

# Signs of the Times

## The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,  
BUT HAVE NOT LOVE,  
I am become sounding brass, or a clanging cymbal.  
And if I have the gift of Prophecy,  
And know all Mysteries and all Knowledge;  
And if I have all Faith, so as to remove Mountains,  
BUT HAVE NOT LOVE,  
I am nothing.  
And if I bestow all my Goods to feed the poor,  
And if I give my Body to be Burned,  
BUT HAVE NOT LOVE,  
It profiteth me nothing.  
LOVE suffereth long, and is kind;  
LOVE envieth not;  
LOVE yaunteth not itself,  
Is not puffed up,  
Doth not behave itself unseemly,  
Seeketh not its own,  
Is not provoked,  
Taketh not account of evil;  
Rejoiceth not in unrighteousness,  
But rejoiceth with the Truth;  
Beareth all things, believeth all things,  
Hopeth all things, endureth all things.  
LOVE NEVER FAILETH:  
But whether there be Prophecies, they shall be done away;  
Whether there be Tongues, they shall cease;  
Whether there be Knowledge, it shall be done away.  
For we know in part,  
And we prophesy in part;  
But when that which is Perfect is come,  
That which is in Part shall be done away.  
When I was a child,  
I spake as a child,  
I felt as a child,  
I thought as a child:  
Now that I am become a man,  
I have put away childish things.  
For now we see in a mirror, darkly;  
But then face to face:  
Now I know in part;  
But then shall I know fully even as also I was fully known.  
But now abideth  
FAITH, HOPE, LOVE,  
These three;  
And the greatest of these is  
LOVE.

# Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3426—Consequence Not Punishment

Why should a person who is not sinful be punished with sickness?

Where is there a person who is not sinful save our Lord Jesus Christ? "All have sinned, and come short of the glory of God." Rom. 3:23. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. The sinful nature, the carnal, or fleshly, heart, comes to us by inheritance, with all its awful consequences,—sin, misery, sorrow, sickness, death. The only redemption from that condition is Jesus Christ, who "Himself took our infirmities, and bare our sicknesses." Matt. 8:17. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:5, 6.

Christ suffered for what did not belong to Him, but He made a way to save us from all the sufferings that did not belong to us. God allows sin to take its course, bear its fruits, spread its consequences, affecting in these both the evil and the good, and bringing affliction and suffering upon both innocent and guilty, that all may see how exceedingly sinful, wicked, maleficent, malignant, evil, is sin, and decide to turn from it forever. This is one reason why the innocent suffers the consequences of others' guilt.

Another reason is that God has bound the whole human family together, nay, the whole universe itself, in one great common bond of life. We can see it in the human body better than elsewhere, where if "one member suffer, all the members suffer with it," and this is true in a greater or less degree of all humanity. God would have us by the unity of suffering and death learn the unity of healing and life and love in Him. Sometime, as in the case of the blind man, God will be universally honored and glorified by healing all who trust in Him from all the consequences of sin. John 9:1-7. If He bids us suffer for others' misdoing, we have in that suffering His own blessed companionship. Let us not by complaining miss the sweetness and strength and joy of the trial.

## 3427—Dancing

Is it wrong to dance? W. T.

It depends on the purpose and motive. People sometimes dance for very joy, unconsciously. This is oftenest seen among children. David danced when the ark of God was brought to Jerusalem. 2 Sam. 6:14. It was with him an expression of holy joy. So Miriam and the women of Israel sang and danced after the deliverance from the Egyptians. Ex. 15:20. But in all these ancient dances, which were largely rhythmic marches to the sound of music, the sexes danced separately; they were not the lust-breeding, vice-engendering dances of modern times, dances in which the sexes intermingle. The modern dance is to be condemned for the following reasons: (1) It is generally held in an ill-ventilated, superheated, sometimes over-chilly, ballroom, in an atmosphere more or less saturated with dust or impurities. (2) It is accompanied by more or less drinking of intoxicants, or iced drinks when the person is overheated, both of which are productive of harm. (3) It does not have in it a single normal exercise that is promotive of health. Exercise is good, but exercise perverted is evil. (4) Customs in the dress of the gentler sex are often such as to arouse base passions in male participants of the dance, however innocent the wearer. (5) Confessions of dancing-masters and hundreds of others have told the same story; namely, that the initial step in a life of shame was first learned in the dance, too many of which dances could well bear, in their relation to some soul, "The Dance of Death." We are told that, one learns in the dance the grace of motion, etc., but purity of heart and life is worth infinitely more.

## 3428—The Tribe of Benjamin

Can you give me information as to what became of the tribe of Benjamin, one of the twelve patriarchs? L. H.

When the tribes entered Canaan, the tribe of Benjamin received its inheritance within the large portion allotted to Judah, so that after the division its territory adjoined that of Judah. Joshua 18:11-28. Jerusalem was in the territory

of Benjamin. When the division of the kingdom occurred, as David belonged to or was identified with Judah, God gave him the tribe of Benjamin, and gave ten tribes to Jeroboam. Judah and Benjamin were ever afterward parts of the one kingdom, tho the families of the tribes preserved their tribal genealogy. See 2 Chron. 11:1; 15:8; Ezra 1:5; 4:1; Phil. 3:5. Most of the Levites remained with Judah. When the Jews were scattered at the destruction of the nation all tribal identity was gone.

## 3429—Were the Old Prophets Mistaken?

We condense two large pages into the following: Were the old prophets mistaken in their predictions concerning Israel, as in Isa. 11:11-16; Jer. 16:14, 15; 31:31, and other prophecies?

A. S.

There are certain principles which will help us greatly to understand the prophecies of the Old Testament concerning Israel, if we will learn and apply the principles. Otherwise all is confusion.

1. All God's promises and covenants in Old and New Testaments are to Israel. They come through the Jews to Gentiles. They are not to the Gentiles as such. Rom. 9:4. The Gentile, the stranger, the foreigner, is blessed only as he takes hold of God's covenants. Isa. 56:1-8; Eph. 2:11-22; Rom. 11:17. "Salvation is of the Jews." John 4:22.

2. Some of these promises and prophecies of the ancient prophets were fulfilled in the restoration from Babylon.

3. Some of these predictions are what may be called double prophecies, in which the prophet's vision included events close at hand and far off, just as in one's view of the mountains two peaks appear as one, tho when we reach them we find them separated by miles of valley. Those fulfilled before Christ would be fulfilled under the typical covenant conditions then existing; those fulfilled after Christ, according to the confirmed, antitypical covenant conditions. In the times previous to Christ the Jews as a nation would have occupied the center of the field; since Christ it is the Israel by faith, God's remnant church wherever found.

4. Some of these prophecies are conditional, depending upon Israel's acceptance or rejection. These conditions are very clearly stated in Jer. 18:7-10. The prophecy of the sanctuary of Ezekiel (chapters 37 to 48) is one of these. That sanctuary will never be built.

5. He who attempts to read the ancient prophecies of God concerning Israel without taking into consideration the clearer revelations of the New Testament is bound to go astray. Read the emphatic words of Paul: "How that by revelation He made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel." Eph. 3:3-6. It therefore follows that whoever fixes up a theory that excludes God's great Gospel work to the world, for all alike, in which "there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian," is astray, and is bound to go farther astray.

In harmony with these principles our inquirer will have no trouble in settling many difficulties. He may find many obscure texts. Let him abide by the principles; the texts will sooner or later fall into line. The new covenant of Jer. 31:31 was confirmed by the death of Christ upon the cross. See Heb. 8:8-10. Its blessed fruitage is forever, and all brought in by it will be of Israel.

## 3430—Beginning and Ending of the Sabbath

How do you prove from the Bible that the Sabbath begins and ends at sunset, as Lev. 23:32 refers to a ceremonial sabbath? C. G. P.

But tho it does refer to a ceremonial sabbath, that sabbath covered a whole day, beginning when the day begins, ending with the day. But apart from this: (1) The day begins at even and closes at even. Gen. 1:5, 8, 13, etc. This must have been true of the Sabbath as of all other days, or else the sixth and first would have been out of harmony. (2) Read Neh. 13:15-21. The Sabbath began when the deep shadows of the wall were cast at sunset. (3) Jesus healed on the Sabbath; but the mass of the people, from

mistaken notions, would not bring their sick till the Sabbath closed, which was "when the sun was setting," "when the even was come," "at even, when the sun did set." See Luke 4:31-40; Matt. 8:16; Mark 1:32. These texts teach very clearly that the day begins at even, and even is at the setting of the sun.

## 3431—"Hated" and "Loved"

Please explain Rom. 9:12-14. Was it God who said, "Jacob have I loved, but Esau have I hated"? L. H.

It was the Lord who said it through the prophet. See Mal. 1:2, 3. But "hate" is not used in the sense of holding ill will or malice toward Esau, but in the sense of loving less. For instance in Prov. 13:24 we read, "He that spareth his rod hateth his son;" which simply means that he does not love his son as much as he ought, or he would train his son for eternity, instead of easily indulging him now. Compare Matt. 10:37 with Luke 14:26. The "hate" of Luke means loving less than God. See also John 12:25, "He that hateth his life;" that is, loves it less than he loves God. God preferred Jacob to Esau, because of the characters of the two men.

## 3432—Altar in Egypt

Please explain Isa. 19:19, 20. What is the meaning of "altar"? Does it mean the great pyramid of Egypt? K. I.

We know no reason in the world as to why it should apply to the great pyramid of Egypt. We see no reason to make a prophecy of God's work, of Christ's coming and kingdom, out of a pagan mausoleum, wonderful tho the building is. We have seen no certainty or assurance in the many and diverse guesses that have been put forth in behalf of the general theory. Isa. 19:18-25 refers to the spread of God's truth and its fruits in Egypt. Down into Egypt went many, very many Jews. There the Scriptures were translated into the Greek language about 300 years before Christ. Great favors were extended to the Jewish people. A great center of devotion and worship was raised in that land of darkness, represented by the altar, a center where worshippers gathered. In consequence of this knowledge of God some of the strongest churches and centers of Christianity were in Egypt, rivaling Rome and Asia. This is in general the meaning we see in the prophecy.

## 3433—The First Resurrection

Please explain Rev. 20:5, last clause, "This is the first resurrection." How is it the first when it is after the thousand years? H. B. McC.

It is not after the thousand years. The class of which the text speaks are those mentioned in verse 4. The rest of the dead do not live till the thousand years are past, but these of verse 4 are of the first resurrection. The word "this" applies to those of whom the revealer had just spoken, those close by. These very ones reign with Christ the thousand years. Verse 6. Then the rest of the dead are raised.



