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SIGNS OF THE TIMES

THE ROSES OF JUNE

By Mrs. L. D. Avery-Stuttle

*Sweet month of the roses, we hail thee to-day,
Thou beautiful rose-bedecked sister of May!
The skies are aglow, and the world is atune
With the splendor and beauty and music of June.*

*Sweet month of the roses, so glad and so fair,
Thou breathest the perfume of Eden so rare;
The roses of Sharon, the lilies so sweet,
Are strewn in the path of thy fast flying feet.*

*Sweet month of the roses, thy flowers must fade,
Like the flush on the cheek of a beautiful maid;
For alas, there is writ on thy banners so gay,
That saddest of legends, "We're passing away."*

*But we dream of the day when this glorified earth
Shall don once again the fair robes of her birth.
In the gardens of God, on that evergreen shore,
The flowers of beauty shall fade nevermore.*



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3470—The Brothers of Jesus Again

Several correspondents, each of whom has read but a part of what has been said, are still puzzled over the question of the brothers of Jesus. Was Jesus the older? Or were His brothers older than He?

1. While the original word "adelphas" means brother, one born of the same mother, it is used in the New Testament in a far broader sense, for brothers in the faith or of the same nation. This is its general use, especially in the plural. See Luke 22:32; John 20:17; Acts 2:37; 7:23; 1 Cor. 8:13; 16:12. Members of the same family or household could properly be called brothers. This has led some to believe that the "brothers" of Jesus were His cousins.

2. That Jesus was the first-born of Mary is very clear from the record of His birth in Luke 1.

3. The "brothers" of Jesus seem to have been older than Himself. If younger, brought up with Him as they were, they would naturally believe on Him; but for some time they did not. John 7:5.

4. Assuming to advise Him as to His duty would indicate they were older. John 7:3, 4. They felt that He needed to be controlled. Luke 8:19; Mark 3:31; Matt. 12:47.

5. That so many of the brothers of Jesus were well known, and that in the mention of them in connection with Him He alone is designated as the son of Mary, would also indicate that they were older than He, by another mother. See Matt. 13:55; Mark 6:3. The other scriptures, such as 1 Cor. 9:5 and Gal. 1:19, are not out of harmony with this.

6. Then, too, if Mary had had other sons, would Jesus at His death have commended His mother to John? John 19:26, 27. Joseph must have died long before this, as we find no mention of his living after the early days of Jesus.

Therefore, it seems to us, the easiest solution of the problem is that the brothers of Jesus were sons of Joseph by a former marriage. A far more important question with each of us is, Are we brothers and sisters of Jesus? We may be. See Matt. 12:50.

3471—Duty to a Husband

Does God's Word bind a wife to her husband who has been abusive and cruel ever since marriage? Every now and then she has had to take a whipping for more than half a score of years. She is economical, but he is so afraid she will spend his money that he hires her to do his work; constantly ridicules her religion without a cause. Would she be justified in taking her child and living by herself in peace? A Sister.

On the face of it, yes, leave him. See 1 Cor. 7:10 and the last clause of verse 15. Whether she could save him by remaining, is for her to decide. If God has placed upon her no such burden, we would not. It would be a blessing to such a man to live in a certain part of Scotland, where the women of a neighborhood took into their own hand the punishment of wife-beaters. A goodly company took the wife-beater down to the beach and ducked him again and again, and repeated the operation till he reformed. For many years, the account is, there has been no wife-beating in that neighborhood. If the wife is but a hired woman, she can leave when she will. It might do him good if she would very kindly, very Christianly, very firmly, tell him so, and then do it in the same spirit. A few months of such treatment may help him. Then if she returns, let it be as a wife, with legal papers to show she is a partner in the business.

3472—The Civil Year of the Jews

How many months in the civil year of the Jews? C. M. D.

The ecclesiastical year of the Jews began with the month Nisan, or Abib (Ex. 12:1, 2), equivalent nearly with our April. The civil year of the Jews began in the seventh month of the sacred, or ecclesiastical, year, Tisri corresponding nearly with our October. Then the fruits of the year were gathered in, and the plowing and sowing of the next year began.

3473—Meaning of "Fear" in Rev. 14:7

What is the meaning of "fear" in Rev. 14:7? J. A. H.

It means reverential awe, a sense of God's greatness, holiness, glory, with a fitting sense of our own littleness, unworthiness, sinfulness. Such reverence or fear will prompt us to faithful obedience to all His commandments. Ps. 111:10; Job 28:28.

3474—"The Latter Days," "the Last Days"

When did the "latter days," or "last days" begin? See Hosea 3:5; Deut. 4:30; Gen. 49:1; 1 Tim. 4:1; Heb. 1:2; 2 Peter 3:3; Isa. 2:2; 2 Tim. 3:1, etc., etc. C. D.

If the above terms always mean the last days of this earth's history, the meaning must be in the adjective "last" or "latter," and not in the term "days," for that is from the common terms for days throughout the Old and New Testaments. It must therefore be in the adjectives rendered "latter" and "last." The Hebrew word is "acharseth," meaning the last or end of that to which it is applied. See Job 8:7 compared with 42:12; Num. 23:10; 24:14, 20. Moab long ago perished. The general term, as in Isa. 2:2 coupled with Heb. 1:2, seems to refer to the Christian dispensation. See also 1 Peter 1:5, 20. 1 Tim. 4:1 has no such meaning; it simply refers to "later times," "subsequent seasons." But "last days" must include the very last, and therefore the period extends to the close of the Christian dispensation. The event prophesied of, however, as to take place in the "latter days," might occur in the beginning of that period, as in Hosea 3:5, when a great remnant returned in the early days of Christianity. The latter days or last days of Isa. 2:2; 2 Tim. 3:1; 2 Peter 3:3 must include the times, and therefore pertain to that period, immediately preceding Christ's coming. As to Joel 2:31, why not accept the inspired interpretation of Acts 2:17? Joel referred to days subsequent to his time. God would have been glad to give the abundant outpouring on the return from the Babylonian captivity, but His people were not ready. It did not come till Pentecost.

3475—Easter and Its Authority

Please explain the authority or Bible proof for what are called Easter services; and where in the Bible can we find the word "Easter" outside of Acts 12:4, or anything that would lead to such elaborate services? D. A. E.

There is absolutely no Bible authority for Easter services. The origin of the feast of Easter is purely pagan. The term "Easter" or "Eostre" is the name of an Anglo-Saxon goddess of spring. Her worship was nature-worship, neither pure nor elevating. It is to this generation an inheritance of early apostasy. The word is found in no place in the Bible save Acts 12:4, and there it ought to be "Passover," as it is in the Revised Versions, and nearly all others. It is well to celebrate the resurrection of our Lord; but the truest way, the best service, is the living of the life of Christ—the new resurrection life—every day. Such a celebration would glorify God and convert souls. The substitute largely brings glory to men.

3476—Is Polygamy a Sin?

How could polygamy be truthfully called a sin if it be not a violation of the Decalogue? G. W. D.

The seventh commandment of the Decalogue forbids adultery, but it does not define adultery, the meaning of which, in its broad sense, is unlawful sexual connection, extended by our Lord to cherished thought and motive. Matt. 5:28. By that commandment guarding the purity of marriage we are carried back to the beginning, when God created for man one wife, and one only. It is not, the three or four should be one flesh, but "the two shall become one flesh." Mark 10:7, 8. See also Mal. 2:14, 15. Every moral precept and truth in God's Word is but the expanding of the Decalogue. See Hosea 8:12, A.R.V. All Bible history shows that polygamy is evil.

3477—Eating of Fat

Can Ps. 63:5; Isa. 25:6, and many other similar texts be made to harmonize with the claim that fat is unwholesome and should not be eaten? A. K.

The prohibition of fat of beasts offered in sacrifice was clearly defined. See Ex. 29:13; Leviticus 3; and other scriptures. Certain fat of certain parts belonged to God. That must not be eaten. But this did not forbid the regular fat of meat used for food, as shown in various places. However, too much fat is injurious, and flesh meats of all kinds are the poorest of food. Why eat them at all? There is fatness in milk and butter, and in abundance in grains and fruits.

3478—A. K. The Passover—The Passover supper that Jesus ate with His disciples was, it seems to us, anticipatory, by a few hours, of the regular Passover, but on the same day. The exact time was met by His death upon the cross. The divisions of the day were known by the first hour in the division. The first hour continued till nine o'clock; the third hour, till 12; the sixth hour, till 3 p.m.; the twelfth hour, till 6. Jesus died after the ninth hour was passed, after the darkness ended, "between the two evenings," as indicated by Ex. 12:6, margin.

3479—Lord of Hosts

What is the meaning of the "Lord of Hosts"? H.

Jehovah of Hosts; the Commander of all the armies and resources of God. See Ps. 24:7-10, where the term is directly applied to our Lord Jesus Christ when He ascends a victor over sin and death. "The Lord of Sabaoth" means the same thing.

3480—Who Are Israel? Hosea 3:4, 5

Who are the children of Israel? C. D.

They are the prevailers by faith as was Jacob. Gen. 32:28. They are the remnant and only the remnant of the seed of Jacob who are true to God. See Rom. 9:6, 7; Gal. 3:29; 4:28; Rom. 11:2-5; 9:27-29, A. R. V. They are those ingrafted upon the stock of Israel by faith. Rom. 11:15-20.

3481—A. K. 1 Cor. 7:27-29—Each soul must, as the text and context indicate, make individual application of the scripture to himself. It is not a crusade text. Let verse 31 have its place, and also chapter 10:31.

3482—L. H. Amos 6:14—The prophet refers to the King of Assyria, who completely subdued the ten-tribe kingdom. 2 Kings 17:5, 6.

3483—G. K. The Mark of the Beast—This will be explained soon in the studies on the Revelation.



