of the Jews could by seeking unto Jesus in the dead of night obtain such a wonderful revelation of God's love for man, what may the disciples of Jesus at this time learn from Him if they spend nights in their secret chambers bowing at His feet?

We need not be as cautious as Nicodemus was in approaching Him, but we should be as anxious to know God's will and as earnest in going unto Jesus to learn about the way.

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The Bible to Be Understood by All

By Mrs. E. G. White

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." "For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand."

BY searching the Scriptures, we are to know God, and Jesus Christ, whom He has sent. The Bible has not been given for the benefit of ministers only; it is the Book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible, because they can not understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. Ministers who thus educate the people, are themselves in error.

The Bible and the soul were made one for the other; and through the agency of the Word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shines in a dark place, pointing out the path so plainly that the wayfaring man, tho a fool, need not err therein. He realizes that "the entrance of Thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspira-

tion of the Word that a learned man could; but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth.

God means that the poor and uneducated should have His word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to be wise for himself in reading the Scriptures.

No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and of the power of God. Those to whom God has entrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind.

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"The Powers That Be"

Romans 13:1

THE pope of Rome finds himself confronted with the command of God to submit himself to the powers that be. This divine precept is binding on him, as on any other man. The divine precept was given with special reference to the civil authorities, and to prescribe the duties of the church toward the secular powers. It was, moreover, given to the Romans, "to all that be in Rome, beloved of God, called to be saints;" and the command is in these words: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." This ought to be the pope's rule of practise, and if he could bring himself into the spirit of submission to the command of God, whose servant he claims to be, it would be greatly for his comfort.

Now he kicks against the pricks. He and his predecessor, rebelling against the law of God, and refusing to submit themselves unto the powers that be, have made things very disagreeable for themselves. The palace of the Vatican is one of the largest and most elegant in the world, adorned with priceless treasures of art, with libraries and museums, and every luxury that genius can devise for the entertainment of a man who claims to be the vicar of Him who had not where to lay His head. Yet this gorgeous and widely-extended palace is called a prison-house by its master, who is supposed by some of his people to be lying in a dungeon on a bed of straw! The pope is as free to go and come as any man in Ireland or Italy, and his pretense of being restrained is set up merely to exhibit his refusal to acknowledge the right of the powers that be. Probably no greater farce was ever enacted outside of the pages of Cervantes, whose Sancho imagined himself the governor of Baratania.—*New York Observer*.

THE WITNESSING OF GOD

THE BASIS OF OUR CONFIDENCE

By the Editor

VIII. The Twofold Witness to the Divine Mission of Jesus



HERE is, or has been, no greater mission than that of Jesus of Nazareth — or more stupendous fraud. It is either true or false. If it is true, nothing transcends it in importance; if false, there was never greater deception, and that deception concerning the things of eternal import. If true, the hope of millions is assured; if false, millions have trusted, toiled, suffered, died, in vain.

May we know that His mission was, nay, is true? Did those who preceded Him, who looked through the dim shadows of millenniums, centuries, generations to be, hope in vain? Did Enoch and Noah and Abel and Abraham and Moses and David and Elijah and Isaiah and Malachi, and hundreds of others, follow a vain quest?

Are the promises of God, backed oftentimes by mighty miracle and marvelous revelation, to be set aside by last-day science and skeptical evolution as mere chimeras, figments of disordered imagination, or dim legends of primitive medicine-men?

Was Jesus Himself uncertain of His mission? Did Simeon and Anna and John and Peter and Luke and Paul build faith on an insecure foundation?

We can not believe that they did, that all these hopes of the past were in vain. We believe that the twofold witness of God proves otherwise. A small portion of this evidence we will examine in this article, and leave a great mass of detail testimony for other occasions, or for the reader to study as he will. It is all found in the Word.

Keep ever in mind as we examine, God's law of witness. There must be at least two agreeing witnesses whose testimonies can not in any respect be collusive. The witnesses could not agree together beforehand as to what

their testimony should be. If there were any probability of this in ancient times, the witnesses were examined separately to learn if there were such collusion. (See the History of Susanna in the Apocrypha.)

We have therefore the right to expect that the same law will hold good, that God will send His divine Son with unimpeachable testimony to His divine mission. John the Baptist bore witness to Jesus, but John's witness might be questioned. It could be argued that there was a possibility of collusion between Jesus and John. John's testimony alone was worthless. John himself, in his discouragement in the dungeon of Macharus, wavered in his faith as to whether Jesus was the Messiah, and was only assured by the twofold witness of the divine mission of the One to whom he bore witness. This was "the greater witness" than that of John.

Our Lord believed that witness, and this is how He states it to the skeptical Pharisees: "It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." The Father and the Son,—how do they bear witness?

Read again: "And the Father Himself, which hath sent Me, hath borne witness of Me." "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:37, 39. The inspired Scriptures is one of the ways God bore witness to His Son. Let us note some of the many particulars which stand out like mile-posts, from the dawn of the promises in Eden lost, recorded in Genesis, to Malachi, the messenger of God, the last recorded prophecy.

Some Particulars

We note first that as through the



JESUS, THE SAVIOUR OF MEN

Plockhorst

woman sin entered into the family of man, it must be the seed of the woman which crushes the foe and conquers. Gen. 3:15.

2. God chose one of the sons of Noah,—Shem; one of the sons of Terah,—Abraham; one of the sons of Abraham,—Isaac; one of the sons of Isaac,—Jacob; one of Jacob's twelve sons,—Judah; and of the families which sprang from Judah that of Jesse; and of Jesse, Jesse's son David, through whom on the human side the Messiah was to come; and the long genealogy of the patriarchs and royal family was kept with scrupulous exactness by the Jews until the time when Jesus of Nazareth was born. The ancestral rolls of other tribes save Judah and Levi were utterly lost because no promise of God was connected with their fulfilment, but in the case of these two tribes the record was kept.

3. The time the Messiah was to be manifested was clearly foretold. It was to be at the end of sixty-nine weeks of years from the going forth of the commandment to restore and build Jerusalem, which occurred in B.C. 457. See Dan. 9:24-27; Ezra 7:7. Those years ended in A.D. 27.

4. The very town that should be honored as our Lord's birthplace was told us more than six centuries before He came. Micah the Morastite prophesied, "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall One come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." Micah 5:2.

5. The Messiah's work and ministry, His lowly life, His rejection by His people, the injustice shown Him in His trial, His death with malefactors, His burial with the rich, the agony of His life as He bore upon His heart the sins of men, His very words upon the cross, were all foretold in such scriptures as Isaiah 53, Psalm 22, Isa. 61:1-3.

The Response in the Life of Jesus

This is the second witness. Hear Him: "But the witness which I have is greater than that of John; for the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me, that the Father hath sent Me." John 5:36.

The works of Jesus were in and of themselves mighty and convincing, but they were many fold more evidential when agreeing with God's witness of the ages—His word. Note the fulfilment of the above particulars.

1. The Deliverer was to be of the seed of the woman. Read Luke the third chapter, the genealogy of Jesus which is traced backward to Adam, the son of God, and of course through the female portion of the race from that time.

2. Read in connection with the third chapter of Luke the first chapter of Matthew, in which is traced the royal pedigree of our Lord. Luke tells us that He came through Adam and Enoch and Noah, and Matthew takes up the genealogy from the time of Abraham, traces it down through David and Solomon, to the time when Jesus Himself was born. We sometimes weary over the long genealogies given in the Word, and yet they bear mighty and important witness to the divinity of that Word. It is said that a Chinese on one occasion was converted or was led to Christ through His genealogy. He thought that One who had as long a pedigree as that traced back through so many honorable characters, must be cer-

tainly worthy of consideration, so he studied His life and gave himself to Christ.

3. The Old Testament prophesied the time when the Messiah should appear. "Messiah" means "anointed," and Jesus was anointed at His baptism. Luke 4:18; Acts 10:38. Jesus was baptized in the spring of A.D. 27, as recorded in Mark 1:9. Our Lord met the very time when it was predicted that He should come, and declared, "The time is fulfilled, . . . repent ye, and believe the gospel." Mark 1:15.

4. Micah had declared more than six hundred years before Christ that Jesus should be born in Bethlehem, and we find the apostle Matthew leaving us this record: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king." Matt. 2:1. God in His providence brought Mary and Joseph to the little town predicted of ancient times. He was born where the prophecy declared He would be; He was manifested as the Messiah when the prophet declared He would be.

5. We need not dwell on the other particulars as recorded in Psalm 22; Isaiah 53; 61:1-3, and other predictions of the Old Testament. The whole life of Jesus testifies to the truth of all these. He needed only to call the attention of His unbelieving, doubting, discouraged disciples, after His resurrection, to the Scriptures of truth throughout to enable them to see that He whom they had given up as dead was fulfilling all that God had before written, from Genesis to Malachi. God had predicted the life of Christ in His word; Christ had lived it out in His life.