## Schedule for Week Ending May 27, 1911

	May 21	Proverbs 14-16
Sunday	" 22	" 17-19
Monday	" 23	" 20-22
Tuesday	" 24	" 23-25
Wednesday	" 25	" 26-28
Thursday	" 26	" 29-31
Friday	" 27	Ecclesiastes 1-4

Our readings for this week lie almost wholly in the writings of Solomon. Chapters 30 and 31 seem to be from others, and yet Solomon may have written both. The last contains a splendid description of a worthy woman. One of the great dangers in the reading of such short, condensed, sententious sayings, is that of hurrying over them without thought. They are not narrative nor connected argument. They need time.

Ecclesiastes should be read from the view-point of one who had yielded himself to all the follies and pleasures of life, and failed to find profit or pleasure in any. Such did Solomon, and the book reveals his experiences, that men may profit by them.

# SIGNS OF THE TIMES

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

For Terms, See Page 15  
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## Plan of Salvation—No. 1

By Mrs. E. G. White

**T**HE law of love is the foundation of God's government, and the service of love the only service acceptable to heaven. God has granted freedom of will to all, endowed men with capacity to appreciate His character, and therefore with ability to love Him and to choose His service. So long as created beings worshiped God they were in harmony throughout the universe. While love to God was supreme, love to others abounded. As there was no transgression of the law, which is the transcript of God's character, no note of discord jarred the celestial harmonies.

But known to God are all His works, and from eternal ages the covenant of grace (unmerited favor) existed in the mind of God. It is called the everlasting covenant; for the plan of salvation was not conceived after the fall of man, but it was that which was "kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith."

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created and endowed with power to do the divine will. The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing, not only of this atom of a world, but for the good of all the worlds that God had created.

Before Him who rules in the heavens, the mysteries of the past and future are alike outspread, and God sees, beyond the wo and darkness and ruin that sin has wrought, the outworking of His purpose of love and blessing. The clouds and darkness are round about Him, yet "righteousness and judgment are the foundation of His throne."

### The Revelation of God

Through creation and redemption, through nature and through Christ, the glories of the divine character are revealed. By the marvelous display of His love in giving "His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," the character of God is revealed to the intelligences of the universe. Through Christ our heavenly Father is made known as the God of love.

When man sinned, all heaven was filled with sorrow; for through yielding to temptation, man became the enemy of God, a partaker of the satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is enmity against God, for it "is not subject to the law of God, neither indeed can be."

To the angels there seemed to be no way of escape for the transgressor. They ceased their songs of praise, and throughout the heavenly courts there was mourning for the ruin sin had wrought. Out of harmony with the nature of God, unyielding to the claims of His law, naught but destruction was before the human race. Since the divine law is as changeless as the character of God, there could be no hope for man unless some way could be devised whereby



BEHOLD, THE MAN!

Hofmann

his transgression might be pardoned, his nature renewed, and his spirit restored to reflect the image of God. Divine love had conceived such a plan.

### An Enemy of God and Man

It was through Satan's misrepresentation of God's character that man was led to doubt the reality of His love, and came to look upon God as his enemy. As Satan had done in heaven, so he did on earth,—declared God's government unjust, the restrictions of His law unnecessary, and bade man, as he had angels, to throw aside the yoke and let the dictates of their own nature be their only guide and law. He promised liberty; but as he himself is the servant of corruption, he brought the race into bondage, to sin, misery, and death. He represented God as claiming all and giving nothing, as requiring men's service for His own glory, but denying Himself nothing for man's good.

In the work of creation, Christ was with God. He was one with God, equal with Him, the brightness of His glory, the express image of His person, the representative of the Father to the sinner, to win him back to allegiance to God. But Christ could manifest the Father's love; for God was in Christ, reconciling the world to Himself. Christ could be the "Day's man" between a holy God and lost humanity, one who could "lay His hand upon us both."

### None but Christ

could redeem man from the curse of the law. He proposed to take upon Himself the guilt and shame of sin,—sin so offensive in the sight of God that it would necessitate separation from His Father. Christ proposed to reach to the depths of man's degradation and woe, and restore the repenting, believing soul to harmony with God. Christ, the Lamb slain from the foundation of the world, offered Himself as a sacrifice and substitute for the fallen sons of Adam, tho in this offering all heaven was involved in infinite sacrifice. But the Father so loved the world that He gave His only-begotten Son, that through His smitten heart a channel might be found for the outflowing of infinite love for fallen man. Man had become so degraded by sin, his nature so perverted by evil, that it was impossible for him of himself to come into harmony with God, whose nature is purity and love. But Christ redeemed him from the condemnation of the law, and imparted divine power, and through man's coöperation, the sinner could be restored to his lost estate.

### "By Grace Are Ye Saved"

The grace of Christ alone could change the heart of stone to a heart of flesh, make it alive unto God, and transform the character, so that a degraded child of sin might become a child of God and heir of heaven. Man had no power to justify the soul, to sanctify the heart. Moral disease could be healed only through the power of the great Physician. The highest gift of heaven, even the only-begotten of the Father, full of grace and truth, was able to redeem the lost.

The only hope for the fallen race was found in becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. Christ came to the world, and in carrying out the plan of salvation, revealed the fact that "God is love."

(To be continued)

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## God's Law and Forgiveness

By F. M. Oliver



OW we know that God heareth not sinners: but if any man be a worshiper of God, and doeth His will, him He heareth." John 9:31. The young man who stated this grand truth, was just a short while before only a poor, blind beggar. From his birth he had not been able to see the light of day or to view the beauties of nature. But

now he could not only see, but could discern enough spiritual truth to bring condemnation to the hearts of the proud Pharisees.

These men had turned away from not only the Lord Jesus, but His law as well; and they would do almost anything to keep the people from believing on Christ. So they said, "Give God the praise: we know that this man is a sinner." Verse 24. They were ready to cast any one out who would confess Jesus as the Christ; and the parents of the young man, fearing excommunication, said: "By what means he now seeth, we know not; . . . ask him: he shall speak for himself." Verse 21. They feared the people, and loved the praise of man more than the praise of God.

The son represents the true follower of Jesus. He faced the frowning Pharisees, and with undaunted courage confessed his Healer. They who had closed their eyes to God's Word, and were as blind spiritually as this man had been physically, reviled him, and cast him out—excommunicated him. But Christ, knowing that he had been cast out, came to him with such comforting words that the young man believed on Him and worshiped Him.

When friends, fathers, and mothers forsake us, then the Lord will take us up. We must be willing "to speak for ourselves," and to choose the right, no matter if all the world should forsake us. Mark 10:29, 30.

The wise teachers of Christ's day would make the people believe that Jesus was a commandment-breaker. John 9:16. They were trying to destroy the work that Christ came to do.

They had turned their backs upon the true God. They had forgotten His law, and were teaching instead, the traditions of men. Mark 7:5-9. The day Christ healed this man, was the Sabbath; and for this act of mercy the Jews said He was a sinner. Yet at the very time, they were planning how they might take His life. They were blind to the demands of God's spiritual law; and when the goodness of God was manifested, they were ready to denounce the good as the works of the wicked one.

O, the awfulness of departing from God to the extent that we will call, as they did, evil good, and good evil. The Lord is ever ready to hear and to lead those who will give heed to His law; but those who close their ears to the law, He knows afar off. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18.

Christ had His Father's law written in His heart. Ps. 40:7, 8. He died that the law might be written in the heart of all who believe. Jer. 31:31-33; Heb. 8:8-10. He came to "magnify the law, and make it honorable." Isa. 42:21. He came to take away our sins. Isa. 43:25. And "sin is the transgression of the law." 1 John 3:4.

He swept away the traditions of the Jews, and said, "Full well ye reject the commandments of God, that ye may keep your own tradition." While they claimed that Christ's act of healing on the Sabbath was sin, Christ, who would have them see the broadness of God's law, showed that it was the very best way of observing the Sabbath. As He said on another occasion of the like, "It is lawful [according to law] to do well on the Sabbath days."

There is a lesson for our day. Men will not come to Him, that they may have life. This young man was not only healed of his physical blindness, but his spiritual eyes were opened, and he saw Christ, and worshiped Him. Reader, have your eyes been opened to God's truths? Are you willing to forsake all things that would keep you from the kingdom of God? Would you know your duty? Christ is the Way, the Truth, and the Life, His Word is the Guide-Book, and it will not lead us in the wrong way. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Eccl. 12:13.

Pomeroy, Washington.

# The Coming of Christ, Literal, Personal, Visible

By H. W. Cottrell

**W**HEN the human family had bartered away the conditional life given them by the Creator, then the All-Father so manifested His love to man, "that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. On account of man's absolute helplessness, God tendered to him an endless life in the gift of the divine Son, conditioned on individual belief in and acceptance of Him as the only way to life.

In fulfilment of the prophetic Word, Christ left the glories of the heavenly world, came to earth clothed upon with a fleshly garb, lived an example to man among men, suffered the ignominious death of the cross, that men might see with the natural sense of sight the life given in their behalf, and know, each one for himself, that "we shall be saved by His life." Rom. 5:10.

The gift of Christ's life was a free gift on His part. His interest in man's redemption was equal to that of the Father. The gift was the sacrifice of both the Father and the Son, and the life given was equal to that of the life of either or of both the Father and the Son. "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

## A Literal Resurrection

After His resurrection, He was with His disciples in person, just as He had been with them in a material form prior to the cross. From a lack of familiarity with the teachings of the prophets, His followers had imbibed the belief that He would set up a literal kingdom at that time, and bring all unbelievers into subjection to His reign. But such was not Heaven's plan. The Master had been teaching them of His intended departure from them, and of His return to them the *second* time; but they had so far failed to grasp the thought.

Upon one occasion He said to them: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Associating with this language of the great Teacher, His utterance in the divine commission, "Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20), the reader will discern that Christ made unquestionable reference to His literal departure and personal return to His people.

In harmony with this utterance, He made His personal departure from them; for we read: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

## A Literal, Personal Return

Christ's personal return to heaven was witnessed and testified to by both men and angels. They were eye-witnesses of that signal event that marked that now historic epoch. He returned to heaven to make the necessary preparation for the home-coming of His children. Blessed be the eternal Father and the divine

Son, for the assurance vouchsafed to all people of the Master's visible, literal, personal return for His redeemed ones, as evidenced by the unimpeachable testimony of Christ Himself, "I will come again;" and that of the two attending angels, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

His spiritual presence in the individual heart at conversion or at the hour of death is not the fulfilment of the afore-quoted texts; for there have been millions of Christians who have died, and a still greater number of sinners converted. All these could not be His *second* coming. And the manner is not the same.

Said Jesus: "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:26, 27.

His return must be as literal as was His ascension. Enoch, the seventh from Adam, prophesied of Christ's second coming. Paul attaches eternal consequences to His second coming: "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

"I will come again"—once more; a second time. The first time, He came to tender His own endless—eternal—life to man, in exchange for man's limited life. The second time, He will come "without a sin-offering." He will come as the glorified king to reap the harvest in-gathering.