Schedule for Week Ending July 1, 1911			
Sunday	June 25	1 Chronicles	1-3
Monday	" 26	"	4-6
Tuesday	" 27	"	7-9
Wednesday	" 28	"	10-12
Thursday	" 29	"	13-16
Friday	" 30	"	17-20
Sabbath	July 1	"	21-23

Not of particular interest will be the first three days' reading of this week. Long lists of names are not inviting, especially if hard to pronounce. But let us fasten upon these two helpful things: (1) God is particular. If He instructed His people to keep record of genealogies, if He moved upon His scribes to record them, we may know that a faithful record of each soul is kept in the books of heaven. The only genealogies that were kept unbroken till our Lord's first advent were those of Judah and Levi; for Jesus was of the tribe of Judah, of the family of David, according to the prophecy, and the Aaronic priesthood must continue till the Jews ceased from being a nation and the priesthood was superseded by that of Christ. (2) There are little gems and solemn facts, and items of interest, scattered throughout the dry genealogies. See 1 Chron. 1:19; 2:3, 7, 35; 3:4, 9; 4:9, 10, 22, 23, 27, 38-43; 5:1, 2, 17-22, 25, 26; 6:15, 31, 32; 7:5, and others. Note the description, in chapter 12, of the contingents from each tribe that gathered to David, "mighty men," "faces as lions," "swift as roes," of great skill and wisdom, of "perfect heart." What an army of loyal men they were!

Chronicles are in one book in the Jewish canon, named, "Words of Days." Records of Events. Kings deals more fully with the northern, or ten-tribe, kingdom, Chronicles with the kingdom of Judah. The first part of Chronicles is parallel to the last part of Samuel. Our lesson closes in the prosperous years of David's reign.

SIGNS OF THE TIMES

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

For Terms, See Page 15
Volume 38, Number 24

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The Gospel in Type and Antitype

By Loretta V. Robinson

II. God's Sanctuaries, or Temples

When Israel was a child, then I loved him, and called My son out of Egypt. Hosea 11:1.

The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. Deut. 32:9, 10.



AND to this people God committed His law, and the sacred truths concerning the plan of salvation; not alone for their benefit, but also to give to a world lying dead in trespasses and sins. On their way from Egypt to the land of Canaan, as they were encamped at Mount Sinai, the Lord called Moses up into the Mount, and there gave to him what is called the ceremonial law, and

also instruction in reference to building a sanctuary through which He might make known to them by object-lessons the wonderful plan of salvation.

The psalmist says, "Thy way, O God, is in the sanctuary." Ps. 77:13. We can best learn a person's ways by being brought in close contact with him; hence God said to Moses, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8. This has always been God's desire, and He never will be satisfied until that voice is heard from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21:3.

Very minute details were given in refer-

ence to building the earthly sanctuary. "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it," were God's words to Moses. Ex. 25:9.

In Heb. 8:1, 2 we find that Christ is seated "on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." If then the earthly sanctuary was built after the pattern of "the tabernacle," it must have been fashioned after the heavenly sanctuary, as that is spoken of as the true one. Verse 5 makes this plain. Speaking of the service of the earthly priests, it says that they served "unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Then the



THE SANCTUARY OPEN WITH THE TENTS OF ISRAEL IN THE BACKGROUND

From Kelchner's Model

pattern showed to him in the mount must have been of "heavenly things;" namely, the heavenly sanctuary.

Again Heb. 9:24 says, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself."

Then the sanctuary on earth was a "pattern," "figure," "example," and "shadow" of the heavenly.

Another Temple

But let us not forget that God has another sanctuary or temple, without which the other two would never have been brought into existence, and for which all their services are performed.

Thus saith the Lord, The heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made: . . . but to *this man* will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word. Isa. 66:1, 2.

Can not God be satisfied with all heaven and the earth? O no. All *those things* His hand has made; and His loving heart will not be satisfied till *we* build Him a house, till *we* find Him a place. "To *this man* will I look."

"For thus saith the high and lofty One that inhabiteth eternity, . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. Reference is made to this same fact where it is said, "But Christ as a son over His own house; *whose house are we.*" Heb. 3:6. Again, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16.

Both the earthly and heavenly sanctuaries, with all their furniture and services, are not only object-lessons of *how* we are to build, but to assist us in building a temple that is holy and undefiled, a fit dwelling-place for the Most High.

In the book entitled "Education," page 36, the writer sets forth this thought in the following beautiful language:

Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol,—that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place, above the mercy-seat, between the figures of the bowed, worshiping angels, the glory of the Holiest. In all, *God desired His people to read His purpose for the human soul.*

It was the same purpose long afterwards set forth by the apostle Paul speaking by the Holy Spirit: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. "In the preparation of the sanctuary and in its furnishing, all the people were to coöperate. . . . And they were to coöperate also in the preparation of the spiritual building—God's temple in the soul."

The Earthly Sanctuary

The earthly sanctuary was a small building not more than fifty-five feet in length and eighteen in breadth and height. The walls consisted of upright boards set in silver sockets and held firm by pillars and connecting bars. And all, being overlaid with gold, had the appearance of solid gold.

The building was divided into two apartments by a beautiful curtain or veil, suspended from gold plated pillars; and a similar veil closed the entrance of the first apartment.

The tabernacle was enclosed in an open space called the court, and was surrounded with hangings of fine linen, suspended from pillars of brass. The entrance to the enclosure was at the east end.

In the court, near the entrance, stood the brazen altar of burnt offerings. Between the altar and the door of the tabernacle was the laver, at which the priests were to wash their hands and their feet before going into the sanctuary. As we enter the door, or veil, of the first apartment, we see on the north side the table of showbread, and standing over against it on the south side the seven-branched candlestick with its seven

Loyalty to His Law

By J. A. Powers

Ps. 32:8: "I will guide thee with Mine eye."

Blessed Saviour, lead me ever
In the strait and narrow way;
From this moment let me never
From Thy precepts go astray.
Many teachers, many teachings,
Scoffing law, of grace they sing;
But how can my soul be loyal,
Without law, to God my King?

Law is but my Lord's revealing
Character that must abide;
It is carnal heart and treason
That would set the law aside.
It is grace that gives the sinner
Time of treason to repent;
Men grow hard at God's forbearance
And in sin live on content.

From the warning of the ages
They turn scoffingly away,
Gazing as the tempter rages,
To the end of life's last day.
All the way-marks of the ages
Have on time been found in place;
Still man blindly, madly rages
In his folly and disgrace.

Keep me, Lord, in Thy commandments;
And when comes earth's final strife,
Through them and the faith of Jesus
Give me everlasting life.
Los Angeles, California.

lamps. Just before the veil separating the holy from the most holy, stood the golden altar of incense. Beyond the veil in the most holy place, stood the ark that contained the tables of stone, on which God Himself had inscribed the Ten Commandments. Heb. 9:2-5.

As has been stated, the earthly sanctuary was a pattern of the heavenly; and as to John in vision was shown the temple of God in heaven, he beheld "seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:5. He also saw an angel offering up the prayers of saints at the golden altar of incense. Rev. 8:3, 4. Hence he must have been permitted a view of the first apartment of the heavenly sanctuary.

Again, "the temple of God was opened in heaven," and there he saw the "ark of His testament," the copy of which was in the most holy place of the sanctuary on earth. Rev. 11:19.

Thus we must conclude that not only the building but "the pattern of all the instruments thereof" was but a shadow of heavenly things.

As God could not take all His people to heaven to view the place where Jesus min-

isters for us, and it being essential that our faith should grasp the reality of it, He brought as much of heaven down to us as humanity could bear, in the earthly sanctuary and its services.

Even the furniture was an object-lesson of the spiritual things we must have in our temple, the body, to make it a fit dwelling-place for God.

The Heavenly Light

There was no window in the sanctuary—no natural light ever penetrated there. Its light came from the golden candlestick with its seven lamps of fire, which the Word says represent the seven Spirits of God, or the Spirit of God with its diversity of operations. So with man, all was darkness and sin until "God, who commanded the light to shine out of darkness, shined into our hearts" by His Holy Spirit, until, as the seven lamps lighted up the sanctuary, so we are to become the light of the world.

The candlestick faced the table of showbread, which pointed to Christ, the living bread, who is ever in the presence of God for us. Christ, the food for the spiritual life, is found in the Word of God. John 6:48, 53, 63.

The table is prepared, the food is there; but without the light of the Spirit we shall never find it.

This bread was removed every Sabbath, and fresh hot bread put in its place. Lev. 24:8; 1 Sam. 21:6. So every Sabbath we may expect new supplies of grace fresh from the Father's hand.

As we draw near the veil that separates between the holy and the most holy place, we find the altar of incense, or altar of prayer. No temple for the Lord can be complete without communion with Him. As the stated hour for prayer draws near, how often we hear His voice, as did Adam, calling, "Where art thou?" O, let us not disappoint the yearning heart of our loving Father, who seeks communion with His child, by allowing trivial things to keep us away from this altar, fragrant with the incense of the merits and intercession of Christ, which alone can make our worship acceptable to God.

Christ the Way

The only way into the court was by the gate; the one way into the holy place was by the door; and the way into the holiest of all was by the veil. That gate, door, and veil represented Jesus Christ, the only divinely appointed entrance into the kingdom of God; and yet many people are trying to get to heaven by the door of legal righteousness—by their own personal obedience to the law of God. Man may seek long and earnestly by the way of legal righteousness, but he can never, never find it. But God has provided another way, which He calls a new and living way, into the holiest of all.

This way is consecrated—new-made—for us through the veil, that is to say, His flesh. Heb. 10:19, 20.

What was it that came in between us and God, and cut us off from communion with Him? The prophet Isaiah says, "The Lord's hand is not shortened, that it can not save; . . . but your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:1, 2.

So Christ gathered up all our sins into

(Continued on page 8)

The Sacred Duties of Home Life

By Mrs. E. G. White

IF we are doers of the Word, we shall daily bear the cross after Jesus, subdue self, and thus bring harmony into the home life. The sweetest type of heaven is a home where the Spirit of the Lord presides. If the will of God is fulfilled, the husband and wife will respect each other, and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. He who manifests the spirit of tenderness, forbearance, and love, will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife, will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love Him.