Note the positive assurance which we have in this twofold witness, or, these two agreeing witnesses: first, the Father's testimony in the Scriptures which had been written from fourteen hundred years to four hundred years before Christ was born. All this testimony was ultimate authority with the Jews. They could not say that Jesus the son of Joseph had by artifice deceived them by writing His own life in advance, or by tampering with the sacred writings which they themselves possessed. Those writings had existed among the Jews for hundreds of years, copied with reverential and scrupulous care. There was no doubt in their minds concerning this, and Jesus was "not yet fifty years old." Nearly three hundred years before, these writings had been translated into Greek, and copies had been scattered, we may well believe, throughout the Grecian world. Jesus had not tampered with these Grecian copies. Here was one infallible witness which men would not at all question.

Secondly, Jesus was in harmony with all these prophecies, not in words alone, but in deeds, in character, in the whole history of His life. Here was absolute agreement between the unchangeable witness of the recorded truth of God and the testimony of the work and life of Christ; and when the Spirit of God had predicted these things of the Messiah, and then when Jesus had met them all in His own life, the conclusion would be unavoidable that God had given Him these works to do, and that His mission was indeed divine. This absolute agreement with the infallible Scriptures made another infallible witness to the Messiahship of Jesus, the two together being absolutely unimpeachable.

The Scriptures of truth that testified of Christ before He came compose now the Old Testament; the writings which record His works compose the New Testament. These two are the living, unshaken testimony to the divine mission of our Lord. They are the two witnesses to the truth of Christianity which stand before the Lord of the whole earth, and ever will stand. Rev. 11:3-12. Praise God for the sure evidence! No other system can furnish the same; no other prophet or teacher could or can present such credentials. Seemingly humble in origin of person and mission, both came from the highest heaven. Dying an ignominious death as a criminal, condemned by the Jews as a blasphemer and by Pilate as a traitor, He seemed to lay a poor foundation for His followers to build upon, but it was the undying rock of all truth for all time. Faith can there fold her wings and rest. Hope anchored to this evidence is secure.

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Church Fairs and Giving

THERE is so much that is right and commendable in the spirit and purpose of those who seek to secure money for the Lord's work through fairs and sales, that it is, for many, extremely difficult to see why the church fair should be unqualifiedly condemned. A long-time and appreciative reader in Missouri asks:

"Why is it any more wrong for women to contribute of their baking, etc., to be sold for the church, than for a bakery or restaurant to give money to the church of which its proprietors are members?"

The Lord's work ought to be supported by free-will giving, and by nothing else. Nothing but such giving is recognized or enjoined in the Scriptures. When people buy the cakes and pies that good women have baked for a church sale, these purchasers are not giving outright to the Lord, as they ought to do if they would help at all. They are getting a large return for their money. Thus the spirit of giving is stifled or corrupted by every church sale. The motive of the women who bake and work hard is good; but their method is harmful. The case of the bakery is entirely different. People are not asked to purchase its wares in order to help the Lord's work. They buy at the bakery in order to meet their own needs; the idea of giving is not confused with the transaction. If the proprietors of the bakery then wish to give to the church a portion or all of their profits, their action is an outright gift.

Giving is giving; and buying is buying; and the two things can not mix. When the public is asked to buy in order to help that which ought to be supported only by gifts, the public is being robbed of its giving privileges.—*Sunday School Times*.

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It is said that Dr. Stewart, who lately died in Africa, was asked, "Why don't you civilize your people first and then make them Christians?" He answered, "We don't do work twice over; when we have made them Christians we have made them civilized."

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"No YOUNG man ever was given a job, even as a porter in a saloon, on the strength of the recommendation that he was a hard drinker."

What Prayer Has Wrought

PRAYER has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshaled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven.—*Dr. Ryland.*

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Knowledge or Power?

ONE day of God's own power is worth more than a lifetime of mere knowledge of the truths of God. W. B. Anderson, of India, uttered a warning last summer, at the Mussoorie convention, against the theoretical knowledge of spiritual things: "Perhaps we never miss the morning devotional hour. We have whole passages of the Bible at our tongue's end. We have read widely in systems of theology. We have constructed a great system of truth for ourselves. We know all about the theory of prayer. We have become sure of these things with a certain knowledge." Yet, as the speaker declared, this may all be only a phantom with which we deceive ourselves. We may be spiritually powerless in the midst of this accumulated knowledge. For spiritual power consists not in mere knowledge, but comes only through the presence of a Person, Jesus Christ. Only as we yield to Christ and draw continually upon Him will He fill us and flow out from us in the fullness of the power of God.—*Sunday School Times.*

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The Best Literature

THE loftiest, sweetest, purest literature in the world is between the covers of the Old Testament. It outlives the ancient parchment rolls, papyrus leaves, and has witnessed dynasties crumble and empires vanish like momentary apparitions. It has dethroned kings and covered them with sackcloth and ashes. Ah, what kind of literature is this? When Solon and Justinian are forgotten, Moses will still blaze in the constellation of earth's mightiest. When Plato's rainbow of moralisms fades away forever, Solomon will still sit upon the throne, king of sages. When the eloquence of Demosthenes has echoed for the last time, Isaiah's beautiful utterances will still kindle holy ambitions and inspire noble deeds. "Be ye mindful always of His covenant; the word which He commanded to a thousand generations."—*Word and Way.*

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MOSES became great, because he used his talents to do the work of God, and an increase of talents was then given him. He became eloquent, patient, self-reliant, and competent to do the greatest work ever entrusted to mortal man. This is the effect upon character whenever men give themselves to God with the whole soul, and listen for His commands that they may obey them.—*E. G. W.*

My Divine Helper

By Llewellyn A. Morrison

"Because Thy loving-kindness is better than life, my lips shall praise Thee." Ps. 66:3.

When trials beset me
I praise the Most High;
He doth not forget me
When dangers are nigh;
My burdens He shareth
That others may see;
My crosses He beareth
In mercy to me.

He teacheth my spirit
The ways of the Word;
He telleth the merit
Of Jesus, my Lord;
He sings of the sweetness
He hath for His own—
The perfect completeness
His love maketh known.

There is no true gladness
But what He doth send;
There can not be sadness
If He is my Friend;
For on Him relying
All ills I endure.
So, living and dying,
My soul is secure.

The years of the mortal
Are pregnant with pain,
I strive for the portal
Of freedom again;
I trust, tho in blindness,
To win, out of strife:
"For Thy loving-kindness
Is better than life."

San Francisco, California.

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Dreams of the Unseen

"How many go forth at morning,
Who never come home at night;
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.
We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Tho we love our own the best."

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Columbia's Call

[The following lines are the words to a patriotic song entitled "Columbia's Call," written by H. H. Fowler. It is gotten out in sheet music form and is receiving favorable comment as a patriotic song by some of the leading educators of the country. Copies of the song may be had for 50 cents by addressing the author, 2550 35th Ave., Oakland, California.—Ed.]

Come, let us gather, one and all,
The free, the true, the brave;
Whom none need ever dare enthrall,
And who will have no slave;
And let us sing our country's songs,
To cheer, to guide, to brace;
For now to us and ours belongs
The leading of the race.

Let's sing of mountains high and grand,
The woods, the lakes, the streams;
Where, under Nature's kindly wand,
One freely roams or dreams;
Of life, as seen in all its forms,
On hill, in vale and plain;
And how the sun and fresh'ning storms
Bring flowers, fruit, and grain.

Let's sing our country's thrilling lore,
The glad, the sad, the quaint;
And deeds, in days that come no more,
Of settler, soldier, saint;
For so we should remember those
Who pressed from sea to sea;
When, from the western wilds, uprose
The empire of the free.

As once our forebears blazed the way,
Through lands which then were new,
And, by their stand, a better day
To all men brought to view,
So let our slogan "Forward" be,
If we our goal would reach;
While order, justice, liberty,
Conserve the rights of each.

To us was left a sacred trust,
Its sign our star-lit flag;
May we ne'er trail it in the dust,
Nor in our efforts lag,
But with true hearts and ready minds,
Pursue our high ideal,
Which in the right its pleasure finds,
And seeks each other's weal.

"A Time of Trouble"

(Daniel 12:1)

By Alexander Ritchie

What means this swelling tide of wo,
That looms along the shores of earth,
These angry clouds—once far and low—
That now o'ershadow all our mirth?

On land and sea, yea, in the sky,
Destruction rides a swifter steed
Than in the peaceful days gone by
When men were not as gnarled by greed.

What mean these curses filled with hate,
Which from the rich man's servants fall,
The turmoil at the factory gate
That tells of hearts o'errun with gall?