## The Hope of the Ages

The second coming of Christ has been the joy and hope of God's people throughout all the ages. David, Isaiah, Job, and all the apostles, looked forward with longing desire to see King Jesus face to face. Their hopes will yet be realized. Our highest anticipation of that signal event, which will mark the beginning, determine the continuance, of an unmolested reign of the redeemed with their Lord, will then be immortalized.

That His coming will be literal, personal, visible to all men is evidenced again: "Hereafter shall ye [His enemies] see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64.

Jesus designed to give assurance and comfort to those heart-pierced, sorrowing disciples. Surely there was comfort in the words, "I will come again."

How soul-inspiring that associate thought expressed by the attending angels at His ascension, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." The manner of His ascension unquestionably determines the nature of His second coming to be literal, personal, visible to the human eye—not mystical, non-corporeal, invisible, ethereal, mysterious. The poet expressed divine truth in the words, "We shall see Him face to face."

Christ was and now is "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. The cloak of human flesh the Deity took upon Him—the human nature of which He "took part"—was glorified, and at His resurrection immortalized. Thus He ascended to glory, and thus He will return in glory, to glorify His people.

That will be a glorious morning, an eventful day, hopes all realized, and the Christian's joy full, as he beholds his Redeemer eye to eye, "when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

Dear reader, are you "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"? Titus 2:13.

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"AND it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

## The Last Message

By Edith Smith Casebeer

To work! To work! The hour has come,  
The trumpet sounds, the strife is on;  
And from the hearts of faithful ones  
Goes up the prayer, "Thy will be done!"  
And from their homes they hasten out,  
Their wills behind, their wants forgot,  
Eager to tell those who know not  
That Christ the Lord is coming.

God's work, God's work, the angels join,  
And filled with love to earth, come down  
To witness who 'll accept the Son.  
As here and there, from out earth's throngs,  
Go up from hearts glad, holy songs,  
They ask a pardon from all wrongs,  
For Christ the Lord is coming.

No work, no work—the work is done;  
The time to work for souls is gone.  
And some are sealed for Heaven's crown,  
But some in darkness have-gone down.  
Then loud and long we hear the cry  
Of saved ones pointing toward the sky,  
"Lo, our redemption draweth nigh,  
For Christ the Lord is coming."



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Milton C. Wilcox

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

## XXV. The Waiting Church

**ONE** of the most wonderful chapters of the Word of God is Revelation 12. In it are presented, in concrete objects, the great principles of right and wrong, of good and evil, of sin and righteousness. These principles are personified. In graphic, forcible figures is portrayed the warfare between the principles that Right IS might, and that Might makes Right. For the first stands the Son of God, our Lord Jesus Christ; for the second stands Lucifer, the arch-enemy of Christ, and the destroyer of souls.

From the time that sin first entered the universe of God there has been incessant, unrelenting, uncompromising war between the two, with victory often apparently resting with Might regardless of Right. Right has seemed to be silent or dead, and Might has ridden with ruthless sway over the world, crushing hope and burying virtue and piety under the wrecks of lust and greed. God has permitted it. He permits it still. His character is challenged. He can not use the weapons or the arts nor act by the motives of the devil. He will not depart from the unswerving principle of right, assured that in the end Might without Right will prove its own destruction, while Right will in the end be demonstrated to be everlasting and beneficent Might.

Revelation 12 is a wonderful key which opens to us a great storehouse of prophetic knowledge. The prophecy of which it is a part is like a watch-tower on a mountain top; for it comprehends in its outlook the great field of prophecy. It sweeps backward to that time when man was not, and forward to that eternity when sin shall be no more. It is like a giant door, which, opened, reveals to us God's temple of historic knowledge for His children, marshaling in panoramic array the various acts of the great controversy of the ages, the prizes sought and lost and won, the actors in the great drama, and the glorious outcome. These things will be developed as we pursue our studies. We will find the symbolism bold and startling; but by comparing scripture with scripture, we shall find clear and consistent interpretation. With these preliminary thoughts let us proceed to —

### The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. With what statement does this vision open?

And a great sign was seen in heaven.<sup>1</sup>

2. What was this sign?

A woman.<sup>2</sup>

3. What was her appearance?

Arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.<sup>3</sup>

### Scriptural Lesson

Rev. 12:1, 2

Common Version

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child cried, travelling in birth, and pained to be delivered.

4. What was her condition?

And she was with child; and she crieth out, travelling in birth, and in pain to be delivered.<sup>4</sup>

### Note and Comment

1. A GREAT SIGN.—The word "sign" in the original means that which signifies, a mark or symbol. So God "sign-i-fied" the Revelation, by these visions to the church, chapter 1:1. These signs can not therefore mean the objects used to symbolize, but must signify something else. For instance, the woman does not represent a literal woman, nor the dragon a literal sea or land reptile. IN HEAVEN, as tho appearing in the sky, placed high in its revealing, where all could see it, above mere earthly things in nature and importance. It is in the spiritual realms that the things symbolized occur; and they can be truly seen only in the light of God's Word by the eye of faith. So Paul, to show the spiritual, places both the church and her foes in "heavenly places." See Eph. 2:6; 6:12, margin.

2. A WOMAN. A pure woman in prophecy represents the true church, or the body of God's people. Says the prophet, "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6:2. "I have espoused you to one husband," says an apostle to a church, "that I may present you as a chaste virgin to Christ." 2 Cor. 11:2. The woman seen in heaven, upheld by the power of God, is therefore the symbol of the people or church, the *ekklesia*, called-out ones of God.

3. ARRAYED WITH THE SUN.—Previous to our Lord's first coming, the light of truth shone more dimly, represented by the light of the moon. The shadows were deeper and darker. Truth was revealed in symbolic sacrifices, offerings, and ceremonies, which in themselves had no virtue, but whose virtue lay in the One typified, Jesus Christ, even as the moon shines by light which it receives from the sun. The increased spiritual light that came at Christ's first coming, as compared with the dimmer light before existing, is clearly set forth in the scriptures following. Said Zacharias of John the Baptist:

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge

of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. Luke 1:76-79.

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. Matt. 4:16.

For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Matt. 13:17.

How that by revelation was made known unto me the mystery [the Gospel]; . . . which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; . . . unto me . . . was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the stewardship of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the purpose of the ages which He purposed in Christ Jesus our Lord. Eph. 3:3-11, R.V., margin.

The same increase of light is shown in Rev. 5:1-9, where the opening of the book of the Gospel, the revealing of the saving truth of God, was accomplished by the overcoming and death of Christ. The church had dropped the robes of lesser light in types and shadows, and was garbed in the greater radiance of clear fulfillment.

There is another significance to the expression "arrayed with the sun." Jesus Christ is called "the Sun of righteousness." Mal. 4:2. When transfigured, "His raiment became shining, exceeding white." Mark 9:3. The church is espoused to Him. Rom. 7:4; 2 Cor. 11:2. He clothes her in His own royal robes, invests her in His own apparel, bestows upon her His own name. See Isa. 61:10; Rev. 19:8; Ps. 45:13. The glorious dress of the church eighteen centuries ago was but the outshining of the glory — Christ's righteousness — within. And so the church is represented in the heaven, in perfect congruity with her dress, as also her spiritual station.

CROWN OF TWELVE STARS.—That the church had conquered in some great struggle is represented by the crown, the twelve stars representing both the twelve tribes and the twelve apostles, who in the glorious restitution will rule over the twelve tribes (Matt. 19:28), the names of whom are in the foundations of the eternal city (Rev. 21:14).

4. HER CONDITION.—"And she was with child; and she crieth out, travelling in birth, and in pain to be delivered." This represents a condition previous to her victory, previous to her crowning, previous to her being clothed with the sun. "She WAS with child," and during this time she was in pain to be delivered. The figure is a forcible one and known to





the songs of Zion. How shall we sing the Lord's song in a strange land? Ps. 137:1-4.

In Jerusalem, obedient to God, she could

### An Earthquake Chorus

By Llewellyn A. Morrison, in the "Christian Observer,"  
sent us by the author

O'er the Macedonian city  
Of King Philip and its fountains  
Droopeth Night's cryptescent curtain,  
Gemmed with opalescent stars;  
Silence reigneth, robed in shadow,  
Over meadow-lands and mountains,  
Save where faint from far Olympus  
Tho a thunderbolt unbars.  
It is midnight. In a dungeon,  
Fettered fast in stocks, are lying,  
Beaten, wounded, bound, and bleeding,  
Prostrate on the floor of stone,  
Two brave henchmen of Jehovah,  
Who with fortitude undying  
Sing His praises  
Who thus nameth them His own.

#### Chorus

As they sing, the heavens, ringing  
With the glory of the singing,  
Rock the earth in holy rhythm  
And the rime of praise prolong;  
Saints and seraphs join the chorus  
Far-resounding and victorious,  
While the Earthquake Angels  
Punctuate the song.

Where the earthly hallelujahs  
Join the heavenly, in their sweetness,  
Lo! the finite rising, blendeth  
In the infinite above,  
Voicing victory everlasting  
By the truth's supreme completeness  
And the majesty and purpose  
Of divine, unchanging love.  
Every word of hope hath in it  
A fulfilment of His pleasure;  
Each deserving deed is duly done  
To magnify His name;  
Every song of faith, ascending,  
Hath the music and the measure  
Of His coming  
With divinity aflame.

All the universal forces,  
In ecstatic touch attending,  
Answer to the intonations  
Of the vibrant tones of one;  
Sunlight, music, zephyrs, ether,  
All in witcheries unending,  
Bear the sonorous diapasons  
That a noble deed is done.  
Onward through the ages ever,  
Still the triumph-song is pealing;  
Every heart in sentient rhythm  
Hears the choral in the Word,  
Breaks anew the midnight message,  
Fraught with harmony and healing,  
By the power  
And divineness of the Lord.

sing His praise in the joy and prosperity of His presence. In captivity she mourned for



all. Some minds may be shocked at the simile that the prophet uses, but it will be only those wrongly educated or whose minds have become basely corrupt, who look upon marriage as a license to gratify lust, and the begetting and bringing forth of children as libidinous and shameful, instead of the important and blessed and holy thing which God designed it should be. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." In early times it was considered by holy women a disgrace to be without offspring,—offspring legitimate, begotten of their own lawful husbands, developing unselfishness in their own lives, strengthening love for each other, and enlarging the heart with almost infinitely tender and strong outreachings for blessing and power to bestow upon the lives of their lives. The figure is too serious and too sacred to every one born of woman for low jest or vile thought. There are no longings so great as those in the heart of the true mother before her child is born. Her pain, her anguish at the time of its birth, is not alone for herself, but for him in whom she is to be glorified.