A Place of Discipline

Those who are constantly at disagreement in the home life, who do not practise the words of the Lord, will not enter into the heavenly mansions, because they would find that which did not suit their taste even in heaven. Heaven is to be the home of those only who are sanctified, refined, and made meet for the society of the saints in light. If we manifest the character of Christ here, keeping all the commandments of God, we shall be cheered and blessed with glimpses of the pleasant home in the mansions Jesus has gone to prepare. Those who, through the grace given us, represent, not their own crude ideas, their own peculiar hereditary and cultivated objectionable traits of character, but the character of Christ, will be fit inhabitants for the heavenly city. Our ways, our will, are to be under subjection to God's will, to be disciplined by His Holy Spirit. If we are courteous and gentle at home, we shall carry the savor of a pleasant disposition when away from home. If we manifest forbearance, patience, meekness, and fortitude in the home, we shall be able to be a light to the world. All murmuring, all complaining, will be put aside by the true Christian.

We are children of the heavenly King, members of the royal family, heirs of God, and joint heirs with Christ. The mansions Jesus has gone to prepare are to receive only those who are true, who are pure, who love and obey His words. In the mansions above we shall meet to part no more. We shall know each other in our heavenly home.

But if we would enjoy eternal bliss, we must cultivate religion in the home; for the home is to be the center of the purest and most elevated affection. Peace, harmony, affection, and happiness should be perseveringly cherished every day, until these precious things abide in the hearts of those who compose the family. The plant of love must be carefully nourished, else it will die. Every good principle must be cherished if we would have it thrive in the soul. That which Satan plants in the heart,—envy, jealousy, evil surmising, evil speaking, impatience, prejudice, selfishness, covetousness,

and vanity,—must be uprooted. If these evil things are allowed to remain in the soul, they will bear fruit by which many shall be defiled. O, how many cultivate the poisonous plants, that kill out the precious fruits of love, and defile the soul! Some of these who cherish evil, think they have a burden for souls. They make public profession of their love to God, and yet see no necessity for seeding the garden of the heart, for uprooting every unsightly, unholy weed, for letting the beams of the Sun of Righteousness shine into the soul temple. They do

The Test of Love

By Eliza H. Morton

'Tis natural for the human heart to love—
It may be but an inert thing, a house,
Or else perchance an animal, or else
A child, or other soul akin—for love
It must, or break. All hearts are made
to love,
For God is love.

Mere human love may be
Perverted in its flow, and prove a curse;
And cruel are the wounds of friends untrue,
And deep the scars left by mistakes in
youth.
But love that comes from God must to
Him turn
As flowers to the sun. It's tender, true,
And full of sympathy. And yet all souls
Are not alike.

Elijah was not John
In tenderness, but he the lesson learned
Which all must learn who hope to see
their God in peace,—
The lesson of humility. He felt the storm,
The earthquake, and the fire, the earth
gave way,
Before he felt within his heart the need
Of gentleness to take away his pride.
And Peter, rash, impetuous in his haste,
Lacked that which wins and softens hearts
and makes
Them strong in God; but he was led to feel
His helplessness, his failure and defeat,
Before to him was given power to break
To other souls the bread of life.

The test is love. Aye, "Lov'st thou Me?"
thrice said.

Yea, "Lov'st thou Me?" The one that loves,
will show

That love in kindly deeds and gentle words.
The sentimental, cold, and selfish soul
Must fall upon the Rock and broken be,
Before the power will come to make alive
In Christ those dead in trespasses and sins.
All souls are not alike. The clinging vine
May have upon its tendrils rust and blight
That must be purged away before its fruit
Will glow beneath a summer sun. Each one
Must feel the touch of love which will re-
veal

His own peculiar sin. We sometimes take
The knife and think to prune our neigh-
bor's vines,

And find we have a two-edged sword that
cuts

Both ways and trims our own, for all have
sinned;

And so how vain it is to think to sit
Upon the judgment-seat! Unlike are all,
And God alone knows who is true and who
Is false to Him. God knows! O blessed
thought!

His love discriminates, His love is broad.

The day will come, it hastens on and on,
When earthly things will be as clouds that
melt,

As dreams that fade; when all supports
will fail,

Except the one eternal hope of heaven.

We need not fear, for that is like a rock
That stands for aye. The time of test will
prove

Our love, and love will open wide the gate
That swings into the city's golden light.
Then let us "just be kind;" forget the past,
And onward, upward move, trusting in God.

not know Jesus. They have no knowledge of what it is to be a practical Christian, that is, to be Christlike.

Prayer—Religion

There is need of prayer, of genuine faith, of patient, untiring effort to war against every evil disposition, so that even our thoughts may be brought into subjection to Christ. That which will make the character lovely in the home, is that which will make it lovely in the heavenly mansions. The measure of your Christianity is gaged by the character of your home life. The grace of Christ enables its possessors to make the home a happy place, full of peace and rest. Unless you have the Spirit of Christ, you are none of His, and will never see the redeemed saints in His kingdom, who are to be one with Him in the heaven of bliss. God desires you to consecrate yourself wholly to Him, and represent His character in the home circle.

When religion is manifested in the home, its influence will be felt in the church and in the neighborhood. But some who profess to be Christians, talk with their neighbors concerning their home difficulties. They relate their grievances in such a way as to call forth sympathy for themselves; but it is a great mistake to pour our trouble into the ears of others, especially when many of our grievances are manufactured, and exist because of our irreligious life and defective character. Those who go forth to lay their private grievances before others, might better remain at home to pray, to surrender their perverse will to God, to fall on the Rock and be broken, to die to self, that Jesus may make them vessels unto honor. When self is crucified, and Christ lives in the soul, they will cherish sincere and noble affections, such as will give fragrance to the character, and be revealed to the world in consistent words and actions. Let us all heed the words of the Lord,—“Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.”

Expression of Affection

In many families there is a great lack in expressing affection one for another. While there is no need of sentimentalism, there is need of expressing love and tenderness in a chaste, pure, dignified way. Many absolutely cultivate hardness of heart, and in word and action reveal the satanic side of the character. Tender affection should ever be cherished between husband and wife, parents and children, brothers and sisters. Every hasty word should be checked, and there should not be even the appearance of the lack of love one for another. It is the duty of every one in the family to be pleasant, to speak kindly. Children are to respect and reverence their parents, and parents are to manifest patience, kindness, and affection for their children. Each one should seek in every possible way to please and make happy the members of the family circle.

Our words and actions in the home bear testimony to our true character, and they

(Continued on page 8)



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Milton C. Wilcox

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

XXX. The Beast-System and Its Meaning

A Study of Rev. 13:1-8



We are dealing with symbolic prophecy. The symbols of chapter 12 were abundantly explained by the Word of God. The woman represents the church, the daughter of Zion. The Man Child symbolizes our Lord Jesus Christ, and the dragon is emphatically declared to be the old serpent, the devil and Satan, the deceiver, the accuser, the adversary from the beginning; and the twelfth chapter shows that all enmity against Christ and the church is instigated by him, the prince of the powers of evil. He is the manager behind the scenes; people and institutions of earth are his visible agencies of evil; and to the visible agent or to God the evil is generally all charged, while the chief mover, the actuating originator, is wholly lost sight of. This is a part of Satan's work of deception.

Satan's Work

He began his war of evil in heaven, and was cast out into the earth. (Rev. 12:3, 8, 9.) The opening of the thirteenth chapter still shows his agency. "And he [the dragon] stood upon the sand of the sea." Thus reads the Revised Version, Rotherham's Emphatic Translation, Murdock's Syriac, Emphatic Diaglot, and others.

Comparison of the Visions of Daniel and John

The ever-restless, surging sea is a symbol of multitudes, nations, tongues, and kings. Rev. 17:15. As the result of winds upon the sea, or strife among the nations, Daniel saw four great beasts, or world empires, arise. Dan. 7:1-3, 17. The first verse of Revelation 13, in connection with the prophecy referred to in Daniel, clearly indicates that the stirrer-up of all this strife and commotion is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2. Daniel saw these four great world empires symbolically and successively arise at the very beginning of their career, at the end of which the saints of the Most High take the kingdom and possess it forever (Dan. 7:17, 18); John saw them when their career was partly finished, symbolized in the beast of the fourth verse. Daniel saw the kingdoms of earth as successive temporal powers leading on to, and to be succeeded by, the eternal kingdom of God. His view of the kingdoms in chapter 7 was given with **ESPECIAL RELATION TO THE KINGDOM OF GOD**. John's view is with especial relation to the **WORK AND PEOPLE OF GOD HERE ON EARTH**, bringing out more fully the unity of their cruel persecuting spirit, and the power behind the throne — the devil.

The symbols presented before Daniel were as follows: (1) a lion, representing Babylon, the beginning of world empires (see Gen. 10:10; Jer. 4:7-13); (2) a bear, cruel and tenacious, representing the successor of Babylon; namely, Medo-Persia; (3) a leopard, representing Grecia; (4) and a ten-horned, non-descript beast, representing Rome. In the last beast a change takes place among the horns, but the general character of the beast

Scriptural Lesson

Rev. 13:1-8

Common Version

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
4. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?
5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.
7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.
8. And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

continues the same — a many-horned beast, cruel, voracious, a persecutor and blasphemer, in increasing degree — to the end. During a great part of its career, it is dominated by one of its horns, diverse in character from the others.

The Composite Beast

The same powers are presented to the prophet John in relation to the people and work of God in the following symbol:

And he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. Rev. 13:1, 2, A.R.V.