What mean these palaces and feasts
Where gold is spent with wanton waste,
And cats and dogs and pampered beasts
Eat dainties poor men never taste?

What mean the broken homes where strife
Has robbed the angel Love of breath,
While pagan laws call man and wife
To break the vows they made "till death"?

What mean these frenzied female bands
Who tramp our streets with brazen tread,
Or hiding bombs and fiery brands,
Destruction dire around them spread?

And saddest of the whole array
Which threatens with such dread portent,
What mean these heedless shepherds, pray,
While danger broods, in slumber pent?

What mean all these? would'st know forsooth,
And read aright the signful sky?
Then haste thee to the fount of truth,
And hear the voice of Wisdom cry.

When men are filling to the brim
Their cup of sin and shame and wo,
And demons work with savage vim
To cause the winds of strife to blow;

When judgment hangs on poised wing
Above the lost and guilty world,
The voice divine says, "Heaven's King
His signal banners shall unfurl."

In heaven and earth, on land and sea,
Shall signs and tokens then appear:
Sun, moon, and stars shall all agree
To warn men the great day is near.

The darkened sun, the bloody moon,
The myriad stars that fell as hail;
The light that failed men at high noon
And made the hearts of millions quail;

The hurricane that sweeps the earth
As with a demon's besomed hand;
The reckless flood that brings a dearth
Of bread and water in the land;

The cankered gold of millionaires,
The bitter curse of toilers robbed,
The broken vows of faithless "pairs,"
The tales by fallen sisters sobbed,

What mean they all?—This the reply:
When ye see these, know He is near.
The Judge of all in earth and sky,
The King of Kings, doth soon appear.

Before Him comes "unmingled wrath"
From heaven's offended throne, where Love
Has stood so long to keep the path
Of mercy open from above.

Then shall the door of mercy close
To all who have refused its call;
Rejected Love shall meet His foes,
And fiery indignation fall.

"A time of trouble" then shall be,
Such as the nations never heard.
At home, abroad, on land and sea,
Shall fall the judgments of His word.

The mountains shall be soaked with blood,
Proud cities of the earth shall fall,
And earthquake, hail, and fiery flood
Complete the overthrow of all.

O would'st thou find a hiding-place
In that dread hour of wrath divine?
Then haste—to-day accept His grace
And make the King of Heaven thine.

— ★ ★ —

"All sunshine would wither, all shadow would blight;
But mingling them wisely, the Father of Light
Through pleasure and sunshine, through sorrow
and showers,
Brings on to perfection our souls and His flowers."



The Holy Scriptures

I. What They Comprise

1. *By what terms does Jesus designate the Old Testament Scriptures?*

"The law of Moses, and the prophets, and the Psalms." Luke 24:44.

"And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Verse 27.

2. *What did He say to the Jews?*

"Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39.

3. *How does Paul, when writing to Timothy, refer to them?*

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

NOTE.—The Holy Scriptures, or Holy Writings, of the Jews consisted of the Old Testament books which we have to-day. They divided them into the Law, the Prophets, and the Hagiographa (Holy Writings), sometimes called the Psalms, because the Psalms is the first book in the latter division. The Law includes the first five books of the Bible; the Prophets comprise Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and Hosea to Malachi inclusive; the Holy Writings include Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. These, as the above scriptures and many others clearly show, were approved and endorsed by our Lord and His apostles.

4. *What promise did Jesus give His apostles as to their teaching?*

"But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26; 16:13-15.

5. *What does Paul say of the apostolic writings?*

"Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2:13.

6. *How does the apostle Peter class the writings of Paul?*

"Even as our beloved brother Paul . . . wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction." 2 Peter 3:15, 16.

NOTE.—In this text the apostle Peter classes the writings of the apostle Paul among the "other Scriptures," the Old Testament Scriptures. And the words of the apostle Paul place the New Testament writings with the Holy Scriptures.

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II. Inspiration of the Scriptures

1. *What is said of the inspiration of the Scriptures?*

"All Scripture is given by inspiration of God, and is profitable." 2 Tim. 3:16.

NOTE.—A more literal rendering would be, "All Scripture is GOD-BREATHED." Whether we take "All Scripture" as in the common

version, or "Every Scripture inspired of God," as in the revisions, we are at no loss, if we regard the context, as to the meaning of the term. The apostle refers to the Holy Scriptures which Timothy the Jew had known from a child, the Old Testament Scriptures. See the previous verse. Note also that it is NOT the writers which are inspired, or God-breathed, but the Scriptures, the writings.

2. *What does another say as to how these Scriptures came to us?*

"Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1:10, 11.

NOTE.—This last scripture shows clearly that it was the Spirit of Christ as well as the Father which inspired the Word. Therefore He is called the Word, the One through whom the Father gave all things. John 1:1-3; 1 Cor. 8:6. The whole Bible is therefore "the word of Christ" which ought to "dwell richly" in the souls of His children.

3. *What other instances may be mentioned as to the claim of inspiration for the Word?*

"The Spirit of Jehovah spake by me, and His word was upon my tongue." David, in 2 Sam. 23:2.

"Which the Holy Spirit spake before by the mouth of David concerning Judas." Acts 1:16.

"Wherefore, even as the Holy Spirit saith, To-day if ye shall hear His voice." Quotation from the Psalms. Heb. 3:7.

"And the Scripture [alluding to a Psalm] can not be broken." John 10:35.

"Which was spoken through Isaiah the prophet." Matt. 8:17.

"Well spake the Holy Spirit through Isaiah the prophet unto your fathers." Acts 28:25.

"Hear the word of Jehovah." Isa. 1:10.

"And the word of Jehovah came to me, saying." Jer. 2:1.

"And the word of Jehovah came unto me." Eze. 6:1.

"The word of Jehovah that came to Joel." Joel 1:1.

See also Hosea 1:1; Jonah 1:1, et al.

NOTE.—It is everywhere the word of Jehovah, the word of the Lord, the Holy Spirit. The man is God's willing instrument. God is the Master. While the words are the words of Moses, of David, of Jeremiah, of Ezekiel, of Hosea, of Paul, of James, of Peter, they are also the words of God. The words, the style, bear the impress of the character of the man through whom God spoke, nevertheless they are the words of God. It is as tho a musician, wishing to affect a great mass of people, should play on various instruments, such as piano, organ, harp, guitar, cornet, drum, fife, bagpipe, etc. Some souls would be affected by the harsher instrument who would not be touched at all by the softer, more perfect one. The music would bear the stamp of the instrument, but it would also reveal that a master was producing the best music of which the various instruments were capable. So God has used learned and ignorant men, great men and small men. The work has different standards of excellence; but it is always the best which can be produced from the men God has used. By using men of all kinds of temperaments and all walks of life, He reaches men of all classes.

III. Sufficiency of the Scriptures

1. *What is said of the sufficiency of the Scriptures?*

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:16, 17.

2. *What plea does Jesus make for His disciples as to that Word?*

"Sanctify them through Thy truth: Thy word is truth." John 17:17.

3. *How did He Himself meet the fierce temptations of the enemy?*

By "It is written," meeting each suggestion of the enemy by words from Deuteronomy. Matt. 4:1-11.

NOTE.—It is worthy of note that Jesus used in His own personal experience in meeting the onslaught of the adversary, weapons drawn from the book of Deuteronomy, a portion of Scripture which the "higher critics" have little or no use for. It is better to follow the "Man of Nazareth."

4. *What did the psalmist declare God's word to be?*

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

5. *From what did that Word hid in the heart save him?*

"Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

6. *How was he kept from the paths of the destroyer?*

"Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4.

7. *Of what is that word the basis?*

"So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

8. *What is said of its might?*

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

9. *To what is it likened?*

"Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:29.

10. *How does it compare with the word of men?*

"The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord." Jer. 23:28.

NOTE.—How futile and foolish it is in the light of the above scriptures to form human creeds and endeavor to establish by decree or anathema, or ordain by civil law some human conception of God's word. All that a creed can express are human ideas of God's ever-living word. A creed seeks to confine, circumscribe, and bind about the truth of God. It holds men to the dead past instead of to the living present. It leads men to turn from the Spirit and power of God, promised to unify His church, and to seek that unity in human means,



pledges, resolutions, federations, civil power. The creed and federation spirit is born of lack of faith in the word of God and a fear that God can not or will not care for His own. God's word is all-sufficient.

11. How long will that word endure?

"The word of our God shall stand forever." Isa. 40:8.

"Heaven and earth shall pass away: but My words shall not pass away." Luke 21:33.

12. How does God regard His word?

"I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou hast magnified Thy word above all Thy name." Ps. 138:2.

What the Creeds Say

From the Protestant Episcopal Church, Thirty-Nine Articles

"Art. VI. Of the Sufficiency of the Holy Scriptures for Salvation.—Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church."