So the church, with a hundredfold intensity, is represented as longing with pain and anguish for her Child. Not only is He to be her glory, but her Deliverer.

### When Did This Travailing Begin?

The church of God as an organized body came into existence when God delivered His people out of Egypt and adopted them for His own, in order that they might serve Him by revealing Him to the world, and so save others. For that purpose He bestowed upon them "the adoption, and the glory, and the covenants [old and new], and the giving of the law, and the service of God, and the promises." But He did it all that His people might reveal His glory, His law, His covenants, His service, to others, that others also might receive His adoption. And so the Lord said, "I was an husband unto them."

As long as God's people were faithful to Him they prospered. This prosperity reached its earthly climax under the reigns of David and Solomon, each of whom was a type of Christ. From that time the glory began to decline. The ten-tribe kingdom was subverted; only the tribe of Judah, to whom the promise of the Shiloh was made, remaining independent, having her own king, and preserving the true worship of God. In her backsliding the Lord chastened her, and in returning to Him He prospered her, till at last her wickedness grew so great that the Lord removed from her His protecting arm, and the daughter of Zion was carried to Babylon. (See 2 Chron. 36: 14-21.)

In the Babylonian humiliation began the travailing of the church, the anguish, the crying, the longing for the Deliverer. Her condition in captivity is thus set forth:

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of

the things she had lost, and longed for the Deliverer: "O that the salvation of Israel were come out of Zion!" Ps. 14: 7. She waited with anxiety for the coming of "the Desire of all nations."

The prophet Micah, contemporary with Isaiah, after referring to the wickedness in Judah among priest and prophet, as it existed in the time just preceding her captivity, as shown by Jeremiah, predicts the destruction of Jerusalem and the captivity of the people, as well as the restoration. Thus he speaks of the church as she was going into the captivity, and was surrounded by her foes:

Now why dost thou cry out aloud? is there no king in thee? is thy counselor perished? for pangs have taken thee as a women in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon. Micah 4:9, 10.

A little farther along in his prophecy, after referring to the birth of Jesus in Bethlehem (Micah 5:2), the prophet again refers to the time this anguish, pain, longing, and travailing are to continue, in these words:

Therefore will He give them up, until the time that she which travaileth hath brought forth: then the remnant of His brethren shall return unto the children of Israel. Verse 3.

The anguish and travail began, therefore, at the time the people of God—the daughter of Zion\*—went into captivity to Babylon, about six hundred years before Christ, and terminated when Jesus was born in Bethlehem. Then was manifest the Shiloh of the tribe of Judah, to whom the gathering of the nations should be, and not to a literal king at Jerusalem on earth.

We have learned thus far that the woman of Rev. 12: 1, 2 symbolizes the church of God in her triumph after having passed through her anguish, pain, and longing of six centuries of captivity. In our next we will trace the other predictions of the prophecy.

\* The terms "daughter of Zion" and "daughter of Jerusalem" are frequently used to denote the true church, tho not always a pure church; but yet not one wholly corrupt or wholly apostate. (See 2 Kings 19:21; Isa. 1:8; 52:2; 62:11; Jer. 4:31; 6:23; 8:11; Micah 4:10; Zech. 2:7, 10, et al.) Jerusalem above is "the mother of us all." The one wholly apostate is called in the prophetic Word the "daughter of Babylon," "daughter of Chaldaea." See Ps. 137:8; Isa. 47:1, 5; Jer. 50:42; compare with Rev. 17:4, 5.

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### The Selfish Motive

The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right, you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am stronger, I shall persecute you; for it is my duty to persecute error.—Macaulay.

— ★ —

"THERE are people who will go miles for the marvelous who will not go one step for duty."

## God's Holy Law

I delight to do Thy will, O my God: yea, Thy law is within my heart. Ps. 40: 8.

THE Ten Commandments are the law of God expressed in precept. They are the expressed will of God. They reveal our relation and duty to our Creator and to our fellow men. They are the organic principles in the throne of the universal empire. Therefore they are the eternal and unchangeable rule of His moral government.

The law of God is the rule by which the temple of God, the altar, and them that worship therein, are measured (Rev. 11: 1). The law of God is the standard of all righteousness (Ps. 119: 172) and truth (Ps. 119: 142), the rule by which character is measured; therefore the Ten Commandments are the rule of judgment for all men (Eccl. 12: 13, 14); and none who fall short of this standard can enter into the eternal kingdom of Christ.

The life of Christ while on earth in the flesh, was the law of God exemplified. Said Jesus, "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6: 38.

The law of God is an inherent, fixed principle in God, eternal, and unchangeable in its nature. The law engraved in stone, or written in ink upon parchment, will not prove effectual to the believer. But the law must be written in the heart of man by the "Spirit of the living God." 2 Cor. 3: 3. This is the Spirit of the new covenant, and is in harmony with original conditions. Therefore Christ came not to destroy the law (Matt. 5: 17), but to magnify it, and make it honorable (Isa. 42: 21).

Christ came to live out its principles in human flesh, and through His death reconcile fallen man to God and His law. The law can not justify sinful man; but after he has been justified by faith in Christ Jesus, the law witnesses to his righteousness. Says the psalmist, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

T. GODFREY.

Western, Washington.

## Roosevelt on the Bible

THE humble home, the farmhouse, the miner's cabin, to-day, as in the past, owe their virtue and worth largely to the inherited and acquired faith in Biblical teaching. It has been said of Lincoln that he was essentially "a man of one book—the Bible;" and the dignity, reserve, noble simplicity, and elevation of his style are directly traceable to the Bible. No English classic could have been written as it was without the Bible since the King James Version, and no classic can be understood without a knowledge of that version.

Parents do not always know how to render the Bible attractive to school children. Ruskin was always thankful to his parents for the compulsory study of the Bible they had imposed on him, and he attributed the matchless eloquence and grandeur of his

style to the Bible. In many cases compulsion is useless or worse, but there are better means than compulsion. Readings, frequent recurrence to favorite passages, quotations from admired men and women—exemplars to youth—showing what moral, spiritual, and literary strength and wealth they derived from the Bible, constant allusions and subtle intimations implying that true culture or education is based on the Bible, will do what stern compulsion fails to do. This

is a good time to resolve to make "the best seller" the most cherished treasure of the younger generation. Colleges, schools, churches, and homes should coöperate in this celebration of the tercentenary.

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A FAMILY without prayer is like a house without a roof; it has no protection.—Jay.

—★—

"TEARLESS grief bleeds inwardly."

# Our Bible Reading

## The Holy Scriptures

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

The Law of Moses, and the Prophets, and the Psalms. Luke 24: 44. See also verse 27.

2. How does Paul, writing to the young Jew 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 that 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 last division. The Law includes the first five books of the Bible; the Prophets,—Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and Hosea to Malachi inclusive; the Holy Writings,—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.

3. What promise did Jesus give the disciples as to their teaching?

The Holy Spirit . . . shall teach you all things, and bring to your remembrance all that I said unto you. John 14: 26; 16: 13-15.

4. 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. See Eph. 3: 5, where prophets and apostles are classed together.

5. 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.

6. 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.

7. 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. See also 2 Sam. 23: 2; Acts 1: 16; Heb. 3: 7; John 10: 35; Matt. 8: 17; Isa. 1: 10, etc., etc.

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.

8. 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.

9. 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 discernor of the thoughts and intents of the heart. Heb. 4: 12.

# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MAY 16, 1911

Manuscripts should be addressed to the Editor

## The Personality of God



AN esteemed correspondent writes us from a foreign field:

Will you give some of the Bible proofs on the personality and corporeal being of God? It is a live question in this country.

First of all let us not associate "corporeal being" with the gross, material corporeity of fallen humanity. God doubtless has many substances in the universe that we know not, and many unknown *forms* of substances that we partly know.

Neither let us regard the contempt with which modern, disguised pantheism speaks of "anthropomorphism" when Bible believers speak of the personality of the Deity, personality in the sense of having a local place, habitation, throne. The same class would take from us our Bible and Saviour.

On the person of the great, omnipotent, omniscient, infinite Creator and Ruler of the heavens and the earth, poor, finite, erring man should think and speak with bared feet and head and hushed voice. But there are some things that God has revealed in His Word; and what is revealed belongs to us and to our children forever. Deut. 29:29.

1. The Bible clearly teaches that there is one God in three-fold manifestation, as Father, Son, and Holy Spirit. Matt. 28:19.

2. That God the Father is manifested to us by the Son. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

3. That the Holy Spirit is the divine power, energy, life, by which God's works are accomplished, from the creation of worlds to the re-creation of sinful men or the conviction of the sinner, and that this Spirit makes everywhere present to the child of faith both the Father and the Son. Gen. 1:2; Job 26:13; John 3:5; 16:7, 8; 14:23.

4. The Word clearly teaches that God the Father has "His throne in the heavens," and that "His kingdom ruleth over all." Ps. 103:19. He, "the God and Father of our Lord Jesus Christ," is in some place as He is in no other place. There is a center to His empire which we can conceive. We can faintly imagine its infinite outspreadings, but we can clearly conceive of the great center. In fact we know of no manifestation of power or energy within our grasp of comprehension that does not have a center from which it pushes forth, disperses, diffuses, spreads abroad. This is taught repeatedly in the Word. Nowhere is the great God represented as being in all places in general and in no place in particular. The whole plan of His universe argues mightily that His throne is as central to His illimitable universe, which by Him has the potency of infinity, as is our sun to the solar system. The words of Jesus, the second person in the Godhead made flesh, indicate this: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28. "I go unto the Father," John 14:12, 28; 16:16. In His prayer He said: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. "These are in the world, and I come to Thee." Verses 11, 13. After His resurrection He said to Mary: "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:17. If the Father had no local habitation, the words were wholly misleading. But they were not. The Incarnate Truth did not deceive. See Luke 24:50, 51.

And this is the teaching of Paul, who in speaking of Christ said: "Who being originally in the form of God, counted it not a prize to be on an equality with God, but emptied Himself. . . .

Wherefore also God highly exalted Him." Phil. 2:6-9, R.V., margin. Jesus Christ was with the Father before the world was, existing in "the form of God." He left that exalted position, became the chief of angels among angels, became the chief of men among men—wholly because of character and service; died for man; rose again; ascended to the right hand of God, the seat of power, the center of God's kingdom. When we know that every middle step in this series of steps was concrete—the humiliation, the becoming flesh, the death, and the resurrection—should we make shadowy, vague, figurative the "being originally in the form of God" and the ascension to the right hand of God upon His throne? See Heb. 8:1; Rev. 3:21.

To this very point are the words of another New Testament writer: "By whom also [the Son] He [God] made the worlds; who [the Son] being the brightness of His [God's] glory, and the express image of His [God's] person." Heb. 1:2, 3. "The very image of His substance," reads the A.R.V. "An exact representation of His very being," reads Rotherham's rendering. "The image of Himself," is Murdock's Syriac. "The express image of His substance," reads Boothroyd, also Alford. So was Christ, the Son of God, before the world was.