In this one symbol are included all the symbols of Daniel 7. The beast has the mouth of the lion, the symbol of Babylon; the feet of a bear, the symbol of Medo-Persia; the body of a leopard, the symbol of Grecia; and ten horns, a distinctive characteristic of Daniel's fourth beast, Rome. The prophet of Babylon saw them as **FOUR SEPARATE** empires; the prophet of Patmos saw them as **ONE CONTINUOUS SYSTEM**, represented by one body, dominated by one power (the dragon, Satan), yet in different forms, symbolized by the different heads, the number seven indicating the various forms of perverted government through which Satan has wrought against the people of God. The beast does not represent normal earthly government, or legitimate earthly rule; that is, a rule beneficial to earth and to man, in harmony with God's plan of government among sinful men. This is shown

in the fact that the special power and dominion and authority exercised by the beast, **AS PRESENTED IN THE PROPHECY**, are not from God, but from Satan; for "the dragon gave to him his own power and his throne and great authority."—Syriac. Boothroyd similar. "And the dragon did give to it [the beast] his [the dragon's] power, and his throne, and great authority."—Young. So also Hinds's Interlinear Greek-English Testament, and others.

The beast in his various forms is Satan's vicegerent among men, occupying his seat, or throne (Rev. 2:13), clothed with diabolical power from him to do his bidding. This does not mean that Satan gave up his throne and all his power and authority over his demon-angels to the beast, but that among men, in the sphere of men, Satan's work centered in this inhuman, infernal system. The character of the thing symbolized by the beast is further shown by the names of blasphemy on the heads. These are the heads of the dragon, the varied forms of the unholy system through which he works.

What Does the Beast Symbolize?

Primarily a union of Church and State, or a system of legalized religion. This is evident from the fact that it is an object which is worshiped, which itself compels worship, which blasphemes, and which persecutes those who are servants of God. (Verses 4-8.) It is therefore a religious power, for it is opposed to God and His saints; and it also has civil power, or power to enforce its decrees, for it makes war and puts to death the saints of God.

Essentials of a Persecuting Power

Every persecuting power or system known must embrace these two essential characteristics — **LEGALIZED RELIGION AND CIVIL POWER**.

A purely civil government, or power, such as God has ordained for the protection of men, **WILL NOT PERSECUTE** for religion's sake. The government will know in its laws, statutes, and courts, nothing whatever of religion. Its object will be to protect all men alike, irrespective of creed or religious bias. The Federal Government of the United States for the first century of its existence is a good example of a purely civil government apart from religion. This, however, can not be said of the individual States in general, for in some of them union of Church and State has existed from colonial times.

A purely ecclesiastical organization or system **CAN NOT PERSECUTE**. It may anathematize, excommunicate, expel from its membership, but it can not fine, imprison, or take property or life, however much it desires so to do; and if its members attempted these things, they would be subject to prosecution. But if these two are united by law; if religion, even tho not of an ecclesiastical organization, be legalized in any of its tenets, dogmas, or institutions, the beast-system exists in that very thing.

The Effect

The effect of such a system is blasphemy to God, the unholy exaltation of man, the putting of man in the place of God, and the persecution of the most zealous, courageous, and sincere. Such a system puts itself in the

place of God as lord over conscience, and sets itself forth as man's savior and judge, in so far as it assumes to direct his belief and worship. It has always thus resulted; it always will thus result. Neither do sincere men as rulers make it better, but rather the worse; for the more sincere is the belief in such a system, the more devotion to such a system, the more zeal will be manifest in making the system intensely practical. It is because of this that some of the best and most conscientious emperors of pagan Rome became the worst persecutors of Christians, not merely because they were Christians, but because they were transgressors of the beast-system under which Rome existed. The gods and their worship were so interwoven with the laws of the State, that it was impossible for a Christian not to be a transgressor, a "rebel," a "traitor," an enemy to the State, because not friendly to the gods.

The Origin

The origin of this beast-system may be traced back to the very beginning of organized government, under Nimrod, the great-grandson of Noah, the beginning of whose kingdom was Babylon. (Gen. 10:10, margin.) The germ of the system is set forth in the following scripture:

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Gen 11:4.

It was an utter ignoring and rejection of God's plan of saving men and preserving the race. This is shown by the name which they gave their city and tower, which, says Lenormant in his "Manual of Ancient History," was "Bab-ilu" "the Gate of the God Ilu," or as others render, "the Gate of Heaven." It was the perversion of God's way, the salvation of man by man, the putting of man in the place of God; it was the beginning of that system of government among men which Satan has used to oppose God's work in the earth from that time forward. And the root of it all began in the departure from God, and the setting up by man of the gate of heaven. But what man then thought would prove the salvation of the race, God saw would, if allowed to be carried out to its fulness, prove its destruction; and so in mercy to mankind He confounded the language, and Bab-ilu, "the Gate of Heaven," became Babylon, "Confusion" (see Gen. 11:9); in order that men might flee from confusion to the only God, able to save to the uttermost.

Every scheme of human salvation, every system which puts religion into the control of man or a set of men to force it upon others, every plan by which the conscience of the individual is to be controlled by his fellows, which puts man in the place of God, which ignores Christ, Christ's truth, Christ's teaching, or Christ's way,—every scheme of that kind, God has forever stamped as BABYLON, CONFUSION, albeit its devotees call it the gate of God, or gate of heaven.

It seems almost a marvelous fact that the name given of God was perpetuated, while the principles of the apostasy have seemed to be increasingly dominant among the nations of earth. It is a fact that the ancient monuments and bricks dug up from the old Assyrian and Babylonian ruins confirm the origin of the name of Babylon as given in Gen. 11:6-9. Says Lenormant:

Babylon is often designated in the cuneiform text by a symbolical name ideographically written, meaning "the tower of the root of languages." —Manual of Ancient History, volume 1, page 24.

Of Borsippa, a suburb of Babylon, he says:

Borsippa meant in that [Semitic] idiom "the tower of tongues." By another meaning, "the tower of the dispersion of tribes." —Id., pages 24, 482, 483.

The principles of that apostasy and system have been perpetuated through unconverted men by Lucifer, or Satan, "the primeval king of Babylon," the very one in whom the principles originated, and who thus expressed them:

I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Isa. 14:13, 14.

The builders of Babylon said:

Let us build us a city and a tower, whose top may reach unto heaven ["the gate of heaven"]; and let us make us a name, lest we be scattered abroad. Gen. 11:4.

And ancient Babylon said:

I shall be a lady forever. . . . I am, and there is none else beside me. Isa. 47:7, 8, R.V.

And ancient Babylon's King, imbued by the same unholy ambition, said:

Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? Dan. 4:30.

It is self-exaltation, self-salvation, self-honor all the way through, from Lucifer the originator to the smallest system of earth bearing his trade-mark; and the beginning of all these systems, the corruption of all governments, in the earth, is Babylon. It is with this in view that the prophet declares: "Babylon hath been a golden cup in the Lord's hand, that made ALL THE EARTH DRUNKEN: THE NATIONS HAVE DRUNKEN OF HER WINE." Jer. 51:7. "All nations have drunk of the wine of the wrath of her fornication" (Rev. 18:3; 19:2), the unlawful union of Church and State.

[A further study of this beast-system must be deferred till our next.]

Shadows

Like shadows gliding o'er the plain,
Or clouds that roll successive on,
Man's busy generations pass,
And while we gaze, their forms are gone.

We live, we die; behold the sum
Of good or ill on life's fair page.
Alike in God's all-seeing eye,
The infant's day, the patriarch's age.

O Father, in whose mighty hand
The boundless years and ages lie,
Teach us Thy boon of life to prize,
And use the moments as they fly.
— Jane Taylor.

Truth versus Error

WILL truth prevail? Christ says, "I am the Way, the Truth, and the Life." See Luther, a solitary monk, rising against a power that made kings do homage and earth tremble. Tetzl, clothed with the thunders of the Vatican, burns his theses with ignominy, and denounces him as a damnable heretic; but he stands. A thousand barbed ecclesiastical arrows quiver on the string, directed at his heart; but he trembles not. He meets the papal legate at Augsburg, and mildly, firmly maintains his position, lamenting that he is regarded as the leading adversary of the whole church of God on earth, yet speaking with unfaltering accent. Summoned to battle against the combined powers of Church and State, in the Diet at Worms, his friends gather around him to dissuade him, urging that they who burned his writings would burn his body. "I would go if I knew there were as many devils at Worms as tiles on the houses," is his grand reply. Truth is invincible. God has His

moral as well as His physical laws, and they are uniform and irresistible. Yet men sometimes league against them. They collect in some city or plain, and seizing some great cord of the moral universe, they say, "Go to, now, let us break this band, and cast away this cord from us;" but "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Men may gather a great party, and get a great name, and manufacture a great deal of brick, and mix a great deal of mortar, and build a great Babel, and get a great many offices and emoluments, in opposing moral truth; but there runs through human nature a great feeling of moral obligation, which, sooner or later, will break into a thousand fragments any party that sets itself in opposition to the laws of the universe.

Truth crushed to earth will rise again,
The eternal years of God are hers.

Truth asks no protection from civil government. As Luther said, "The good man looks up into God's beautiful arch and fears not lest it should fall, tho he see not and feel not any pillars; so he looks up to truth, and tho it be encompassed with clouds, and, without visible support, he knows there is a bow of promise to span it, an eternal arm to bear it up." Truth must eventually prevail, whatever man may say or do.

O, love the truth, and the truth will make you free! Why should you love error? It comes from the evil one, and will only lead you downward to destruction.

ARTHUR V. FOX.

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The Essential in Preaching

"JUDGE, why don't you go to church any longer?" frankly asked a prominent minister of an eminent judge who, he had heard, seldom, if ever, attended the church he had long been associated with.

"I will tell you," said the judge, who, by the way, was not a professing Christian.

"My minister tells us that a man is not naturally sinful; that we are falling up, and not down, and coming out right in the end, and that really there is nothing to be saved from, and no one to save us; that Jesus Christ was simply a good man whom it would be well to imitate.

"If this is so, it doesn't seem to me worth while to go to the trouble of going to church or the expense of keeping it up; so I let those who like that sort of a rose-water lecture pay for it."

The judge was right, unless the minister was wrong.

There is not enough vitality in such religion to keep it sweet.

At the basis of all religion lie the needs of man, the deep soul-needs that can be satisfied only by a divine Saviour. Even heathen religions, the worst of them, recognize this need, and are feeling after such a Saviour, if haply they may find Him. The religion of Bethlehem and Calvary has found Him, and with love and pity offers Him to all the world.