From the Regular Baptists

As Expressed by the Baptist Convention of New Hampshire

"1. Of the Scriptures.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions, should be tried."

From the Articles of the Methodist Episcopal Church

"Art. V. The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. By the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church."

From the Evangelical Lutheran Church

"Art. 1. That the Holy Scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practise. (See 2 Tim. 3:15-17; Prov. 1:9; Isa. 8:20; Luke 1:4; John 5:39; 20:31; 1 Cor. 4:6, etc.)"

From the "Advance Almanac and Manual of Congregationalism"

V. We believe that the Scriptures of the Old and New Testament are the record of God's revelation of Himself in the work of redemption; that they are written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the au-

thoritative standard by which religious teaching and human conduct are to be regulated and judged.—Page 56, Creed of 1883.

Wesley on the Scriptures

From his notes on 2 Tim. 3:16. The text is in italics:

"From an infant thou hast known the Holy Scriptures—of the Old Testament. These only were extant when Timothy was an infant. Which are able to make thee wise unto salvation through faith—in the Messiah that was to come. How much more are the Old and New Testaments together able, in God's hand, to make us more abundantly wise unto salvation, even such a measure of present salvation as was not known before Jesus was glorified."

From the Andover Orthodox Creed
The Belief of Congregationalists

"The word of God, contained in the Scriptures of the Old and New Testament, is the only perfect rule of faith and practise."

From the Presbyterian Confession of Faith

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life."

The True Protestant Position

The Bible and the Bible Only

THE Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of the genuine Protestant HOW EARLY a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired Word? Was it taught by the Lord Jesus Christ and His apostles? If they knew nothing of it, no matter to him whether it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it spring from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed. . . .

The great question at issue between popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or THE BIBLE AND TRADITION TOGETHER? Is no doctrine to be received as matter of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures?

The whole Christian world, both nominal and real, are divided by this question into two great divisions. The consistent and true-hearted Protestant, standing upon this rock, "THE BIBLE AND THE BIBLE ONLY," can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than, that which they pay to the sacred Scriptures themselves; and he who receives a single doctrine upon this mere authority of tradition, let him be called by what name he will, by so doing steps down from

the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—Darling, "History of Romanism," Book 1, page 67.

The Rule of the Romanist The Bible and Tradition

If we would have the whole rule of Christian faith and practise, we must not be content with those scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the TRADITIONS OF THE APOSTLES, and the INTERPRETATION OF THE CHURCH, to which the apostles delivered both the book and the true meaning of it.—Note of the Douay Bible in 2 Tim. 3:16, 17.

It will not suffice to tell me: "We have an infallible Scripture as a substitute for an infallible apostolate of the first century," for an infallible book is of no use to me without an infallible INTERPRETER.—"The Faith of Our Fathers," by James Cardinal Gibbons, 76th carefully revised edition, page 64.

The CHURCH is the divinely appointed custodian and INTERPRETER OF THE BIBLE.—Id., page 74.

The Early Fathers

BUT of these we may safely say that there is not a truth in the most orthodox creed that can not be proved by their authority, nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, their authority with me is nothing. The word of God alone contains my creed. On a number of points I can go to the Greek and Latin fathers of the church to know what they believed and what the people of their respective communions believed, but, after all this, I must return to God's word to know what He would have me to believe.—Dr. A. Clarke.

When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk through a coal-sack, which must needs spoil and make the milk black. God's word of itself is pure, clean, bright, and clear; but through the doctrines, books, and writings of the fathers, it is darkened, falsified, and spoiled.—Martin Luther, "Table Talk," page 228.

Treasures of the Scriptures

Pebbles in great abundance may be found along the highway, or on the shores of the ocean; but diamonds and pearls are a rarity. They are only reached by skilful and determined divers, who, at the hazard of their lives, struggle to the bottom of the deep sea, and grasp for the shells in which the beautiful gems are deposited.—Caughy.

The Rule of the Man of God The Bible Alone

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:16, 17.



THE OUTLOOK

"Watchman,
what of
the night?"

The Invisible Empire

A FAVORITE theme of the late historian John Clark Ridpath was the invisible empire of wealth. His trenchant pen could describe most graphically and vividly the power that money sways. This invisible empire applies to no particular country, it carries no particular responsibilities, but simply holds the world in its grasp. Kings and emperors make war or refrain from making war at its decree. Business is made prosperous or we have hard times according as this invisible empire may elect.

The tariff battle, which is the principal item in

this lobby, and to create an appearance of a pressure of public opinion antagonistic to some of the chief items of the tariff bill.

"It is of serious interest to the country that the people at large should have no lobby and be voiceless in these matters, while great bodies of astute men seek to create an artificial opinion and to overcome the interests of the public for their private profit. It is thoroly worth the while of the people of this country to take knowledge of this matter. Only public opinion can check and destroy it.

"The government in all its branches ought to be relieved from this intolerable burden and this constant interruption to the calm progress of debate.

to mislead the judgment of public men" and that "great bodies of astute men seek to create an artificial opinion and to overcome the interests of the public for their private profit."

Things of this character show the determined battle that concentrated wealth is waging. It is entrenched in the very vitals of our nation; it holds the great arteries of transportation, of commerce, of manufacture, of agriculture, and all our industries in general. It scruples at nothing. It pays able writers to give forth editorials as well as news items to create false impressions and to intimidate. It does not stop to consider the storm that it is creating, for it is a knowledge of what this great money power is doing that gives the semblance of justice to the work of the agitators in socialistic and labor circles, who are working to create sentiment that will overthrow the powerful plutocrats.

The voice of socialism is growing stronger and stronger and it is heard with a constantly deepening interest. The voice of the labor agitator in like manner is being heard, and when the bare facts in regard to what is being done by men of wealth are laid before the people it is not surprising that they should be stirred. And we can not fail to see that a storm is approaching over this issue. Some of the most striking warnings regarding the matter have been heralded by the great men of wealth themselves. For instance, Judge Gary, at the head of the steel trust, has said on more than one occasion to his fellow plutocrats that if they were not careful to do differently they would raise a storm that would make great social havoc.

The actors in this invisible empire of wealth are loyal to no political party. Their loyalty is to the one thing of grasping everything within their reach. The one patriotism they know is the patriotism of dollars, and the only wisdom that they seem to be able to manifest is the wisdom of greedily seizing wealth. They seem to be totally blind to the storm that they are stirring up.

Now in view of the fact that the clear lines of prophecy in the books of Daniel and Revelation show without mistake that we are living in the end of this world's history, there is a striking significance to the warning of the apostle Paul in which he says: "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3:1, 2. With our eyes on the conditions in the world and with the prophecies of the Bible in our minds we should know without any mistake whatever the meaning of the conditions of to-day.

— ★ ★ —

Financial Relief

THE President, in a terse, clear message which he read himself, urges Congress to early action at this session on currency reform. He says:

"Do we not know how to act upon it?"

"If a man can not make his assets available at pleasure, his assets of capacity and character and of resource, what satisfaction is it to him to see opportunity beckoning to him on every hand, when others have the keys of credit in their pockets and treat them as all but their own private possession?"

"It is perfectly clear that it is our duty to supply the new banking and currency system the country needs, and that it will immediately need it more than ever."

"We must have a currency, not rigid as now, but readily, elastically responsive to sound credit, the expanding and contracting credits of every-day transactions, the normal ebb and flow of personal and corporate dealings.

"Our banking laws must mobilize reserves; must not permit the concentration anywhere in a few hands of the monetary resources of the country



THE GENERAL CONFERENCE COMMITTEE

Including elected officers, presidents of union conferences, heads of departments, and superintendents of mission fields. The row in front, beginning at the left, are as follows: R. C. Porter, president of the Asiatic Mission Field; I. H. Evans, president of the North American Conference; L. R. Conradi, president of the European Conference; W. T. Knox, treasurer of the General Conference; A. G. Daniels, president of the General Conference; J. N. Loughborough; G. I. Butler; S. N. Haskell; O. A. Olsen. Second row: H. R. Salisbury; W. A. Ruble, Medical Department; W. A. Spicer, General Conference secretary; Mrs. L. Flora Plummer, Sabbath-school Department; N. Z. Town, Publishing Department; M. E. Kern, Missionary Volunteer Department; J. L. Shaw; C. B. Stephenson. Third row: Frederick Griggs; W. B. White; Charles Thompson; S. E. Wight; E. E. Andross; B. G. Wilkinson; M. N. Campbell; E. T. Russell. Above third row, beginning at left: C. H. Jones; J. W. Westphal; F. W. Spies; W. W. Prescott; W. C. White; Dr. H. W. Miller, Medical Department; H. S. Shaw; G. F. Watson; W. C. Sisley; O. E. Reinke; Allen Moon; G. B. Thompson, secretary North American Conference; L. P. Tieche; W. J. Fitzgerald; J. E. Fulton; H. F. Schuberth; J. T. Boettcher; J. G. Oblander; C. W. Flaiz; J. F. Huenergardt; U. Bender; J. C. Raft; L. H. Christian; E. R. Palmer.

our present congress, is a striking illustration of what this empire is doing. It maintains a very expensive lobby at Washington. It is seeking to intimidate the lawmakers and create sentiment by corrupting the public press. This condition of things has become so pronounced that President Wilson has felt it necessary to issue a public statement upon the subject, which is as follows:

"I think that the public ought to know the extraordinary exertions being made by the lobby in Washington to gain recognition for certain alterations of the tariff bill. Washington has seldom seen so numerous, so industrious, or so insidious a lobby. The newspapers are being filled with paid advertisements calculated to mislead the judgment of public men not only, but also the public opinion of the country itself. There is every evidence that money without limit is being spent to sustain

I know that in this I am speaking for the members of the two houses, who would rejoice as much as I would to be released from this unbearable situation."