5. That Creator "created man in His own image, in the image of God created He him." Gen. 1:27. On this word "image" in verses 26 and 27 "The Companion Bible," a late work, now in process of issue by the Oxford University Press, says: "One Image . . . likeness. One thing, not two = 'In the likeness of one image.' . . . Refers only to outward form, not to attributes. . . . In any case the 'image and likeness' is physical, not moral. Man fell and is still a moral ruin, but some physical likeness to *Elohim* still remains. Compare Gen. 9:6; 1 Cor. 11:7; Jas. 3:9. No indication that that similitude was ever lost. Gen. 5:3." On Gen. 3:7: "Adam becomes 'naked' by losing something of *Elohim's* glorious likeness."

6. We do not feel like pressing the various visions given to the prophets. These are more or less symbolical, for the purpose of impressing us with some attribute of God or His interest in the affairs of men. For instance, we could not use Rev. 5:1 as to the form of the Father any more than we could use verse 6 in the same vision as to the form of the Son. But that scripture and a multitude of others are clear evidence as to the great central King and throne of God's government, the Father as truly a personality as the Son.

7. But is He not everywhere present? He is. From the Center of Infinite Power flow the great currents of power. Ps. 104:30. From the great heart of God, in direct, sympathetic life-touch with His whole living universe throb the heart-beats of His love. Heb. 4:15. From the perennially welling Fountain disperse the great streams of life to every soul. Ps. 36:9. God is in touch with every creature in His vast empire by His Spirit. Acts 17:27, 28. Living faith can reach up its antennae of prayer and connect by divine wireless with the throne of God; and the mighty current of life brings to the needy soul the divine Presence, the Father and Son. For it is by the Spirit that God is everywhere present. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there." Read Ps. 139:1-12.

The personality of the Holy Spirit is not a revelation of that Spirit, but it makes personally present to the child of faith the personality and power of Father and Son. John 14:17, 23; 16:13-15. Would we come in touch with its unperturbed power to save?—Then submit to God's law of righteousness, the channel through which life flows; for "in the way of righteousness is life;" "the Spirit is life because of righteousness;" "that the life also of Jesus might be made manifest in our body." Prov. 12:28; Rom. 8:10; 2 Cor. 4:10.

This article could be greatly extended. For our correspondent and others who may be troubled we have noted these facts and scriptures as they have come to us. With them all is harmony and hope.

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But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him. 1 Cor. 8:6.



# THE OUTLOOK

"Watchman,  
what of  
the night?"

## "Iniquity Shall Abound"

Notwithstanding the nineteen centuries of the Christian church, the three centuries of the English Bible, the multiplied institutions of learning, the thousand and one efforts put forth to raise the moral tone of society, the fact remains that iniquity abounds. Take three cities, for instance:

Harrisburg, Pennsylvania, is undergoing investigation by the Voters' League. "The city government is corrupt" and has "been opened wide to the prostitute, the gambler, the speak-easy, and criminal classes generally." (We quote from "Current Literature.") Mr. Leo Weil, the president of the Voters' League of Pittsburg, declares that he is "prepared to unveil the whole loathsome, disgusting picture of a city defiled." The majority of the central board of education, one from each ward, "are gamblers, bartenders, saloon-keepers, political employees placed on the board to control voters," and others with education entirely inadequate. There are on this board of education fourteen bartenders and saloon-keepers. A majority of the whole are "dis-

annual profit of those engaged in that traffic of body and soul is \$15,000,000.

The hoped-for reform in New York under Mayor Gaynor has not by a long way met the expectations of his admirers. Magistrate Joseph E. Corrigan of that city declares that the city is "wide open." He tells us that 312 out-of-town criminals have come to New York within the last year, and are operating. In one district there were 800 unlicensed liquor sellers. Arrests for crime have fallen off, but crime has not.

These are local conditions, but "Current Literature," in the light of what Mr. S. S. McClure, the publisher, has revealed, says that "the lawlessness of the American people and the local revelations assume a national significance." He is quoted as saying: "There are ten times as many murders in the United States per million inhabitants as in any other country. The number of murders in this country in thirteen years makes as great a death list as that of those who died on the Southern battle-fields in the Civil War. Last year saw twenty-nine murders in Detroit and two in

## Peace Prospects

There is much talk of the desirability of peace, and the strongest sort of assurances are given of peace by high officials in all the great governments of earth; but the very assurances betray their anxiety, and the constant and feverish preparation for war clearly indicates that the assurances are at the least not wholly sincere, or that the assurances refer to the present, the preparations for war are for the future near and far.

The great journals of Europe, which doubtless reflect public opinion, readily acknowledge that all differences between civilized nations ought to be settled by arbitration as suggested by President Taft; but very few of them have any faith in the outcome of such a scheme. Sir Edward Grey's speech in response to Mr. Taft's suggestion is called by a great German journal, the "Tägliche Rundschau," "words, nothing but words." The French "Temps," in close touch with the Foreign Office, says: "What an aberration it is to believe in the efficacy of remedies that can not be applied."



A scene in Harbin, Manchuria, by the Sungari River, where the pneumonic plague raged so fiercely. Russian soldiers frequent these saloons and restaurants. (Photos Transatlantic News Co.)



Houses of well-to-do Chinese, in the Chinese quarter of Harbin, where the fearful plague found most of its victims. The first reports seem to have exaggerated its fatalities.

honest and incompetent." Grafting and wholesale bribery are common. In one instance four directors were to receive \$1,500 each for a building contract. In a darkened office four envelopes were deposited in a hat by the contractor. Each of the four entered, one after the other. Two took one each, one took two, and the fourth man was left without anything. "He made a row with the contractor, the contractor accused one of the men with stealing, and after knocking him down recovered the fourth envelope. Children have been robbed of picnic tickets by directors, and the tickets sold or given to friends. Demoralization is fearful.

Chicago is before us again. Some fancied that she was reformed, but the flood of crime is again at high-water mark, and there is no sign of its receding. The "wave of crime exceeds that of New York." "In the month of March thirteen men were killed outright, and sixteen desperately wounded in criminal assaults. Between January 15 and April 6 eighteen murders were committed, and the murderers escaped." Merchants have doubled night guards in the retail districts. "Men are shot down 'almost daily,'" says "Current Literature." The annual loss in lives in Chicago from prostitution alone is 5,000. The

"Toronto. Our civilization has not broken down all at once under this advancing lawlessness. It has taken time. In 1881 there were twenty-four murders to every million of population. In the next fifteen years the murder rate grew six times faster than the population, till today we read with indifference newspaper headlines in any paper such as, if they appeared in any European newspaper, would cause a downfall of the power of government."

Jesus Christ our Lord declared that abounding lawlessness would characterize the end of this age. Matt. 24: 12-14. It begins in disregard, in unbelief, of the eternal verities. When men forget God and despise His Word they are bound to go down. The best of all our civilization has been an outgrowth of Bible influence. The men who made the stable structure of our government believed the Book. But now the professed ministers of Christ are, in the minds of the masses, destroying the Bible. Forgetting God, slighting, ignoring, or trampling upon His law, why should the law of man be regarded? The lawlessness of America to-day is the fruitage of apostasy. If the professed ambassadors of Christ had kept before the world the eternal verities, the holiness of God's law, the certainty of judgment, we would have had a different picture than is presented to-day.

While all praise the idea, they still hold it to be impracticable and visionary.

Yet the nations go on, groaning under their ever increasing war burdens. War is not declared, but it has its victims now, with bowed backs and knitted brows and paling cheeks, staggering under intolerable loads of taxation imposed by the enormous expenses of war material gathered for future murder, when it would seem that a little practically applied common sense between man and man might end it all. But in their mad pursuit they are fulfilling predictions, not of what God wants, but of what He declared centuries ago will come.

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Revolution in China.—Plague, famine, Russian encroachment, and other evils seem not enough to fill China's seething caldron of trouble; revolution has been added. Inflammatory publications are circulated by tongs and secret societies in various parts of the empire, and it is impossible at present to learn the extent of the uprising. The revolt seems to be against the Manchu dynasty, but not in the interest of anarchy. The government is endeavoring to meet the difficulty without warfare. But in parts of some provinces, Kwangtung, for instance, there is murdering, pillaging, burning, by desperadoes who are following the revolutionists.

In many cases the soldiers are affected. Terror prevails in Canton. Bodies of the dead lie in the streets. The stench of decomposing human flesh fills the air. The city walls are closed, and the authorities are still dominant. The whole revolution, which broke out simultaneously April 27, is said to be engineered by a Doctor Sen Yet Sen of New York City.

**Treated Fairly.**—The St. Louis *Western Watchman* (Roman Catholic) says:

Certainly the United States has treated the Catholic Church fairly since she came into possession of the Philippines. She has a great and noble work to do in Cuba. There the church needs the protection of her laws and her courts, and she will get them. The American hierarchy must take over the people of our island possessions, and we think we can rule them with as much success spiritually as we have done already politically. Our bishops are as wise as our politicians [the "we's" and "our's" seem somewhat confused]. But it will be necessary for Rome to incorporate the churches of the Philippines and the Antilles in that of the United States. At present this is only partially done. We should not give to those Catholic peoples spiritual autonomy as long as political autonomy is denied them. We have not as fully realized the American church's responsibility in this matter as the Government has recognized its political obligations. Let us by all means have another Plenary Council, and let all the bishops of our island possessions be called to take part in its deliberations.

he was more than a politician; he held all the ideals of a great statesman. The world has not too many of his ilk.

**Increasing Crime in France.**—The Paris *Economiste Francais*, which the *Literary Digest* calls an "undoubtedly reliable and accurate" journal, having made a scientific study of criminal conditions in France, says:

The increase of crime is one of the most urgent questions now occupying public attention. Juvenile crime has reached a pitch which rouses the greatest apprehension. The evil has become so crying that the official reports on criminal procedure have never been less optimistic. In the district of Paris the number of murders is steadily on the increase.

In ten years crimes of this character have increased in the ratio of 20 to 94. We are told that each year nearly 100,000 crimes remain unpunished. There are in France 400,000 highway robbers, and vagabonds, deserters, and tramps equal in number an army of 70,000 men.

Catholic papers say the cause of it is non-religious teaching in the public schools. Others declare that it is due to decadence of the police. Rather its root lies in the depraved human heart, encouraged by the almost entire absence of a high moral standard, and in France this is found in neither Church nor State.

"No education is to be compared for a moment with the education you get by learning some honest trade or business and in preparing to support yourself."

Newspapers report that Russia is on the point of addressing to China an ultimatum fixing a date for entire satisfaction of her demands. China's reply to successive notes from Russia is described as conciliatory, but the text in each case has been unsatisfactory. Private despatches received by London business houses from representatives in the Far East are disquieting. Later: China has met the demands of Russia. Peace is assured.