Whatever we leave out of our creed, if we are Christians, we can not leave out the thought of man's need as a sinner, and Christ's sufficiency as a Saviour.—Pilgrim.

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"ONLY those who work for the Lord can rest in the Lord."

The Gospel in Type and Antitype

(Continued from page 4)

Himself, He became the veil, the sin that separated us from God. "He was made to be sin," and bore the fearful separation from His Father until His heart broke; and when He thus died, "the veil of the earthly sanctuary was rent in twain," not only to show that that sanctuary was no longer sacred, but that there was now nothing between the sinner and God, but Christ, and He is there as the open door, the rent veil, the new-made way to God.

The following quotation from "Christ's Object Lessons," page 386, makes plain Christ's purpose in dying: "Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God." This places poor souls "within reach of the throne of God, the throne encircled by the rainbow of promise."

The way is now open to the altar of burnt offering, where justification can be had; to the laver, where purity can be obtained; to the holy place, where both light and food are to be enjoyed; and to the throne, where mercy is obtained, and where grace is found. Heb. 4:16.

"Whosoever will, let him come" and take every blessing freely.

[The next article in this series is "The Earthly Priesthood and Its Services."]

The Sacred Duties of the Home Life

(Continued from page 5)

are recorded in the books of heaven. The daily acts of life tell the measure and mold of our disposition and character. Where there is a lack of home religion, a profession of faith is valueless. Then let no unkind words fall from the lips of those who compose the home circle. Make the atmosphere fragrant with tender thoughtfulness of others. Only those will enter heaven who in probationary time have formed a character that breathes a heavenly influence. The saint in heaven must first be a saint upon earth. The habits of speech, the character of our actions, put a mold upon us; and that which we cultivate in our associations with others in this life, goes down into the grave with us, and will be unchanged when we come up from the grave. Many are deceiving themselves by thinking that character will be transformed at the coming of Christ; but there will be no conversion of heart at His appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above.

Cultivate Refinement

Then, fathers and mothers, husbands and wives, brothers and sisters, do not educate yourselves in the line of vulgarity of action, word, or thought. Coarse sayings, low jests, lack of politeness and true courtesy in the home life, will become as second nature to you, and will unfit you for the society of those who are becoming sanctified through the truth. The home is too sacred a place to be polluted by vulgarity, sensuality, re-creation, and scandal. Silence the evil word, put away the unholy thought; for

the True Witness weighs every word, sets a value on every action, and declares, "I know thy works." Then let love, truth, kindness, and forbearance be the precious plants that you shall cultivate in the garden of the heart. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

—★—

My Friend

By Llewellyn A. Morrison

Mid the burden and the strife,
He was always good and kind,
Working for a purer life
With a purpose, love-refined;
Simple, earnest, commonplace,
Steadfast mind and trustful heart;
Every one who knew his grace,
Learned to better do his part.

He hath done his very best
And is but a memory now,
Yet this priceless crown doth rest
Evermore upon his brow.
Not a word of ours shall mar
Record of a life sincere—
For the air is sweeter far
Just because he tarried here.

"I Did Steal That Sheep"

A WRITER in the *Baptist Weekly* tells a story of a circumstance which occurred at Oswego, and which illustrated the practical shrewdness of an old minister named Amasa Brown.

A member of the church charged another with stealing a sheep. The culprit denied the charge. Both were men of influence. The church was divided. A council was called, and Mr. Brown was there. There were no witnesses except as to character. It was the word of one man against another. One was a slanderer, or the other a thief. Elder Brown suggested a most extraordinary measure to elicit the facts in the case. He called the two men to the rostrum before the pulpit, and directed the man who made the charge to engage in prayer—and requested the council and audience to look him in the face while praying. He made an earnest prayer. He appealed to the Lord as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and then said: "As touching this matter of the sheep, O Lord—ahum—as to touching—touching this—ah"—when he sprang to his feet, and exclaimed: "Brethren, I can not pray. I did steal that sheep!" So the matter was settled.—*The Armory.*

Our Bible Reading

Jesus and the Sabbath

1. What prediction did Isaiah make (B.C. 700) concerning our Lord's attitude to the law of God?

The Lord is well pleased for His righteousness' sake; He will **MAGNIFY THE LAW**, and make it **HONORABLE**. Isa. 42: 21.

2. What prediction of His earth life did Christ make through the psalmist three centuries before Isaiah?

Lo, I come: in the volume of the book it is written of Me, I **DELIGHT** to do **THY WILL**, O My God: yea, **THY LAW** is within My heart. Ps. 40: 7, 8.

3. What response did Jesus make to this when He came?

For I came down from heaven, not to do Mine own will, but the **WILL OF HIM** that sent Me. John 6: 38.

My meat is to **DO** the **WILL OF HIM** that sent Me. John 4: 34.

4. What does He say of the importance of doing God's will?

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that **DOETH THE WILL OF MY FATHER** which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. Matt. 7: 21-23.

Note.—The observant reader will note that the above scripture from Psalm 40 clearly shows that God's will and law are identical. This is also clear from the last passage quoted. Those who do not do the will of God are guilty of iniquity, or lawlessness. In other words, they are lawbreakers.

Christ's object, then, is to place men on that plane where they can keep the law.

5. How did He honor that law by His own conduct?

I have **KEPT MY FATHER'S COMMANDMENTS**, and abide in His love. John 15: 10. See Prov. 12: 28; Ps. 119: 172.

6. To what extent was that law sacred?

It is easier for heaven and earth to pass, than one **TITTLE OF THE LAW** to fail. Luke 16: 17.

7. What did He set forth as the way of life?

If thou wilt enter into life, **KEEP THE COMMANDMENTS**. Matt. 19: 17.

8. How did our Lord regard the Sabbath?

It is **LAWFUL** to do well on the Sabbath days. Matt. 12: 12.

Note.—The Jews charged that our Lord—our Exemplar—broke the Sabbath in the works that He wrought. Jesus clearly teaches that all He did was in harmony with the law.

9. What regard did He show for the Sabbath forty years after His crucifixion at the destruction of Jerusalem?

Pray ye that your flight be not in the winter, neither on the Sabbath day. Matt. 24: 20.

10. How did those women who were saturated with His teaching regard the Sabbath?

They . . . rested the Sabbath day according to the commandment. Luke 23: 56.

Note.—The only Sabbath commandment of the Bible is that of the Decalogue (Ex. 20: 8-11), which declares that "the seventh day is the Sabbath of the Lord thy God." Jesus affirmed its holiness, magnified its blessedness, made forever honorable by His own obedience its observance. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 20, 1911

Manuscripts should be addressed to the Editor

Feeding on Christ

A Brief Study of John 6

(Concluded)

OUR study of last week extended as far as verse 33. In that study we learned that it mattered mightily whether we trusted to the material thing seen, or the power behind it. Israel of old saw only the manna and Moses, and finally rejected both. Moses and Joshua and Caleb saw beyond the manna to the creative power of God, and grasped God's life in His Word. In fact, God gave the manna that Israel might know that man does not live by bread alone, but "by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3. And our Lord demonstrated its truth in His own experience. Matt. 4:4. The same thought is echoed in the inspired songs of the Lord: "Concerning the works of men, by the Word of Thy lips I have kept me from the paths of the destroyer." Ps. 17:4. "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. There are many other passages that speak of its power. Christ Jesus our Lord is that Word Incarnate; and he who by faith embraces Him receives the Word of life inwrought in character, in human flesh and blood.

What therefore did He affirm?

"For the bread of God is He which cometh down from heaven, and giveth life unto the world." Verse 33.

What did He reply to their plea for that material bread?

"Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not." Verses 34-36.

What assurance did He give to believers?

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Verses 37-40.

God's will, His holy law, His eternal Word, was wrought in Christ, in order that He might ingraft that Word in others' lives and so save them. James 1:18, 21; John 15:3. Those who come into harmony with Him through that Word, in that Word find life.

After answering the murmuring of the Jews, who saw only the visible, material (verses 41-46), what emphatic statements did He make?

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My

flesh, which I will give for the life of the world." Verses 47-51.

God's Word is food, bread, as we have before learned. Deut. 8:3; Matt. 4:4. It is an ancient, eternal truth. "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart." Jer. 15:16. "I have esteemed the words of His mouth more than my necessary food." Job 23:12. God's Word is His bread for His children. In it is all the potency of God, creative, regenerating, healing, keeping. But men would not have it so. They obscured it by falsehood and perverted it by tradition. Then in "the fullness of time" God sent forth His Son, in whose character was wrought out the Word. "The Word was made flesh, and dwelt among us." John 1:14. He was the Incarnate Word, the Infleshed Word. The Word which He had given through all the ages was personified in Him, that man might know what it meant. Whosoever, therefore, partook of that Word, partook of His flesh; for they could only receive it through Him. The fathers ate manna and died; they saw no more than the material bread. He who feeds at all upon Jesus, must partake of His life.

How strongly did He repeat the great truth?

"The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." Verses 52-58.

Even His disciples were blind to His meaning. They saw only the man Christ Jesus. They did not see back of Him the divine and complete Saviour. They stumbled over what they ought to have understood. They could not understand that the Master had come from heaven, or that He would return there.

How plainly does our Lord teach that it is not the gross material which would save, but the Word of God?

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him." Verses 63, 64.

When disciples were leaving our Lord, what clearly shows that Peter grasped the thought of the living Word?

"Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." Verses 68, 69.