This paper takes no sides whatever in politics because our work is along an altogether different line, but we have heard of no one, no matter how different his political views may be from that of Mr. Wilson's, who has ever arisen to say anything against his integrity and strict uprightness. All believe that Mr. Wilson is honest in what he is doing, and therefore in making the foregoing utterances we must allow that President Wilson honestly believes that he has ground for making such statements. Recent investigations in Congress seem clearly to demonstrate their truth. We should give due weight to his utterances when he says that "the newspapers are being filled with paid advertisements calculated

or their use for speculative purposes in such volume as to hinder or impede or stand in the way of other more legitimate, more fruitful uses.

"And the control of the system of banking and of issue which our new laws are to set up must be public, not private, must be vested in the government itself, so that the banks may be the instruments, not the masters, of business and of individual enterprise and initiative."

— ★ —

The Dawning Millennium

IN an editorial recently in the New York *World*, the conditions of this time were brought under review, and the following splendid example of irony was delivered:

"There are no gunmen, no police grafters, no purveyors of vice. There are no commercial frauds, no poisoners of the people's food, no lying trademarks. There are no tyrannous employers, no striking employees with murder in their hearts and on their lips, no industrial riots, no sin, no crime. Peace is universal, plenty is for all, justice and righteousness reign triumphant.

"There are no empty churches or empty pews. Moving-picture houses are being converted into temples of religion. 'Down-town' is spiny with spires. Where once stood the slums a place of worship smiles its welcome on every block of model tenements. Young men of the highest type are rushing to the ministry in such numbers that civil life must suffer unless some of them are forced back upon it."

— ★ —

A man was arrested in Youngstown, Ohio, on June 7 for sending threatening letters to President Wilson, and on the same date another man was arrested in Philadelphia by a postal inspector for sending threatening postals and letters to Ex-President Roosevelt. Such insane fanatics as these are stirred to do their infamous deeds in most instances by the inflammatory speeches that they hear and the inflammatory literature that they read. There is a certain class of minds who, when they read the severe denunciations that are made against public men, are soon led to believe that they have a great duty either to purloin money out of them or to destroy their lives. But inflammatory speeches and writings have got to be such a large part of the workings of this time that it may be impossible to stop such agitation until the full harvest is reaped. Nevertheless good men and true should do everything within their power to suppress such things and confine them within the closest bounds possible.

— ★ —

Recently a track-walker found under the rails of the Monongahela Railroad at Leekrone, nine sticks of dynamite. If they had not been found by the track-walker, the jar of the train would have exploded them. They were opposite a magazine of a powder company, in which was stored 20,000 pounds of powder and 500 pounds of dynamite. In all probability this whole magazine of explosives would have been set off, and there is no knowing the loss of life and other damage that would have resulted. This is only one of the many instances of similar attempts at dynamiting that have occurred recently in various parts of the country, and it shows the desperate characters that we have in these times, and the dangers that are threatening us because of the grafting, the political intrigues, and the general lowering of the moral tone. There seems to be an absolute inability to get hold of these desperadoes and correct these evils. Conditions as they actually exist in society everywhere should cause very earnest thinking on the part of all sane and sensible people.

— ★ —

The engagement of Princess Augusta Victoria of Hohenzollern to Ex-King Manuel of Portugal is announced. The bride-elect is the only daughter of Prince William, head of the non-reigning line of Hohenzollern, and the consent of the kaiser was necessary. Not only did the German emperor assent readily, but he forwarded a message of congratulation to Queen Amelie, the mother of

Manuel. The princess is related to King Charles of Rumania, and her uncle is Prince Ferdinand, heir-presumptive to the Rumanian throne. Don Manuel and his fiancée are second cousins, being related through the princess's grandmother, who is a Portuguese princess.

— ★ —

The New York *"World"* says, "Political parties are not reformed by resolution." The principle is just as true when applied to any other kind of reforms. Reforms are not accomplished by resolving merely that certain things must be done. All true reform must have the foundation of a definite purpose, and this definite purpose must be built upon the power of the infinite God Himself. All other reforms, or attempted reforms, are only partial and incomplete, and amount in reality to very little.

— ★ —

Miss Emma Graves, eighty-four years of

Some 34 persons were killed and 117 injured through the collapse of a double-decked board walk which was some 25 feet above the ground and which led out to a large auditorium on the seashore at Long Beach, California. They were celebrating British Empire Day, and there were about 10,000 people in the crowd. The custodians were a little tardy in opening the auditorium doors, and this great mass of people kept crowding the sidewalk until finally the upper deck gave way and crushed down upon the lower one, when they both broke, and the mass of people went down together. It is feared that a number of those who were seriously injured will yet die.

— ★ —

The state of California has recently placed a contract with an independent manufacturer for 1,500,000 barrels of cement. This contract is be-



The delegation appointed by the General Conference to present the address to the President. Photograph taken by government photographer on the porch in front of the White House. The address was presented by the senior member of the delegation, Mr. J. O. Corliss, of Mountain View.

COPY OF ADDRESS PRESENTED

"Washington, D. C., June 5, 1913.

"To the Honorable Woodrow Wilson,
"President of the United States:

"From the World's Conference of Seventh-day Adventists now in session in this city, we have the honor to bring to you the greetings of our people.

"As Christians, we are endeavoring to extend the blessings of the gospel throughout the world. We maintain that God and His word are supreme in all things spiritual, recognize civil government as of divine ordinance, and honor all in authority.

"We believe in the American principle of total separation of church and state, and honor the names of Washington, Jefferson, Madison, and others of your illustrious predecessors who have stood for the great principles of civil and religious liberty. We, therefore, oppose all religious legislation; and, while conscientiously observing the Sabbath ourselves, disapprove of enforcing Sabbath observance by civil enactment.

"We wish you health and success in all your efforts for the peace, prosperity, and welfare of this and other nations, and pray God that you may be enabled faithfully to uphold the principles of religious freedom as taught by Mr. Witherspoon, the honored president of Princeton University, and the founders of the great American republic; defended by the Presbytery of Hanover, of Virginia; and later guaranteed by the constitution of the United States.

"A. G. Daniells, Chairman,
"W. A. Spicer, Secretary."

In response to this greeting, the President very cordially and with feeling replied, "I thank you most sincerely for the greetings from your people."

age, has been one of the expert counters of Uncle Sam's money in the Treasury Department at Washington for the last fifty years. She is still working away as nimbly as ever. She is said to have the record of never having made a mistake in the count. We are glad of some of these splendid examples which serve to overthrow the notion so many people have, that when an individual reaches fifty or sixty years of age he should be retired.

lieved to be a great victory over the cement combine that has been holding this valuable material in its grip on this coast. The contract placed with this independent firm saves the state \$400,000.

— ★ —

Mail advices reaching us from Alaska say that four of the great volcanoes of the Alaska peninsula are smoking.

HOME AND FIRESIDE

Living to Bless

By Jessie M. Plumb

WHILE watching a canary one day and listening to its trills, the thought came to me, If so tiny a creature could make such sweet music, how much more beautiful music ought a human being to make! Not only the music, but also what pleasure we could give to all in thoughts, words, and deeds!

Some of us can not sing; but even as the birds make people happy by their singing, so can we make others happy by kind and loving words and deeds. A smile and a friendly word as we pass along our way lightens many a heavy load and also makes us happier.

But often, ah, how often, we omit these little acts of kindness when we are oppressed by our own cares and sorrows! Mayhap instead of a smile we give a frown, and in place of a kind word a sharp, angry reply which, afterward, hurts us far more than the person to whom it was addressed.