The largest land claim ever made upon the United States Government, is that of the Missouri, Kansas and Texas Railroad Company for territory to the value of \$61,287,000 now included in the State of Oklahoma. The plaintiffs declare that by act of Congress, approved July 25, 1866, the land was granted to the railway company, but has since been deeded to the Indians individually by the Government. The case will be watched with interest.

And now Darwin is outdone by Prof. Maynard Shipley, who declares that man descended (or is it ascended?) from seaweed, but to find his ancestor he must go back 10,000,000 years.



The shirt-waist workers' procession at the funeral of the unidentified dead. More than 200,000 marched in the blinding rain to show their sympathy with the dead and their abhorrence of the conditions which caused the horror. (Both photos Transatlantic News Co.)



A great popular demonstration in Berlin at the funeral of Singer, a leader among the Social Democrats. The procession numbered 400,000, requiring four hours to pass a given point. It was the largest private funeral ever held in Berlin.

Our readers are more or less familiar with the awful horror in Washington Place, New York, on March 25, when nearly 150 lives were snuffed out in fifteen minutes. The cause at the bottom of the thing is dominating covetousness, which rises above all regard for human rights and human lives; which creates the sweat-shops and the slums; which seemingly would rather expend five hundred dollars for police protection from infraction of law than one hundred dollars for the safety and health of human beings. When property rights are placed above human rights the humans must suffer. The death of those girls was a crime, not an accident. As a crime it is denounced by newspapers generally; but when asked to fix the guilt it is placed upon "society" and "politics," wholly impersonal

things. Sometime, wherever man may place the crime, God will bring it home to individuals.

One hundred and forty, mostly young women and girls, were burned to death or leaped to destruction on the pavement 100 feet below. The laws of New York do not demand fire-escapes on fire-proof buildings; yet the laws do demand that doors shall open outward in case of fire; but on one floor the doors were locked that no employees might escape till they were searched before passing out at the close of the day's work. Our photos above show that the sad catastrophe has brought together into stronger fellowship the workers, and it is hoped that this awful price paid for criminal neglect may result in greater safety and better conditions for the workers.

**A Politician with Moral Convictions.**—The San Francisco *Star* of April 15 has a strong sympathetic article by Hon. James G. Maguire on Tom L. Johnson, single-taxer, "lover of the people," late mayor of Cleveland, who won for them after a tremendous conflict three-cent fare on street railways. He won his wealth through or by a monopoly, and spent it in fighting the dominating trusts. When he read Henry George's "Progress and Poverty," he gave his attorney, Mr. L. A. Russell, a prominent corporation lawyer, a \$500 fee to examine the book, refute its arguments, and present that refutation in a written opinion. The lawyer said that he could refute the book in two hours, and the fee was too large; but after reading the volume he told Mr. Johnson: "I would not give such an opinion as you want [in refutation of the book] for one thousand dollars. The book is right, and such an opinion would make me ridiculous." Mr. George based some of his arguments on the Bible, and the moral convictions of Mr. Johnson, strangely wanting in some politicians, were appealed to. But

### A Millionaire on Higher Education

AFTER many years of investigations and correspondence, Richard T. Crane, a millionaire iron dealer in Chicago, says:

"I know of only two or three business men in the United States who have even pretended to favor college men in their business. And not one of them is honest in the matter.

"This fact is so overwhelmingly conclusive of the folly of higher schooling as a preparation for business that there is nothing left for the colleges to stand on."

To the contention of the colleges that they are making "character" Mr. Crane says:

"To ascertain something definite regarding the surroundings at Harvard College I engaged a detective to investigate. He followed these boys in their visits to Boston. His report was too disgusting to print. The conditions at New Haven are about the same."

And there is good common sense in this:

A small thatched building in Bombay, India, in which 500 persons were holding a religious festival, caught fire, and it is said 200 perished in the flames.

A Madrid despatch reports that Spain is preparing to send 20,000 troops to Morocco to defend her sphere of influence, and is also mobilizing her navy. The alleged interference of France with Spain's Moroccan policy is said to be the cause of Spain's action.

A Christian school for deaf-mutes in Korea has been opened. There are 14,000 deaf-mutes in Korea. The Bible societies are printing a million copies of Mark's Gospel, with the purpose of putting one in every home of Korea.

A bill to drive Mormon missionaries out of England is being prepared by the government, and will, it is thought, be passed without any opposition. Home Secretary Winston Churchill has been shown that 500 young girls have recently left England for the Mormon colony in Utah, without the consent of their parents.



## Letters to a Young Man—No. 1

Fundamentals—Responsibility—Definite Aim—Power of a Purpose—  
Habit—System

MY DEAR ROBERT,—

Your letter of last week finds me more than busy, but it deserves and shall have such an answer as I am able to give it without careful preparation. I am deeply interested in all that concerns you; and your frank request for a little advice touching the life upon which you are now entering as an employee in —'s large commercial house, makes a strong appeal to me.

To be sure, I might with some show of reason refer you to older men, reminding you of the saying, "Days should speak, and multitude of years should teach wisdom." I am but a young man myself, and in my saner moments, at least, feel that I am more fit for receiving than for giving wise counsel. Nevertheless, like other young men, I am prone to advise my friends; and if my convictions lack the sanction of gray hairs, they may possess the slight advantage of not being worn-out. Not that I mean to lay claim to originality. It takes a young man to excel in commonplaces, to tell with an air of impressive solemnity what everybody knew long ago; but if he has found out those things for himself, they are not stale commonplaces to him, but fresh, living realities, and as such to be urged upon his friends with what power and enthusiasm he is able to command.

You say, my dear Robert, that being in a strange city, aloof from friends and relatives, and surrounded with new companions, and having new duties to perform, you are in a very real sense making a fresh start in life, and you are anxious that it shall be a right start. The sentiment is a natural one. Hope tells every aspiring man, and rightfully, I believe, that "the best is yet to be." There is exquisite pleasure in the sense of leaving our failures behind, and pressing on to what we hope, at least, will be successes. For my part I like to think of every new day as coming to me direct from the kind hand of a bountiful Creator, pure as the morning air, fresh as a wild rose on which the dew still lingers, and fragrant with unknown possibilities of good. But it is not to be denied that there are critical epochs in our lives, points of time at which actions take on peculiar meaning and importance because they are instinct with such far-reaching results. At these epochal moments we do well to look ourselves squarely in the face, and ask some plain questions.

Such an epoch has come in your life. You are considering many things as it were *de novo*, and you must begin with your re-

lation to what is eternal, everlasting. The words will come to you with new force: "In the beginning, God." Human life takes on its true meaning and sacredness only as it is seen to be part of the divine plan of the ages. The fundamental fact for you and me, as for all right-thinking young men, is that we wholly belong to God. Conversion is meaningless unless it include consecration. The religion of the Bible is not what its enemies have called it, a kind of insurance against the fires of hell; but a present joyous surrendering of one's whole energies to the service of Christ. A man's faith in God lies back of everything else in his nature, and gives value to his life-work. He must *be* right before he can *do* right.

### On Which Side?

ONCE to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by 'forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,  
Ere the Doom from its worn sandals shakes the dust against our land?  
Tho the cause of Evil prosper, yet 'tis Truth alone is strong,  
And, albeit she wander outcast now, I see around her throng  
Troops of beautiful, tall angels, to enshield her from all wrong.

— Lowell.

Next to this full recognition of the divine claim upon him it seems to me that the young man should have a pretty definite aim in life. In other words, he should begin early to specialize. It is possible that your tastes are not so completely formed that you can decide definitely upon your life-work; but you can be studying your bent and capabilities with a view to a wise choice when the proper time comes. Moreover, tho you may not now decide upon the profession you are to follow for life, you can set for yourself some noble object of a more or less temporary character, and give your energies to its accomplishment. There is nothing like the cherishing of a noble purpose to brace a man against the trivialities and allurements of the world, and give him high seriousness, force of character, and a keen sense of the value of time. The chief reason why so many young men have gone astray is because they were not, to begin with, going anywhere in particular. Their

life vessel was freighted with a precious cargo, but it lacked the well-set sails and the strong hand at the helm steering for a definite harbor. It lay in the trough of the sea, and was soon broken up by the elements. The winds that might have wafted it safely to its desired haven, became its destruction.

Let me further illustrate what I mean by a definite purpose. You are in business at present; but unless I am much mistaken, you do not expect always to stand behind a counter. You have some literary ambition. Now if you definitely decide to devote your leisure time during the next two years to getting a literary training, you will not only make appreciable progress toward your goal, but you will escape a thousand temptations that are continually assailing young men who have no clearly defined purpose. Your evenings will be fully occupied, and that profitably and enjoyably. You will not be free to devote yourself to the round of social gaiety; you may not make a very wide circle of acquaintances; but you will make fast friends of some men and women who like yourself have a purpose in life. Your purpose, then, will be a veritable life-preserver, and a source as well of abiding peace and satisfaction. Moreover, it will win you influence and promotion. It is surprising how quickly obstacles melt away before a resolute purpose. Everybody makes way for the man who knows whither he is going. The stars in their courses fight for the man with a purpose.

The next important thing after a life purpose, is the formation of good habits. Without these a purpose is of little use, not because it is inoperative, but because it necessarily operates very wastefully. The purpose furnishes the heat, the initiative force; the habits, the machinery by which it is utilized. We are all to a certain extent creatures of habit. Whenever a thing is done in the same way time after time until it is done without thinking, that thing has become a habit; and good or bad, it will be hard to break off. It is a great saving of time to have even a few fixed habits; but if we were to cultivate systematically our habit-making powers, we should be able to relegate to the mechanical realm many of the things that now occupy a lot of the time which should be devoted to matters really requiring an exercise of the reasoning powers.

In general young men need to cultivate the habit of doing things systematically,—of having a place in the day's program for each duty, and doing it the same way each time till it becomes habitual. To be able thus to apportion out one's work, and take it up in the right order, piece by piece, is advantageous in many ways. First, it does away with hurry, which is always wasteful.

Secondly, it makes it possible for one to do things promptly. Thirdly, it is a great time-saver, for it largely eliminates that not inconsiderable time which slips away between the completion of one piece of work and the definite determination to take up another. Fourthly, it puts one in a position to get the most help from others, for even the busiest people are able to render service to the man who plans ahead. Fifthly, it brings into the life even of the hardest-worked man a certain calm serenity, which is greatly conducive to health of mind and body. The cause of this serenity is not hard to find. When the work is systematized, duties come not three or four abreast, but in single file. A man has just one thing to do at a time, and he can be a whole man to that thing. Not only can he do it far better than he could if he were distracted by a half dozen other things, but he can do it with greater ease.