Will we grasp the great truth of the power of God's Word, of the importance of that Word, of the life of that Word,—ever emphasized by prophet and apostle, emphasized and personified by Jesus our Lord? He was that Word in character. In His flesh sin was dethroned, and the living Word reigned. That flesh, His body, lived that Word for us, was broken and crucified for us, in order that the same Word through Him might prevail in us. Thousands have made of the

Lord's Supper a fetish, seeing naught beyond the material wafer, and have gone on in sin and folly and selfishness to the end of a triumphless life. Others, with scarce opportunity for a lifetime to partake of the simple ceremony to be observed "in remembrance" of the Incarnate Word (Luke 22:19), do feed daily upon the Word of truth, and live the victorious life, by the Christ-ingrafted Word. For by that Word we are begotten (1 Peter 1:23); by that Word are we cleansed (John 15:3; Eph. 5:26); by that Word we are built up by its effectual working in us through faith (Acts 20:32; 1 Thess. 2:13); that Word through faith in Christ makes wise to salvation, and completely furnishes the man of God "unto all good works" (2 Tim. 3:15-17). That "Word is truth," by which we are crucified through Him (John 17:17-19), belief in which and love of which are necessary to salvation (2 Thess. 2:10-13).

What shall we say more?—"Desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2. Let the Spirit of Christ translate it into character like His, in denial of all that is unlike Him, all that is forbidden by that Word; in implicit, loving obedience to all its injunctions. So shall you feed upon Christ its Giver, and find that Word (for it all came through Him) spirit and life; and the eucharist to you will be a glad remembrance of all that He suffered to bring you to God, while you look beyond to the living Word and His glorious coming.

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Near at Hand

To VERY many who pray, God seems far off. They do not know whether He hears them or not. They do not hear His voice. That is not the way to pray to God. What is the difference between praying to a god that has ears, but hears not, and has eyes, but sees not, and a mouth, but speaks not, and praying to the true God and not knowing whether He sees or hears or speaks? God is not a long way off. He is "not far from every one of us," said the apostle, speaking to heathen men; "for in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring."

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THE second coming of our Lord is not the outpouring of the Holy Spirit. True, His presence is brought to us by His Spirit, but the Holy Spirit is not His personal coming. The words of Jesus make this clear: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. No; Christ's second coming is a personal, literal, visible coming. Do you not wish to see Him?

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THE theory of the truth will not save men; the knowledge of God's will will not keep men from sin. There must be a "love of the truth." It is our affection for a thing which molds our lives like it. It is an overruling, controlling love for God as seen in His Word, and that Word as seen in the character of Christ, which will make us like Christ. Such love keeps all of God's commandments, and counts them not burdensome.



THE OUTLOOK

"Watchman,
what of
the night?"

Our London Letter

From Our Own Correspondent

LONDON is all astir over the approaching coronation. Guests are arriving from all parts of the empire; banks of seats are erected along the route which will be followed by the royal processions; huge exhibitions and entertainments are organized to take advantage of the crowds that are expected to flock to London; and plans for bonfires and all kinds of local jublations are in full swing. If the weather is favorable, festivities on a grand scale will be carried on this summer.

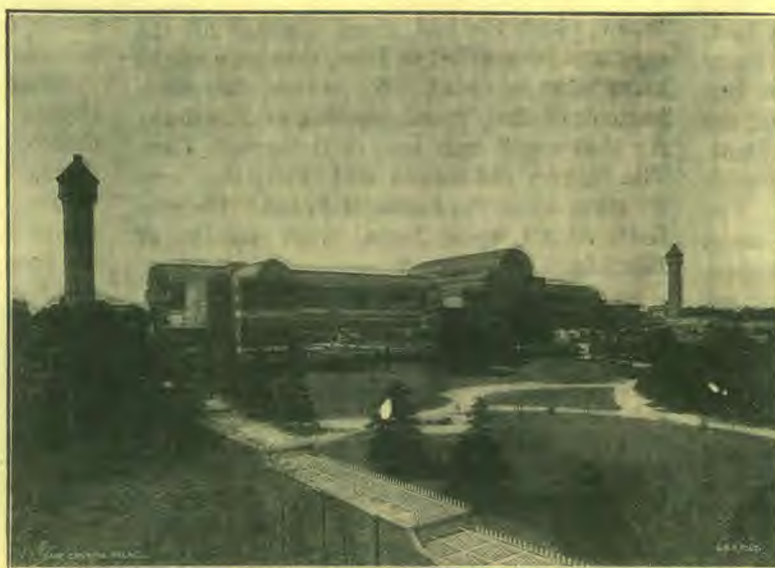
Circumstances are combining to put the people in high spirits. Trade has been excellent of recent months, and money is plentiful; the naval scare has died down; the political situation seems easier; and the talk of everlasting peace between England and the United States has created an atmosphere of optimism and good-will. The coronation could hardly take place under happier auspices. The King and Queen are popular, and the impression is deepening that they both have sincerely at heart the well-being of their people.

There is no doubt that the position of the royal family in England is much more secure to-day than it was a few years ago. In the latter part of the reign of Queen Victoria there was a powerful sentiment in favor of a republican form of government; but this entirely disappeared before the tactful, genial personality of the late King Edward. He became a commanding figure in English and European life, and his son succeeds to a stable and influential throne. It may be that England has been as near to republicanism as she will ever be. The people love the splendor and pomp associated with royalty, and a

brilliant coronation will go far in deepening the loyalty of the multitude.

Restricting the House of Lords

The bill for restricting the veto of the House of Lords has passed through the House of Commons with less of opposition and delay than was expected. Now it has to go up for



The Well-Known Crystal Palace near London

acceptance or rejection to the House of Lords, which body will not finish with it before the coronation. The prime minister, however, has stated explicitly that the bill as it stands will become law, and every one understands this assurance to mean that the King will create all the peers necessary to force the measure through the House of Lords, if that extreme step has to be taken. There is a general feeling, however, that the lords will not fight to the death. They may postpone their surrender, but they are expected to make it sooner or later. Possibly they will reserve themselves for the struggle yet to come when the government produces its bill for the reform of the Upper House. Mr. Asquith has undertaken to proceed with legislation to this end as soon as possible, altho his supporters among the Labor party protest that there is no need whatever of a second chamber, that the cause of progress would move along faster without one.

The principal weapon made use of by the Conservatives against the veto bill was the accusation that advantage would be taken of it by the Liberals to rush through a program of Irish Home Rule, to which the country had never given its consent. The Liberals met this charge boldly, acknowledging that they regarded the veto bill as a means to an end, a machine for use. They declared that one of the first pieces of work the machine would be called upon to perform would be the legislating into existence of a Parliament for dealing with Ireland's local affairs, and they proved from the utterances of themselves and their opponents that this issue had been placed fairly before the country. We may expect, therefore, that ere long Ireland will enjoy the boon of self-government she has been craving so many years. English political life will seem a new thing entirely when it is no longer embittered by the struggle carried on by the Nationalists of Ireland for

what they conceive to be rights unjustly and tyrannically withheld.

Disestablishment in Wales

The Welsh members have also been promised that the alien Church of England shall soon be disestablished in their principality; and as soon as the necessary time can be found, a new education bill will also be brought in to remedy the inequalities of the present system. To-day passive resisters are still going to prison rather than pay the education rate. These Non-conformist protesters consider it a grievous wrong that the public money should be taken to support schools that are not under public control, but are managed by the Church of England, and made use of for the teaching of Church of England doctrines.

Insuring Working Men Against Loss of Employment

Meanwhile the present government is already offering to the House of Commons another substantial instalment of reform in the shape of a bill for insuring the working classes against sickness and unemployment. This measure has received a warm welcome from all quarters, friend and foe alike. The details have yet to be made known in their entirety, but if the plan does what Mr. Lloyd George, the chancellor of the exchequer,



Their Majesties George V and Mary, Rulers of the United Kingdom of Great Britain and Ireland



Westminster Abbey (West Towers), where the Coronation will take place

hopes to accomplish by it, it will go a long way toward helping the toilers over their frequent periods of disablement, whether caused by sickness or by falling off in trade. Mr. Lloyd George knows something of what it means to be incapacitated by sickness, for he has been absent from the House of Commons for months, owing to a breakdown in health, and he has devoted his comparative leisure to working out the details of this bill. The chancellor is certainly proving himself a very zealous and able advocate of the cause of the poor. They already owe him and his colleagues of the Liberal party their old age pensions, and the present measure will confer no less signal benefits on the laboring classes during the working portion of their lives. Whether these social reforms will work for good or evil in the long run remains to be seen.

Significant Facts from Scotland

The recent census, altho its figures are only partially known, has brought to light some startling facts. It appears that the rural population of Scotland is rapidly disappearing, not so much by absorption into the cities as by emigration. It is easy to see that the strength and wealth of any country consists in a vital measure in the possession of a sturdy race of people such as can be found only on the land; but in Scotland this reserve of national strength is rapidly disappearing, and the revelation of the fact has produced wide-spread alarm. The House of Lords is severely blamed for the situation, because it rejected some years ago a Scottish land bill designed to facilitate the acquirement of land by small farmers. Instead of meekly accepting the rebuff, and allowing themselves to be crowded more and more off the land by deer forests and game preserves, Scottish farmers have simply left the country for other lands, where fewer obstacles are placed in the way of an independent existence. Ten years ago the number of emigrants from Scotland was 8,869, last year it was 33,366, and in one intervening year it was 44,180 — a serious drain when it is remembered that the population of Scotland does not reach five millions. One writer points the moral in saying: "Our measures of social reform and land reform, so far from being rash and premature, have, on the contrary, been much too long delayed."

Tercentenary of Authorized Version

One of the most interesting events of recent months was the celebration of the tercentenary of our Authorized Version. Many flattering things were said on this occasion about the Scriptures and their powerful influence upon the fortunes of the English-speaking people; but it was also lamented, by men who knew the facts, that the habit of private Bible study had largely fallen into decay. An appeal was made to the nation by the archbishop of Canterbury that it should signalize the three hundredth anniversary of the translation by a return to the old practise. While the pulpits, however, are filled with critics of the Scriptures, people are not likely to be drawn back to daily Bible reading. So far as statistics show, the cause of religion is steadily declining in this country. All the main divisions of the free churches register a decline in membership, while the large missionary societies also show serious deficits in their balance-sheets, and this notwithstanding the impetus given to missionary effort by last year's world conference in Edinburgh. The churches are also sending up a lamentation over the serious falling off in Sunday observance. This has not been at so low an ebb for many years. In a number of towns consent has been given by the local authorities that picture theaters be opened on Sundays, and this action is based on the ground that they provide a strong counter-attraction to the saloons, which are open on that day.