There is one stanza which, tho written for children, we would do well to remember:

"Little children, you should seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes."

Very often our "cheeks and eyes" tell only too plainly our thoughts. Therefore let us keep a watch on our thoughts and looks, as well as on our words.

When we are inclined to lament over some lost pleasure or weep over some sorrow, we should try to remember that—

"Laugh, and the world laughs with you,
Weep, and you weep alone;
For this sad old earth
Must borrow its mirth
But has troubles enough of its own!"

Oftentimes this is hard to do, for we are but human and therefore prone to sorrow and pain; but if we look to One above who knows all about it, we will find the burden less hard to bear.

Love, faith, hope, and charity are the key-notes of Christianity and also of great earthly happiness. Without love life is at best a dreary, empty dream; and without faith in God and each other we would soon forget how to love. Without hope of future happiness in heaven or here on earth, many a life weighed down by care and sorrow would become unbearable and the weary mortal would seek oblivion in death. Without charity this earth would be a hard place to live in, for we would judge each other harshly and cause great strife and sorrow by so doing. Every person has his or her faults, and whereas we now try to help uproot them or excuse them, without the kindly influence of charity we would drag them into view and condemn them.

We have, indeed, much to be thankful for if we would only "count our blessings."

—★★—

"THE rapidity with which the human mind levels itself to the standard around it, gives us the pertinent warning as to the company we keep."

The Buzzard

THE turkey-buzzard is a bird of wide range and habitat. From the far North to the extreme South he is to be found. He flies high, describing great circles in the air. This is not, as some might suppose, to behold the beauties of nature, but to find the decomposing bodies of dead animals upon which he feeds.

How like the buzzard is the gossip! He, too, flies high, and at a distance may be mistaken for some lovely one. He is found in all lands and at all seasons. In some of his lofty flights one might imagine he is thinking great and noble thoughts, but not so. He is seeking something putrefied, rotten, decomposing. Whatsoever things are unholy, or of evil report, if there be any evil or any unpleasantness, he thinks and speaks on these things. Beholding, he becomes changed into the image of what he sees. Coming near him, we can notice that he savors of the material on which he feeds.

The buzzard is a great coward. He does not capture his prey. He waits till it dies. Then he is on hand to feast on the carcass.

So, too, the gossip does his mischief in ambush. No open battle for him! To the face he is fair and open. Behind the back he is venom and evil. Don't be a buzzard. —T. H. Jeyes.

—★★—

An Early Reference to Infection Carriers

THAT healthy persons may be carriers of infection by the persistence of disease germs in the healthy human body has been known for fifteen or twenty years. The possibility of this kind of carrier of infection does not seem to have been at all familiar to our forefathers, and yet the conception seems to be expressed quite clearly by Richard Mead, the father of quarantine, when he said, in 1721: "If there be any Contagious Distemper in the Ship: the *Sound* men should leave their cloaths, which should be burnt; the men washed and shaved; and having fresh Cloaths, should stay in *Lazaretto* thirty to forty days. The reason for this is, because Persons may be recovered from a Disease themselves and yet retain *matter of Infection* about them a considerable time." In these words are expressed a truth the significance of which was not clearly grasped until nearly two hundred years after they were written. Richard Mead is the author also of the following dictum which, besides its general application, has a very special meaning for the typhoid carrier: "As *nastiness* is a great source of *infection*, so *cleanliness* is the greatest *preventative*."—*Journal of the American Medical Association*.

—★★—

Legalized Wickedness

THE dealers in ardent spirits may be compared to men who should advertise for sale consumptions, fevers, rheumatisms, palsies, and apoplexies. Would our public authorities permit such a traffic?—No; the public voice would be heard at once demanding the

punishment of such enemies of our race; and the rulers that would not take speedy vengeance would be execrated and removed. But now the men who deal out this slow poison are licensed by law; and they talk about their constitutional rights, and plead that they are pursuing their lawful callings. These traffickers in the blood of men tell us that this work of death is their living—their means of supporting their families. But where lies the difference in criminality between the dram-seller, who for gain administers slow but certain death, and public murderers? The former is licensed in his wickedness by law; the latter must be hanged.—*Lyman Beecher*.

—★★—

All for the Cause

"So Abram went, as Jehovah had spoken unto him." Gen. 12:4. Abram obeyed. Pierre Barlot was a gunner in the fort of Mont Valerin during the Prussian siege of Paris. One day he was standing by his gun when General Noel, the commander, came up and leveled his glass at the Sevres bridge. "Gunner," he said, "do you see the Sevres bridge over there?" "Yes, sir." "And that little shanty in a thicket of shrubs to the left?" "I see it, sir," said Pierre, turning pale. "It's a nest of Prussians; try it with a shell, my man."

Pierre turned paler still. He sighted his piece deliberately, carefully, then fired it. "Well hit, my man, well hit!" exclaimed the general. But as he looked at Pierre he was surprised to see a great tear running down the gunner's cheek. "What's the matter, man?" "Pardon me, general," said Pierre, "it was my house,—everything I had in the world."—*The Sunday School Chronicle*.

—★★—

Obstructions and Opportunities

You are never to complain of your birth, your training, your employment, your hardships; never to fancy that you could be something if you only had a different lot and sphere assigned you. God understands His own plans, and He knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably what you most need. What you call hindrances, obstacles, discouragements, are probably God's opportunities. Bring down your soul, or, rather, bring it up to receive God's will and do His work, in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your good, but really consistent with it.—*H. Bushnell*.

—★★—

A Microscopic Being

MAN is but a microscopic being relative to astronomical space, and he lives on a puny planet circling round a star of inferior rank. Does it not, then, seem as futile to imagine that he can discover the origin and tendency of the universe as to expect a house-fly to instruct us as to the theory of the motions of the planets? And

yet, so long as he shall last, he will pursue his search, and will no doubt discover many wonderful things which are still hidden. We may indeed be amazed at all that man has been able to find out, but the immeasurable magnitude of the undiscovered will throughout all time remain to humble his pride.—Anon.

“It was Pentecost that made the apostolic church the greatest missionary force since Christ.”

“If there were more abiding in Christ there would be less abiding in America.”

EVERY man who praises himself, brushes the luster from his best efforts.—E. G. W.

FOR SALE

I will sell about 100 colonies of fine bees, and two acres of good land suitable for berries and garden in a good alfalfa belt in Honey Lake Valley. Delightful summer climate, pure water. Elevation about 4,000 feet. If interested write. Hayden Gilstrap, Janesville, Lassen County, California.

BEAUTIFUL SCRIPTURE POST-CARDS

Put up in packages. 60 cents clear profit on every 90 cents invested. Send in your order at once while we make this great offer. Handsome Bible Text Mottos, \$3.65 per 100 prepaid. Waterbury Specialty Co., Pomona, California.

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A six-room cottage in Mountain View, with modern conveniences. Half acre, with assorted fruit and nut trees, also several varieties of table grapes, all bearing. Terms easy. Address Advertising Department, SIGNS OF THE TIMES, Mountain View, California.

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In this style “Patriarchs” weighs just 24 ounces. It is 8 1-16 inches long by 5 3-4 inches wide and 1 inch thick. Every family should have this work for constant use in the study of the Old Testament. You will find this light edition easy to carry with you. Price in the limp leather binding, post-paid, \$2.00; same size in durable cloth, \$1.50.

THE DESIRE OF AGES

This masterpiece on the life of our Saviour, published in several large forms and circulated widely, in the limp leather style weighs 26 ounces, and is 8 3-4 inches long, 5 3-4 inches wide, and 1 inch thick.

Altho it was issued in response to an urgent call from ministers and workers, all classes of people are appreciating this edition of “Desire of Ages.” It is furnished at the same price; namely, in the limp leather binding, \$2.00; in durable cloth, \$1.50.



THE GREAT CONTROVERSY

This volume presents in a most wonderful and interesting way the great struggle in which we are all engaged. It brings out the principles involved, and makes clear to the reader the path which leads to Him who is able to conquer in every conflict.

“Great Controversy” in limp is 8 1-16 inches long by 5 3-4 inches wide and less than one inch thick. Price in limp leather binding, post-paid, \$2.00; cloth, same size, \$1.50.

THE ACTS OF THE APOSTLES

In recommending this work, Elder G. A. Irwin felt impressed to write:

“The historic and prophetic features of the book of Acts are so vividly brought out in ‘The Acts of the Apostles’ that in perusing the book one can not help catching the spirit of those faithful men who stood so nobly in defense of the truth in their day. The book in its every detail brings out the parallel between their time and ours so clearly that one’s confidence in the third angel’s message and the foundation upon which it is based is greatly strengthened.

“I would say, Purchase this book at your earliest opportunity, and read it carefully. And while the early influence produced by the book is upon you, speak of it to your friends and neighbors, and induce them to buy a copy, and thus increase its circulation, influence, and usefulness.”