And now before closing let me anticipate a little as to the view you are likely to take of this matter of being systematic. Like most young men, you are not naturally methodical, and may feel at the outset that regular habits of study, something to occupy each waking hour, will involve a kind of bondage. It may seem to you that when you keep regular hours at business, your leisure time should be free. That is the view taken by a good many young men; but if you will look into their standing and prospects, you will find that these are the ones who wonder why their services are not better appreciated, and why others are always preferred before them when promotions occur. Then again, system provides also for some hours for innocent recreation, and the time thus spent becomes far more enjoyable when definitely planned as part of a rational system than when taken indiscriminately. Thus system adds to the pleasures of life as well as vastly increasing its power for good. This is all for to-night. You know I am always glad to hear from you.

Affectionately yours,

L. P.

— ★ ★ —

### Domestic Love

I NEVER saw a garment too fine for a man or a maid; there never was a chair too good for a cobbler or a cooper or a king to sit in; never a house too fine to shelter the human head. These elements about us — the glorious sun, imperial moon — are not too good for the human race. Elegance fits man; but do we not value these tools a little more than they are worth, and sometimes mortgage a house for the mahogany we bring into it?

I would rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all on myself before I get a home, and take so much pains with the outside when the inside is as hollow as an empty nut.

Beauty is a great thing; but beauty of garment, house, and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home; and I would give more for a spoon-

ful of real heart-love than for whole shiploads of furniture and all the gorgeousness all the upholsterers in the world can gather.  
— Oliver Wendell Holmes.

— ★ ★ —

### "Enter Not into Temptation"

"THE boy who smokes the cigaret, or loafs on the corner, or participates in vile stories," says Eugene C. Foster, in the *Sunday School Times*, "is just entering. Safety lies on the outside, but his foot is across the door-sill. A boy got into trouble recently, and came to see me. I said, 'Would you have done this thing six months ago?' He said, 'No, I would not.' 'Why wouldn't you?' I asked. He hung his head, and then admitted that the intervening six months had carried him deeper and deeper into the tobacco habit, and the loafing habit, and the vile-story habit; he had 'entered;' any sin was possible now."

### Wanted — By a Worker

"Spirit of Prophecy," volumes 1 and 3; "Spiritual Gifts," all volumes; "Life of Paul," E. G. White edition; "Redemption," "Life of Christ," and "Ministry of the Apostles." State price wanted, and correspond with Emma Wilkinson, 210 South 4th St., Walla Walla, Washington.

### Young Ladies

Four young ladies and two middle aged women wanted at once at the Vegetarian Cafeteria, Los Angeles, Cal. Good wages. Good home. Eight hours' work. Opportunity for missionary work. Address E. G. Fulton, 259 S. Hill Street, Los Angeles, California.

### Approximate Chronology

"Type and Antitype"—a booklet giving the Scriptural and historical facts, physical and climatic conditions, and astronomical calculations, that enable us to establish in our own modern calendar time the exact date of the Passover, Crucifixion, and Resurrection of Jesus. Price 25 cents. Address H. H. Perry, 67 19th St., San Diego, California, or your tract society secretary.

### For Sale

Our home in Mountain View, California. Cottage of four rooms, bathroom, pantry, screened porch. Good cellar 22x22. City water and sewer connections. Two lots 100 x 150 feet; fenced. Water piped to garden; six outside hydrants. Chicken yard 30 x 100 feet, and barn for 50 fowls. Variety of 32 choice two-year-old fruit trees. Blackberries, raspberries, logan berries, strawberries, and grapes in bearing to supply family. Also garden. Three blocks from Seventh-day Adventist church and church school. The property is good. The price is right. Called to another field, reason for selling. Address J. H. Behrens, Box 1304, Fresno, California.

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## The City's Heartless Heart

By Delwin Rees Buckner

In desert solitudes, where night-hawks fly,  
And howling bands of queer coyotes greet  
Their comrades of the bush; where rabbits' feet

Map zigzag routes of new discovery,—  
There ne'er feel I so lonesome as when I,  
A stranger, tread some crowded city's street

Where every hurried person that I meet  
Seems naught to care if I do live or die,  
But the unthinking man may pass me by  
Like some cold statue, with its rigid face  
That never sees but only straight ahead,

I know there's One who'll listen to my cry  
For help: He will provide some resting-place,

And see that I am sheltered, clothed,  
and fed.

## Progress in China

**O** send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill." Ps. 43:3. So the psalmist prayed, and such is the prayer that is going up to-day from honest souls throughout the Orient. Any who have read the few Chinese Christian biographies that have been written, could not fail to be impressed with the earnestness that possesses these people when they are searching for the light.

As the literature of this warning message goes out from our press here in Shanghai, we are assured that God, by His Holy Spirit, will impress men to study and accept the truth. An instance of this is seen in the following circumstance. A young man who is engaged as a clerk by an English firm, writes us from the Federated Malay States as follows:

I beg to notify you that through reading the [Chinese] *Signs of the Times* last year, I obtained



Three Chinese preachers, one ordained and two licensed. All three men were signally led of God to accept present truth.

abundance of blessings, especially the knowledge of the Sabbath truth. I now know that the Sabbath was changed, and that the tradition that Christians should keep Sunday has found a place in the churches of almost every denomination. It is fortunate for us, as I feel, that we have some earnest people of your respected church to give a warning message to the people of the last days. ["To be an alarm-tell for the last generation," is the Chinese expression used.] I very much hope that God will impress the hearts of the people of all churches, that they may see which is right and which is wrong.

Enclosed please find \$1.00, for which send me 100 copies of "God's Love for Man."

Recently two of our Chinese brethren went over to the island of Formosa. So far as we know it is the first time any of our faith have ever set foot on the island. These brethren, during the time they remained there, secured over two hundred subscriptions for the *Shi Djao Yuch Bao*, and in addition sold a large number of single copies of the paper. They also sold over two thousand copies of tracts, and five thousand four hundred Sabbath calendars. They report meeting a man who stated that over ten



A scene in China blending the old and the new. The aeroplane in sight is that of a French aviator who is making weekly flights in Shanghai.

years ago he heard that there were many sects among the Protestant churches. He had always felt convinced that among these sects one church would be found that had the true doctrine. As our brethren held studies with the man, he was impressed that he had found the true doctrine. This man felt convinced of the Sabbath truth, for as he said, he read in Luke, 23d chapter, that those women who followed Jesus kept the Sabbath according to the commandment. Our brethren ask that we pray for this man, for at present he is trying to keep two days, else he will be cast out of the church of which he is now a member.

In such instances as these, do we not see clearly that God is working upon men's hearts, preparing the way for a quick work to be done? In one instance a man came to one of our mission stations and secured some literature. He seemed to be an earnest seeker after truth, but later developments showed that this was not the case. Upon returning home he threw the literature aside. A friend came to call upon him, and noticing our papers, asked for the loan of them. Taking them home, this man, who was like the noble Bereans, studied the literature



The fire at Colon, Panama, which burned six blocks in one hour on three streets, three churches, one mission house, our printing plant, and the homes of our workers. The cross shows where our publishing house stood. Sister Haines, whose family lost all, sends the photo.

carefully, comparing it with the Scriptures, and finally, after some months of study, began the observance of God's commandments. In spite of sickness, during the last two years he has been a power in the work in Central China. Through the letters and literature that he sent to a friend in another province, this friend also took his stand to keep the commandments of God, and began at once to make known the new-found truth. (This man is the middle one of the three seen in the accompanying photograph.) As a result a company was soon raised up, and another province opened. There are now in this province over twenty Sabbath-keepers.

A. C. SELMON.

## Our Work and Workers

NINE have been added to the church at Lone Star, Texas, and two have been baptized at Keltys.

Two families have accepted the message as the result of home Bible studies at Fitchburg, Massachusetts.

SIXTEEN souls were recently baptized at Tinneveli in India. Of this number thirteen came from practical heathenism.

At Clovis, New Mexico, where protracted meetings have been held by Brethren Benton and AcMoody, a church has been organized.

Two families have been added to the company at Tolstoy, South Dakota. The believers there have been organized into a church.

Good reports come from Colo, Fiji, telling of additions to the church in that part. During the past three months twelve have been baptized.

Two young men were baptized and two other persons united with the faith at the conclusion of a series of meetings near Petersburg, Indiana.

THE annual report of the Wales Conference says that during the past year their membership has quadrupled, increasing from sixty-four to two hundred and thirty-three.

THREE converts are reported at Seward, Nebraska. One family have accepted the message at Bertrand, and three persons at Red Cloud. At Sterling, three have received baptism.

A SISTER in Great Britain recently sent to the General Conference an offering of \$1,000 for the cause in Singapore, Straits Settlements. This will greatly augment the work there.

A REPORT from Joliet, Illinois, says: "From six to twelve are asking for baptism; and as soon as the candidates have been instructed and examined, the baptismal rite will be performed."

IN Catholic Austria we have three hundred believers, seventy-six having been baptized during the last six months. In spite of the present restrictions, the Lord is opening up the way to both the preacher and the canvasser.

ELDER D. A. PARSONS, new president of the Utah Conference, writes: "The whole field is taking a new interest in the work of soul winning, and our workers are reporting growing interests in all parts of the field. Several have taken their stand for the message since I came."

THROUGH the recent organization of the Carterville, Illinois, company, twenty-five members united in church fellowship, pledging their allegiance to the principles of the covenant. "After the service," reads the report, "we all went to the water, and witnessed four, in the vigor of their manhood, follow their Lord into the watery grave and then arise to walk in the new life. There will be eight more, at least, to take this step when the weather is warmer."

AN interesting report from Brother A. N. Allen, from Peru, South America, reads: "Tho we have had wars and rumors of wars, and fightings within and without, God has blessed His cause in this land of the ancient sun-worshipping Incas. Thus far thirty-four have been baptized this year, all but one coming directly from the Roman Church. Recently in Puno, Brother Stahl and I were met by crowds of Indians carrying flags, and hundreds came out to hear the Word, coming for leagues over the Andes Mountains and across the plains. Large numbers escorted us from one town to another, and I preached in one Catholic church. Fifteen of the Indians were baptized."

### Our Mission Funds

For April, 1911

Our donations to Chinese Famine Fund of last week were too large by \$37.50. Three items of \$7.50, \$25.00, and \$5.00 were repeated from our previous issue of April 25. Compare the reports there given. This cuts down our "previously reported" on that fund to \$532.70.