A Bill Favoring Sunday Trading

There is just now before the House of Commons a bill dealing to some extent with Sunday trading. It permits this in a number of cases where the practise has become established, but seeks to prevent any extension. Jews who have closed their shops on the Sabbath are permitted to open them until two o'clock on Sundays; and newspapers, tobacco, alcoholic liquors, refreshments, bread, milk, and cycle and motor accessories, may also be sold on Sundays. The churches are very dissatisfied with the bill, which, they complain, will perpetuate Sunday trading on a large scale instead of abolishing it. But the home secretary, Mr. Winston Churchill, who has charge of the measure, declines to interfere with the Sunday businesses that have been, through the inaction of the authorities, permitted to grow into being, or with the Sunday markets that meet the needs of the poorest classes. Mr. Churchill seems to have, like some of his colleagues, a considerable degree of sympathy for the poor. He will not sacrifice their little interests to the clamors of would-be religious reformers.

The Peace Movement

The peace movement about which we are now hearing so much affords a pleasant change from the outcry against dangerous rivals on the continent; but notwithstanding all the talk of peace, the manufacture of Dreadnoughts goes on unchecked, and A. J. Balfour, M.P., has warned us that the signing of an arbitration treaty with the States must not be expected to produce any results for the present in the shape of a reduction of armaments. Germany looks on with cynical worldly wisdom at the peace movement, and prefers to put her faith in steel and gunpowder rather than in treaties; in which, however they may talk about a more excellent way, the other countries seem at heart to think she is right, judging by their unremitting preparations.

W. T. Bartlett.

No Apologies to Make

THE *Gospel Messenger*, and other religious papers as well, complain that the United States Government is in league with the brewer in commercial circles abroad. The *Messenger* says:

But what an example to set before other nations! The faithful foreign missionary struggles in vain against the vile drink traffic, when the foremost Christian nation openly espouses and promotes the manufacture and sale of that which "steals away man's brains" and leaves him poor indeed.

It would be a wonderful blessing to the cause of Christ if missionaries would learn, (1) that there is no such thing as a "Christian nation;" (2) that they do not, or ought not even to suppose that they do, hold their credentials from the nation or government of whom they happened to be a citizen when sent as a missionary; (3) that therefore they have no apologies to make for the misdoings of any people or government; (4) they are ambassadors of the divine government to sinners, and their work is to "preach the Gospel," preach the Word, and so reconcile souls to God through Christ.

Startling Losses from Evil Things

THORO investigation of the causes that led to the recent conflagration in a New York factory by which nearly 150 girls lost their lives, seems to indicate that a lighted cigar, carelessly thrown among inflammable material, was to blame for the start of the deplorable affair. Now it is reported that the Bangor, Maine, fire, with its loss of some \$6,000,000, was started by a cigaret stub, thrown into some hay in a room where men were playing poker on a Sunday afternoon. There would seem to be abundant reason why smoking should be entirely prohibited in places where human life is thereby imperiled; but, candidly speaking, is there a single good reason why any one should engage in a prac-

tise so manifestly injurious to his own health, and of so great a danger to his fellow men? — *The Gospel Messenger*.

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The immensity of the great city of New York can be better appreciated by a consideration of what it means to supply the city with water. The water system, which brings its supply from the Catskills to the city, is 121 miles. The city tunnel is from 11 to 15 feet in diameter, and is bored through solid rock at a depth of from 77 to 700 feet below the surface. It is 18 miles in length, and will be when completed the longest rock tunnel in existence. Its estimated cost is \$18,000,000, and it will take four years to finish it. Would that men were as eager to supply the people of that city with the water of life!

Little Portugal, we are told, has bargained for a navy and fortifications demanding an expenditure of \$150,000,000. Her president makes the proposition to do away with ambassadorships, diplomatic corps, foreign ministers, etc. Portugal has no concern with international politics, and financial questions can be attended to by courts and consuls. Extraordinary matters may be met by plenipotentiaries appointed for the purpose. This would save great expense and a lot of red tape.

Secretary of Agriculture Wilson says that the woodpecker is one of the greatest conservators of trees, "the greatest single aid man has in the conservation of lumber." It is estimated that insects destroy \$100,000,000 worth of timber each year, and their greatest foes are the forty-five species of woodpeckers. In the examination of 3,450 stomachs of the birds, it was found that their food consists principally of the bodies and eggs of tree bugs and worms.

A German paper, "*Kladderadatsch*," of Berlin, has a striking cartoon entitled "John and Jonathan." Two typical figures representing England and America are sitting on two battle-ships over the bow of each of which projects a huge gun. These twin ships are hauled through the water by a little baby-faced cupid, entitled "Peace," swimming bravely, and supported by a life-buoy. And that is about the comparative size of the peace and war movements.

In 1901 Frank J. Gould, youngest son of the late Jay Gould, did not own a railway-car or spike in all Virginia. Now he practically controls, it is said, every traction line and every power franchise in the State, from the Potomac to the James and from Chesapeake Bay to the crest of the Blue Ridge. And this he declares is but the beginning. He is but thirty years old, and is worth nearly that number of millions.

The "*Western Watchman*" chides some of its Eastern Catholic contemporaries for joining forces with the "Puritans" in a demand to have Sunday baseball stopped. Editor Phelan thinks that Sunday baseball "is the climax" in the political and social institutions of the country for "moral improvement among our boys."

Thirteen Episcopal clergymen took a ride with the fire chief in an auto fire-apparatus which was being demonstrated in Ross Valley, near San Francisco, June 5. The result was one death, four seriously injured, and six so badly shaken up that they fainted.

Socialism furnishes fairly good diagnoses of the ills of society, but she will fail in all her proposed remedies. The ills are inherent in the carnal, or fleshly, mind, and no remedy possessed by humanity can regenerate the heart.

Mr. John W. Gates, the noted millionaire, declares that a profit of ten to fifteen per cent is made on the manufacture of common wire, and fifty per cent on woven wire.

One of the latest inventions for war is said to be a dirigible fog, which can be moved or transported and used to cover an object from the sight of the enemy.

The United States Steel Trust is one of the next big concerns with which the Government will deal under the Sherman act.



Letters to a Daughter

By a Mother

III. Simplicity and Appropriateness

MY DEAR DAUGHTER,—

I note what you say about your apartment, your fare at table, the uniform required, etc.

Through it all I see that the wise founder of that remarkable school has an appreciation of the values of the simple life. I am grateful that these do not seem to be received by you with disfavor. I quite approve of the restrictions placed upon your room decorations. You may think this at least is no one's business but your own, since you alone occupy the room. This is true in a way. Yet you are there to be trained; and that upon which you choose to rest your eyes during moments of relaxation, as truth enters into your education, as that to which you give your most studied attention. You know the Great Teacher said, "By beholding we become changed."

Simplicity in your surroundings makes for simplicity of heart and purpose. Sometime you will be very grateful for this schooling in the development of a classical taste. There will never be a better time to develop it than now. Soon the promiscuous distribution of bric-à-brac or wall pictures in undue profusion will be distasteful to you. Do you remember how quickly you formed an aversion for "rag time" when you were allowed to play classical music only? The Father has made it easy for us to rise if we only will. It seems to me that this principle should pervade your whole life,—your dress, your manners, your habits of eating and drinking, indeed the whole régime of living. If you will let it, you will find much strength and peace added to your own inner life, and a far greater and purer influence over others.

In after years, when you have gained a broader view-point, you will be very grateful for this feature of your training. Dress, speech, manners, are telltale guide-posts to character. Fix these up with all the cunning of a high-grade finishing-school equipment, and the truth will out in spite of you. They speak for sincere and solid worth or the opposite.

Remember, dear, to seem to be just what you are is the highest art in manners. If you ever remain the simple-hearted, sincere girl mother is proud to think of you, you will never feel the need of studying the latest productions on society etiquette. You will never have to fumble around in your brain for the proper words to say; for the simple language of a simple, sincere heart will involuntarily express itself. Your sincerity will captivate the noblest, the souls worth knowing. Beside you the artificial city lass in latest togger, painted face, studied manners, cheap thought elegantly expressed, will have no place.

Your simple, well-cooked table fare and your regular hours for sleeping assure me of your continued good health. In these few years of training your habits in this respect

will have become established. Thus will you be prepared with vigorous strength for the strenuous life that awaits you, and many will be benefited thereby.

I note what you say about the rules concerning your appearance on the street, which are quite right, my dear. It is certainly very inappropriate to appear on the street in your uniform. Of course it is awkward to carry a suit case when going to do hourly nursing, for it is as necessary for you to be in uniform then as that you should not be on the street.

I will make and send you at once a long light-weight coat, or rather you may select and buy one for yourself.

Yes, dear, I think your plain white silk mull will be just the thing to wear to your banquets. How thoughtful of those noble women to give you these occasions! It will be a splendid experience for you, because everything will be conducted in just the best way. You will no doubt see many there in striking evening costumes, but you will also see some in very plain dresses. Study their faces and make their acquaintance if you can. They are the people you want to know.

It was my privilege a short time since, to attend a banquet given a gentleman of note. The entire senior class of Mills College girls was present. They sat together at one table. I never saw a more pleasing sight. Every one was appropriately dressed. One with auburn hair wore a pale sea-green dress with a single bunch of violets. Another with moderate coloring wore white trimmed in pale pink. Another with very high coloring wore pure white. There was not one with unduly exposed neck and arms. It was noticeable that not one wore any artificial hair or head decorations, not even a roll or a false puff. I am sure there was not one powdered face. To any right-minded person in attendance the picture must have spoken volumes for the school.

My mother used to quote to me the saying, "O consistency, thou art a jewel!" This is a good safeguard to carry about with you.

Study to know the fitness of things. To some this knowledge comes as a gift, others must learn it. A few suggestions will be helpful:

Never try to appear what you are not.