“The Acts of the Apostles” in the limp leather style is 8 1-16 inches long by 5 3-4 inches wide and 3-4 of an inch thick. It contains 630 pages. Weight, 20 ounces.

Price in the limp leather, \$2.00; red durable cloth, \$1.50.



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MISSIONS

Our Advancing Work in the Orient

BROTHER H. KUNIYA writes from Kago-shima, Japan: "Lately two ladies have begun to keep the Sabbath. Both are nice people. One is a widow, and we hope to make a good Bible worker of her, sending her to school this winter. Since the first of the year Mrs. Kuniya has been teaching a cooking class, and about nineteen ladies come to learn every Monday. Mrs. Kuniya gives a Bible study each time, lasting an hour. She has organized a Doreas society also. We hope to win some souls."

Brother F. A. Detamore, who has recently gone to take charge of the work in the East Indies and federated Malay States, writes from Singapore as follows: "Many nationalities are represented here, making it hard to reach all classes with our small force of workers. Brother Montgomery . . . has a good interest among the English-speaking people. Brother Chan and his daughter are working for the Chinese, with good success. Baptism will soon be administered to eight or nine of these, and others will receive the rite later."

"Our visit to Java was a profitable one to the work of the whole field. . . . Several urgent calls for help have come from new fields, but we are unable to send help at present. Those who receive the truth in one place feel impelled to pass it on to friends and loved ones in other places. While I was at Kuala Lumpur for a few days, a Tamil man who had heard some of the truth came fifty miles to learn more of it. When I came away, he said he wanted to be baptized and unite with us. He and several others will be ready when I return there."

In China

The following from Pastor J. J. Westrup, concerning the work in Honan, China, taken from the *Asiatic News-Letter*, will be of interest:

"To-day inland China is attired in her holiday garments, celebrating New-Year's. As I saw the people walking hither and thither, I thought: This people inland, altho they have heard of the great changes that have taken place the last year, still do not realize what has happened, but cling to the old Manchurian customs. Thus many Christians have heard of the power of the gospel, and that they are candidates for the kingdom of heaven, but so much of the time they fail to realize the grand possibilities before them, and still cling to the perverted customs of this sin-cursed world. But how encouraging it is to see a few souls who are earnestly laying hold of eternal life! Thank God that we have quite a few of that stamp here. I will mention two or three instances. One brother, Djang Dji Deh, is always full of joy in the Holy Ghost, and every time I see his beaming face it puts new joy and inspiration into my own soul. He is very poor, he and his wife having less than two dollars a month to live on, but that never troubles him. His heart is full of hope and of Christ, and that he talks about and preaches early and late. He used to be a Mohammedan; and when he left that doctrine, his father and the whole city turned against him, and he was imprisoned, beaten, starved, etc. Still he was faithful to Christ. One day a stranger came to him and comforted him greatly with many Bible promises."



A Chinese colporteur ready for the road

Djang asked the stranger, 'Who are you, and where did you come from?' The stranger answered, 'I came from Chi-Pu-Kou' (the place where our station is located). After a few days Brother Djang came to find the stranger, but no such man was to be found. Then he said, 'I thought, the way he comforted me, that he must be an angel.' This brother has won his family and others, and has about thirty children coming regularly to meetings. We hope they in turn will win their parents. The other day we rented a small house of him for four dollars a year. At once he thought of the tithe. Another said to him, 'How can you afford it?' He answered, 'I want to give an offering to the Lord.'

"Another brother, Du Fu Dju, who is now one of the most powerful preachers that we have, said the other day to his wife, who is rather slow in turning to Jesus: 'Can't you see what a powerful change there is in my life? Some time ago I used to swear and gamble and whip you and the children. I was a terror in the home as well as in the neighborhood. Now I have overcome all that, and all the time I treat you kindly, lovingly, and patiently. Can't you see what a power there is in this precious doctrine? You turn to Jesus, and He will be the same power in you.'

"I heard another evangelist lately testify that he had been seeking the Lord earnestly and had got victory over his temper and other sins. At the same meeting his wife (who has been as one possessed by the evil one for many years) made a touching testimony about her freedom. Was there any connection between his victory and her freedom?—Most assuredly. He has been praying for many years, and sometimes wept like a child because she was so



A Chinese Doctor

troublesome. As soon as the Lord sees the earnestness of the man, his prayers are answered, and his wife is free. And she is so earnest, reading the Word, and praying, and growing fast in her Christian experience."

In a later letter, from Chow Kia Kow, Pastor Westrup writes:

"I have been visiting a mission station every week since Brother and Sister Allum left, and each visit takes three or four days out of the week, but it is time well spent, and I am very happy to report such blessed meetings in every place. Yesterday I returned from Shangtsai (thirty-seven miles), walking all the way there and back. The meeting at this place was a good occasion. Many seemed to be deeply impressed. We started a church school, which already has twelve students. This will be a strength to the work in that place. Altogether, we have started six church schools. We are praying daily for one hundred honest, converted souls this year, and the Lord is already opening doors of opportunity for us, both west and north, and in this vicinity."

After a visit to Hsia Ting Chi, he wrote as follows:

"Yesterday I returned from Hsia Ting Chi (I visit a company every week), having walked fifteen miles going and twenty miles returning, putting my bedding, folding bed, and lunch basket on a wheelbarrow. How thankful I am to have health and strength to walk! It is a very healthful exercise. Many are losing health from want of exercise."



Meeting place of Sabbath-keeping Christians in Shih Chiao village, China

After telling of the trials the believers in this place are undergoing, on account of their extreme poverty and their having to pay out money for repairing the city wall, for crude theatrical performances, and for building heathen temples, he says: "I counseled the brethren to endure patiently. 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' . . . I told them that the dear Lord allowed this that we might learn to be patient and humble, because only those who have this Christlike spirit can enter the kingdom, and tried to show them that only those who are willing to make a covenant with God through sacrifice are able to get ready to meet the Lord in glory. Our heart-to-heart talk made a deep impression on them. They all assented, and took up their cross with renewed courage."

"It strikes me with amazement when I see how awfully poor most of these brethren are, and then this squeezing persecution on top of it all. I wonder how they can hold out. I know of one family of five, who have only three fourths of an acre; others with as many and more in the family have only one acre to live on—have no chance in this sin-cursed world to earn a day's wages, but are simply pinned down to their one acre, and must eke out their living from that. When I see this, you may be sure, dear brethren, that I learn to circumscribe my wants, and I find that the plainer I live the healthier and stronger I become. Luxury and too much comfort never have agreed and never will agree with a spiritual, Christlike life."

"I am happy in the Lord, and thankful that I am here. I am daily praying that I may keep well, and stay right here until Christ returns in glory. He surely hears prayers."

Again he writes:

"Yesterday one brother from Chang Deh Fu, who has been a preacher for ten years, came to study the truth with us. This brother had been appointed by the foreign pastors to overthrow the arguments of another brother who had just accepted the truth of the Lord's soon coming and the Sabbath, and to persuade him to go back to the fold. But in the argument, he himself was convinced of the truth, and many others there are persuaded. And that is not the only place the dear Lord is opening up for us."

The following note by Mrs. R. F. Cottrell, taken from the *Asiatic News-Letter*, illustrates how the promise, "Cast thy bread upon the water," etc., is verified in definite instances:

"One busy day two years ago this winter, Mr. Cottrell was interrupted in his language study by the arrival of a well-dressed, intelligent-looking man, who told us he had come from his home town about seventy miles distant to hear more of the doctrine of which he had incidentally learned a little through a paper purchased from a canvasser."

"Of course Mr. Cottrell was glad to have a long talk with him, and after a season of prayer, stocked him up well with literature to carry back to his home. We both felt impressed at the time that we would afterward hear more from this man; but over two years had passed, and altho we had from time to time inquired about him, we had never heard anything of his whereabouts."

"About a month ago another man came to call on us, from the same town from which our former

friend had come. This man—Liu by name—told us that he came as the representative of about twenty-five others who had embraced the Sabbath doctrine as the result of the papers and tracts given the former man and that he had been asked to come as a delegate to petition our mission to open a chapel in their city. He said that they stood ready to help considerably in the matter of expense.

“As to the man who had given them the literature, they did not know definitely of his whereabouts, or even whether he had begun to keep the Sabbath. However, later in the same day, an evangelist arrived from one of our out-stations, saying that this man was now living near the chapel at that place, and was keeping the commandments of God. This coincidence caused great rejoicing, not only to us, but also to the men who brought the tidings. Our first evangelist, Huang Sien Seng, has recently returned from a visit to this place, and reports very favorably concerning this opening.”