#### CHINESE FAMINE FUND

Previously reported to April 25	\$532.70
Sarah Reah	.50
Samuel Portner	2.00
W. B. Eekhout	1.75
Mrs. C. M. Gleim	1.00
Martha Rhodes	5.00

Total to May 1 \$542.95

#### CHINESE PRESS FUND

Previously reported	\$237.25
Nameless	20.60
Mabel E. Childs	7.00
"B. P. S."	2.00
Alberta Thomas	.25
Christopher H. Prior	1.00
Mrs. Addie Williams	1.00
Mrs. J. A. Hardy	2.05
J. P. Knowlton	2.00
Samuel M. Portner	10.00
Mrs. A. H. Gifford	2.00
Mrs. Rose Dotson	.50
Mrs. Wm. Chinnock	15.00
Oma Stamper	1.25
Geo. Bonners	6.00

Total Press Fund \$307.90

#### INDIA MISSION

Previously reported	\$60.35
Axel Nelson	8.00

Total to May 1 \$68.35

#### TOKYO CHURCH

Previously reported	\$30.25
J. H. Neall	3.50

Total \$33.75

#### TOTALS FOR FIRST FOUR MONTHS

Chinese Press Fund	\$307.90
Chinese Famine Fund	542.95
Indian Mission	68.35
Tokyo Church	33.75
Total	\$952.95

### Publications Wanted

Clean copies, post-paid, for distribution, of SIGNS OF THE TIMES, Signs of the Times Monthly, Watchman, Life and Health, Liberty, etc. D. A. Easton, R. F. D. No. 8, Bowling Green, Mo.



The June number of the SIGNS OF THE TIMES magazine appears with a beautiful and appropriate cover illustrating the prophecy of Daniel 12:4. It contains a number of leading articles which will be of special interest to our readers. One of the special ones is entitled—

"Many Shall Run To and Fro," by the editor, and in it is shown the providence of God in the great inventions of the past one hundred years or more, the extent and results of these to-day, and how all of this was but for a purpose—the giving of the Gospel in this generation. An important article.

Others are—

"Millions for Minutes," by M. C. Wilcox, showing the intensity of the times and conditions in communication and transportation. The new New York Grand Central Terminal is one example. You will enjoy every word.

"Sane and Scientific Eating," by David Paulson, M. D. The human furnace, dietetic clinkers, heat-and energy-producing food, the backbone of a meal, fruits and vegetables the dietetic storehouse for mineral salts, milk and eggs, natural meat substitute, and eating clinkers, are some of the subheadings of this strong article.

"England and the Reformation," by E. E. Andross. The Breaking Day considered in the following steps: Britain's part, the reforming power, two parties developed, the cause of apostasy, and the fruits of apostasy.

"France and the Reformers," by Mrs. E. G. White.

"Aspects of Psychic Healing," by Prof. George W. Rine, is a valuable study of this subject, and shows the deceptive methods in contrast with the work of Christ.

"The Final Conflict," by F. M. Wilcox, showing the intensity that to-day marks the struggle between the forces of good and evil; the fulfillment of important prophecies; the marshaling of the forces; the delusive hope of peace; and the invincible God the tower of strength for the messengers of truth.

"The Promise to the Fathers," by William Covert. An interesting study in Old Testament history.

There are also several pages of stirring current topics. The illustrations are unusually good. In all, it is an excellent number.

If the agent doesn't call on you, send ten cents for a copy to—

SIGNS OF THE TIMES

Mountain View, Cal.

Steps to Christ.—This little work, by Mrs. E. G. White, presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are laboring with the difficulties that beset a growing experience. Paper covers, 30 cents; cloth, plain edges, 60 cents; cloth, gilt edges, \$1.00. Address this office.

A clear, tho brief, setting forth of the Bible types and symbols, the services in connection with the earthly sanctuary, the effectual sacrifice and priesthood of our Lord, to which all these types pointed, and the great prophetic period of Dan. 8:14.

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PACIFIC PRESS  
Mountain View, Cal.

## SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

Editor ..... Milton C. Wilcox  
Associate Editor ..... L. A. Reed

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## Southern Pacific

# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MAY 16, 1911

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.

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We are glad to announce to our readers that we are soon to have editorial help. Two weeks ago our stenographer and assistant, Mr. C. A. Rhodes, who wrote such acceptable news notes and Work and Workers items, left us for the East. The last issue and this number have been gotten out alone in strenuous times; perhaps we ought to say, in more strenuous times. But next week we shall have with us our old associate editor Mr. A. O. Tait, at present occupying the chair of Biblical Exegesis in Pacific Union College. In response to our need the college has released him. He returns to the editorial work of the SIGNS OF THE TIMES with health renewed, and with a message to hear. We welcome him back. We are still without a stenographer, and must ask our correspondents to be patient.

**Without Questioning.**—Faith accepts God's word of promise or precept without question. It may properly question as to whether the requirement or promise is from God; but having that evidence, faith responds; and the soul that longs to do God's will will ever have the evidence in time of testing. The majority of men want God's blessing, but they want it in their own way. But it is impossible to so obtain or retain God's blessing. Selfishness turns the blessing to a curse. The blessing designed for good, works out evil. The man who adds to or subtracts from the promises of God, does not have God's promises, but his own poor conception of God's goodness. He who seeks to mold or change or curtail one of God's commandments, does not possess God's precept, but one of his own making. He has limited God's wisdom by his own. He has said that God's law needs amending, His wisdom supplementing. He who seeks to obey nine precepts out of the ten of the Decalogue,

does so not to please God, but to please himself. The real test of faith always turns over that which is contrary to carnal desire and wisdom.

We call the attention of our young men readers to "Letters to a Young Man" No. 1 in our Home department. Mr. "L. P." writes interestingly and helpfully to his young friend Robert of important fundamentals, responsibility, aim and purpose in life, and the importance and power of system. We know it will help the young man if he will read it. Now will you who read it pass it on to others? Its principles are as good for others as for young men.

**"That Debate."**—Several copies of a formidable looking document with the foregoing title have been sent us concerning a debate that did not take place in Santa Ana, in the southern part of this State. This journal has no desire to enter into the details of the Santa Ana dust-storm (at some seasons characteristic of the thriving little town) which the writer of the document is endeavoring to stir up ahead of season. His misguided, one-sided statements, his unfounded charges against a whole people, will be generally taken at their true worth. Any one desirous of learning as to why the debate was not held, can do so by sending for the *Pacific Union Recorder* of April 27, published at Mountain View, California.

## In Our Next Issue

There will be published the second article on  
**The Plan of Salvation;**  
**Christ's Coming the Salvation of His People;**  
**A part of the Great Prophecy of Revelation 12—the Meaning of the Seven-Headed Dragon; -**  
**Letters to a Daughter—No. 1;**  
**Conditions in Portugal from One on the Ground;**  
**Missions in India.**

There will be all these and more. You will want the paper; your neighbor may want it.

## The Better Seeking

GOLD, gold, gold, gold, is the world's cry. Men blister under torrid suns, freeze in frigid zones, die of starvation and thirst, suffocate in foul dens, associate with the vilest men, soil and sell reputation and character, all for gold. And how many disappointed ones there are! To how many does the lure of gold bring everlasting shame or ruin or both! Yet to how few does there come great wealth in this world! and even when it comes it does not bring peace.

But, readers, friends, we know of mines of untold worth, open to all. No inclement clime shuts out the seeker; it is a pleasant and goodly land, open to all classes. No customs officer bars the way, tho many have tried so to do, and are trying. The King of the country has set before all true seekers an "open door, and no man can shut it," and He says, Come. The gold you get in the mines of earth has promise of the life only that now is; the mines of which we are telling you have promise not only of the life that now is, but of that which is to come. Will you not seek these riches?

Where are they found?—In Jesus Christ, through the Spirit-filled Word. They are the "exceeding riches of His grace," "the riches of His glory in Christ Jesus." The blessings of earth—all that are needed—and all the blessings of heaven, come with the glory of the grace of God by believing in Jesus Christ. Myriads have tested this inexhaustible mine and have found it to be more than they could ask or think. O soul, seeking for riches, why not seek for the true riches in Jesus Christ?

**Simplified spelling is coming to stay.** Superintendent William H. Maxwell of the New York public schools recently declared that while he dis-

likes the new forms like "thru" for "through," and "past" for "passed," he still believes that "when generally used, it will be found to be the cause of very great and social uplift." He sees its great advantages in teaching so many foreigners. Dr. W. T. Harris, of international fame in the educational world, tells us that the great difficulty is in learning to read with our unscientifically formed words. He says: "I am quite confident, however, that at least one year might be saved by the use of purely phonetic spelling. Let us suppose that the child has learned to spell phonetically 'puff' and 'puff.' He receives with consternation the intelligence that 'rough' and 'enough' are not spelled *ruff* and *enuff*, and when he learns that 'dough' is not *duff*, but bread in the making, and that 'cough' is not *cuff* \* co, but the malady that so often affects nose and throat, he naturally loses all faith in association and analogy."

It has never been true that God's prophets have been welcomed by the age in which they lived. After-ages have praised them, adored them, worshiped them, built monuments to their praise, and likened their theological favorites to them; but the prophets in the present that are like God's prophets of old, are unpopular. The prophet did not call the attention of the people to himself, but to God; and the true disciples magnified the Word of the Lord. It is true that at times men would have worshiped them, but the same ones afterward stoned them. Every true message and messenger to the church of Jesus Christ will exalt Jesus Christ; and every one who receives the message will glorify not the man, but God. When men preach themselves, it is well to receive them with suspicion.

The only true way to give is to give joyfully. He who gives because some one else gives, because he would gain prestige by giving, because he fears if he does not give he will suffer loss, does not truly give. His heart is not in the gift. He enjoys neither gift nor giving. True giving is thus expressed: "Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly." Give to God's cause liberally, but above all give willingly, with rejoicing, with a perfect heart. There is health and blessing in it.

A bill passed by the House of Representatives makes the membership of the House 433 instead of 391 as at present. The rearrangement of the congressional districts is left with the several States on the basis of one member for each 211,887 inhabitants. In no State is there a loss, in 25 States there is a gain. New York gains 6, California 3. The membership will be 435 if Arizona and New Mexico become States.

We extend our sympathy to our sister publishing house, the Review and Herald, of Washington, D. C. They had a \$10,000 fire April 24, but it was largely covered by insurance, and stopped work only for two or three days. It was confined largely to the third story at the back, and so the editorial rooms and library were spared. Glad are we, too, that no human being was killed or injured.

It is said that the committee investigating the bribery charges in the case of Senator Lorimer is finding that the principals are outside of Illinois, and that other senators are also involved; in other words, the trusts have been electing a sufficient number of senators to effect or block legislation in the interests of the great corporations.

The latest reports from Mexico say that the city of Mexico is threatened by the Insurrectos, and that Guatemala has troops on the southern border ready to enter Mexican territory on the least provocation. The revolutionists seem to be gaining everywhere.

Big fires have run riot of late. The Capitol at Albany, New York (loss \$6,000,000), half of Bangor, Maine (loss \$10,000,000), and severe fires in Oakland and San Francisco, are among them.