SOMETHING NEW AND NICE

Are you interested in what the Sabbath-schools are doing for mission lands? Do you want your school to have a beautiful reminder of their success? The Sabbath-school Department has had made a number of charts showing the amount of the Sabbath-schools' gifts to missions during the past twenty-six years. The chart is 36 x 27 inches, lithographed on vellum drawing cloth, and is striking and attractive in appearance. It should be hung permanently in every Sabbath-school. Price, post-paid, is fifty cents. Order without delay if you wish to be sure of getting one. Send money with the order, as we carry no accounts. Address the Sabbath-school Department, Takoma Park, Washington, D. C.

Co-operation Corner
Helping Together

THERE are constantly coming to this office requests for this paper (1) for those who are poor and unable to take the paper; (2) for mission work among prisoners and others otherwise confined or secluded; (3) for public reading-rooms; (4) for general missionary work in foreign fields by our missionaries; (5) for general missionary work in various phases.

Sometimes there are calls for tracts in foreign languages as well as English. It is not possible for the publishing house to meet all these requests. Publications are sometimes published at a loss to the house. We felt sure that many more of our readers would be glad to help us in this work. Thus may we bring together those who have no time or opportunity to do missionary work, but who are able to help others, and those who have the time and opportunity, but not the means. Who will contribute to our Coöperation Fund?

Special Notice

Some of our subscribers feel it a privilege to help in our coöperation fund in order that the SIGNS may be sent to others unable through some reason to pay for the paper. Here is what one recipient says:

“Your notice received this morning, notifying me that my subscription expires June 24. Would like you to continue sending me the SIGNS OF THE TIMES, as I am always interested in that particular paper more than any other paper, magazine, or book, excepting the Bible. You have been kind enough to send me that paper for over a year now, free of charge, and I trust you will continue to do so free, as I have no money to pay for the same, and no way of making any. I am paralyzed from my waist down, but manage to get about on crutches. I would like to have the SIGNS OF THE TIMES as long as I live,—how long that will be I can not say. I am fifty years old and might live another six years. In case of death, the superintendent will send you word.”

It is through the response of our readers to our Coöperation Corner that we are enabled to bring such happiness to less fortunate readers. We invite you to share these privileges with others.

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MOUNTAIN VIEW, CALIFORNIA, JULY 8, 1913

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 1910, by Thomas Nelson & Sons.

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

It is not intellect and wisdom which count in the moral field, but faith and consecration in the living Christ. The intellectual man may stand alone; the consecrated man has the power of the all-conquering Creator.

It is not intellect which sees the greater spiritual vision. "The clean heart sees more [and farther] than the clever head." In the clean heart there is the anointing of God's eye-salve, but the clever head may be dimmed by the fogs of selfishness.

God does not mock or tantalize His children or the sinner. He does not pardon sin that we may again fall under its bondage. The power which can pardon the sin, can keep from sinning. God pardons sin "that the righteousness [requirement, ordinance] of the law might be fulfilled in us." Rom. 8:4.

A Staff, Not a Club.—It is worth remembering, and Mayor Gaynor of New York did well to call it to mind. Referring to a Sunday-law, Sunday-enforcement society, the mayor said: "It's a pity these gentlemen can't learn that religion is a staff, not a club." He who knows it as a staff will not try to use it as a club.

Which would you prefer to be,—over God's law, under God's law, or with God's law? The anarchist, the rebel, thinks he is over, or above, God's law when he is transgressing it, trampling it underfoot. By a strange freak in theological thinking, some men believe they are above the law and may disregard the law, because God has in Christ once forgiven their sins. ("Sin is the transgression of the law.") Both classes are anarchists. Both too are "under the law," that is, under its condemnation. But he who is with the law has the law written in his heart, and finds it joy to obey. 1 John 5:3. Which do you prefer? Is it not worth while to be in harmony with God's government?

Preserve Your Individuality.—One of the curses of our civilization is that it suppresses or destroys individuality. God loves individuality, or He would not have so impressed it on everything that came from His hand. From man to blade of grass no two things can be found exactly alike. Each has characteristics peculiarly its own. It is the tendency of the human to mass individuals into one machine and then use the machine to suppress individuality. It takes courage and conscience to stand against the machine. It may be called fashion, convention, trust, union, party, church, or any other name, but its tendency is to exalt the mass, suppress the unit. Men without moral courage or backbone become imitators like the monkey, or unthinking parts of a machine. There is but one Master, one service, which will develop along right lines a noble, free, right-thinking, right-acting individuality, and that Master is Christ Jesus, that service is obedience to God. Preserve your individuality in Him.

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Our Advancing Work in the Orient

An article by Dr. Selmon, in China, will appear in our missions department next week.

Bible Reading.—Note our new department in this issue, given to special and more exhaustive Bible readings on great topics than heretofore. We hope this will prove of great help to our readers. Our next study will be on "The Sure Word of Prophecy."

We have two brethren in a Russian prison at the present time for simply serving God, and doing this so as not to offend if possible the Russian government. Our Russian *Little Friend*, a child's paper, has been recently suppressed. Pray for God's work there.

An Article of Importance.—We shall shortly present a paper prepared by George Thomason, M.D., of the St. Helena Sanitarium, entitled, "Physiologic Signs of the Times." Dr. Thomason has had wide experience in both Eastern and Western Continents and a large field of observation. He is an indefatigable student and a Christian man. What he has to say upon this subject is worth reading and re-reading. This paper was read at a meeting during the General Conference, when most of the leading men were away on committees. We are glad to be able to place it now within reach of all.

The International Christian Citizenship Convention meets in Portland, Oregon, June 29 and holds to July 6. It is expected to be a great meeting. It will discuss all phases of social, civil, and religious reform. Our associate editor, Mr. A. O. Tait, will be in attendance, and will report the meeting. We also hope to obtain articles from Mr. W. F. Martin, religious liberty secretary for the northwest. Next week we will tell what the International Christian Citizenship movement is, and who is back of it. The reports of the convention will follow in the next number. The editor regrets that he could not attend this convention; but has been prevented through physical disability.

A Mr. Walker, at Macon, Georgia, recently died from having taken some mercurial tablets by mistake for headache medicine. There were two or three similar cases at about the same time in New York. The habit of using headache powders is growing stronger and stronger, and while these fatal results have occurred by taking the wrong medicine by mistake, yet the evil is almost as great from forming the habit of taking headache medicines. They may give temporary relief, but they do not remove the cause of the trouble, and by and by form a drug habit that is as hard to break away from as is the alcohol habit itself. The United States government has issued some very stirring warnings against the "habit-forming drugs," and a good many of them are mixed in the various concoctions known as headache powders. It is better to consult a reputable and competent physician, and find out what the difficulty is, and get it removed, and thus be entirely rid of headaches, and avoid the danger of becoming addicted to drugs.

Into the Fearful Whirlpool.—It was an awful spectacle to see two lads, nine and ten years old, on June 22, swallowed up by the great Niagara whirlpool. They were utterly beyond the power of man to help. They had been playing in a flat-bottom scow which broke loose from its moorings. Just a little before the end they shook hands, and braced themselves for the final plunge. Men and women looking on prayed and cried to no purpose. But, friends, there are thousands and thousands of boys as good and as brave rushing on to the far more fearful whirlpools of vice and sin. Yet we are not alarmed; and so many never call even for preventive measures, by which many might be saved. And the boys may be yours!

The weight of war in Japan is sufficiently crushing so that the average Japanese laborer earning the average wage in Japan must work more than one month each year to pay his share of the interest required on the public debt. This burden of war is perhaps worse in Japan than in some other countries, but all of the countries of earth are struggling under the great load of war taxes. Fully three fourths of the income of this nation is required to provide for pensions for old soldiers from past wars and to provide necessary means to build up and equip our navy and take care of the army.

Mayor Rolph is certainly doing very commendable and strenuous work in San Francisco in his efforts to free that city from police graft and the terror of criminals under police protection. Eight men from the police force have been indicted through the efforts of Mayor Rolph; and he has served notice to the police commission and other high officials in the city who are under his appointment, that unless much more efficient work is done, their places will have to be supplied by others. It would be a great thing for the country if his example could be followed by many other mayors.

In the Balkans.—It seems to be about as difficult to settle the trouble among the Balkan allies as that between the allies and the Turk. The last report is that Serbia has yielded to Russian entreaty and has accepted Russian arbitration on the basis of the antebellum treaty. This is not confirmed from Belgrade. Greece stands with Serbia, it is said, against Bulgaria. The outcome is still uncertain.

Seventeen persons were killed and sixty injured as the result of a fearful explosion caused by the puffing of dust accumulations into the feed house, in the elevator of the Husted Milling Company, Buffalo, New York. The wall of the building was blown out, and windows were broken for a quarter of a mile distant.