Never assume to know what you do not.

Never be ashamed to dress and act in keeping with the position that for the time being it is necessary you should occupy.

Learn to know and keep your place. You will in no way be belittled by it, tho that place for the time being be very obscure.

Do not feel abashed, when found in low estate, by the high and noble. The truly wise will think none the less of you, possibly more.

Never appear anywhere, even in your most private apartments, with unkempt hair or untidy dress, and you will never have occasion to be mortified at your appearance, whoever sees you.

Never do anything to be ashamed of, and you will never be ashamed.

Let your street dress be always quiet and well kept. Any style or mode of dress calculated to fix attention, is unbecoming a modest girl.

Apologize only when apology is due, never to cover a neglect. Emerson says: "If you visit your friend, why need you apologize for not having visited him, and waste his time and deface your own act? Visit him now. Let him feel that the highest love has come to see him, in thee its lowest organ. Or why need you torment yourself and friend by secret self-reproaches that you have not assisted him or complimented him with gifts and salutations heretofore? Be a gift and a benediction. Shine with real light, and not the borrowed reflections of gifts. Common men are apologies for men; they bow the head, they excuse themselves with prolix reasons, they accumulate appearances, because the substance is not."

Never speak of your own trials except to your most intimate friends.

Be careful about interrupting others. Avoid doing anything that will annoy others in any way. In your profession you have special need to study your relations to others from this point of view.

Cultivate a quiet manner of speech, a pleasing voice.

Study to bring cheer, but avoid lightness.

Learn to open and close doors softly.

Avoid familiarity except with bosom friends of long standing.

Learn to use the language of flowers in giving expressions of sympathy to those in affliction. Many times these silent messages are more helpful than any words we may frame.

Above all things be loyal.

Simplicity of heart supplemented by deep, sincere love of God and man, are the prime requisites. And their natural expression will meet the needs of the hour. There is a hymn we sing, the author of which must have had a genuine experience in God's ways:

At first I prayed for light;
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day!

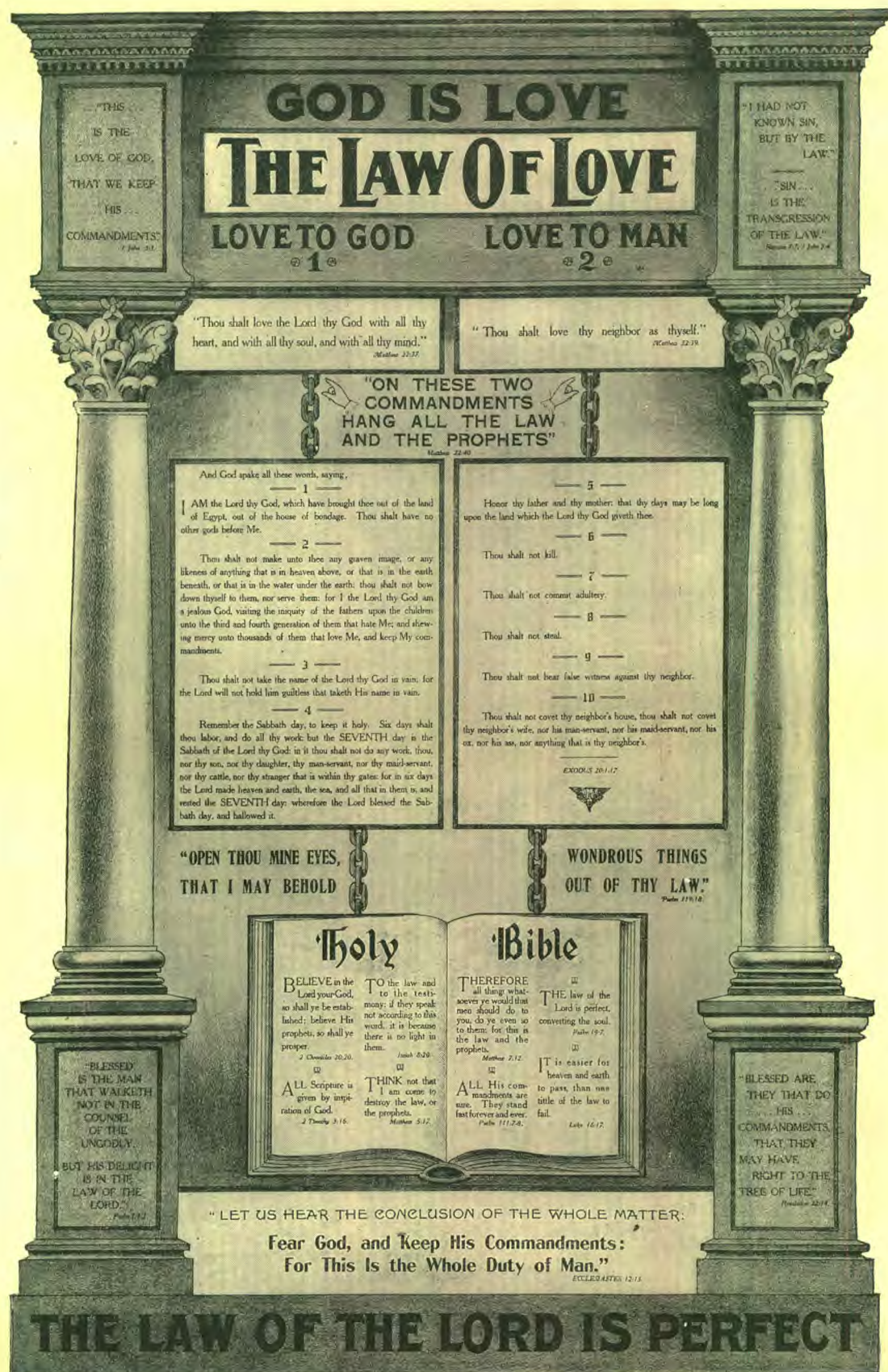
And next I prayed for strength,
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for faith;
Could I but trust my God,
I'd live enfolded in His peace,
Tho foes were all abroad.

But now I pray for love,
Deep love to God and man;
A living love that will not fail,
However dark His plan.

And light and strength and faith
Are opening everywhere!
God waited patiently until
I prayed the larger prayer.

A NEW CHART



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The above is a reduced facsimile of a new chart 24 x 38 inches, designed by Miss Flora E. Warren. A very unique and forcible presentation of the statements of Christ and others of God's witnesses regarding the Law of God and our relation to it.

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"He Leadeth Me"

"In pastures green?" Not always.
Sometimes He who knoweth best,
In kindness leadeth me in weary ways,
Where heavy shadows lie;
Out of the sunshine warm and soft and
bright,
Out of the sunshine into darkest night,
I oft would faint with terror and affright
Only for this—I know He holds my hand.
So whether led in green or desert land,
I trust, altho I can not understand.

"And by still waters?" No, not always so.
Ofttimes the heavy tempests round me
blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest,
And I cry aloud for help, the Master
Standeth by and whispers to my soul,
"Lo, it is I."
Above the tempest wild I hear Him say:
"Beyond the darkness lies the perfect day.
In every path of thine I lead the way."

So whether in the hilltops high and fair I
dwell,
Or in the sunless valleys where the
Shadows lie, what matter?
He is there; and more than this,
Where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me I can safely go,
And in the blest hereafter I shall know
Why in His wisdom He has led me so.
— Anonymous.

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The Gospel in Peru

IN the north of Peru, about forty miles from the coast, there is a large sugar plantation, with its mills and refineries. Every day over one hundred thousand pounds of sugar is sacked ready for market, besides large quantities of alcohol. On this "hacienda" and others controlled by the same company some ten thousand people live. All live in houses belonging to the hacienda. Only such families as have some member employed by the company are allowed to occupy these houses.

Condition of the Laboring Class

The laborers are nearly all "mestizos" and pure Indians. They are brought from the highlands of the Andes, and are secured by agents whose methods are perhaps legal in this country, but are often far from being moral or just. Twenty or thirty dollars is loaned or advanced them, and a contract is signed. This contract is to the effect that the debt will be paid in labor on the sugar plantation.

For his work he is allowed a house to live in, with one and one half pounds of rice and one pound of meat, with twenty-five cents a day. Then there is a company store where clothes, groceries, and liquors can be had on credit, but at high prices. Thus they are ever kept in debt, and while owing they are practically slaves. Many come to old age and die still owing.

This in a few words describes the condition of the laboring class on the tillable coast lands of Peru. There are some places where higher wages are paid; but as the laborer is almost without exception a consumer of alcohol, his wages are usually spent before they are earned. Food, clothes, and liquors are advanced him, and he works to balance the account, but is ever in debt to the store belonging to the company. He

receives from twenty-five cents to one dollar in cash each pay-day, which comes every two weeks.

The people living in the highlands of the Andes handle even less money than those working on the sugar plantations. They have, however, their lands, and have plenty to eat and wear, but see scarcely any ready money.

What the Gospel Will Do for Them

But what relation has this condition to the spread of the Gospel? First, as the seed of truth is necessarily first carried by the colporteur, the people, handling almost no money, can scarcely buy the Scriptures. Second, being in servitude, obedience to the



Deposit and Consignments Bank, Lima, Peru

Scriptures is rendered difficult except to the very strongest characters. Some, however, receive the Word with joy, and by leaving off their vices, are able to redeem themselves from servitude.

A Notable Case

As I write, I am sitting in the house of one Lisandro Vargas, who struggled five long years to liberate himself. In the day he worked on the "hacienda," and at night braiding hats or making bricks. There were eight in the family to start with, now there are four. The other four died during the time of struggle for freedom. But having gained freedom by almost superhuman effort, his health was broken, and he was no longer able to work on the hacienda; and had his children not grown to size for service, he would have been sent away.

Obtaining a little credit, Mr. Vargas opened in the front room of his house (there are two little rooms) a grocery and liquor shop. About two years ago Caesar Lopez, one of our colporteurs, visited the "haci-

enda," and sold him a Bible and a "Coming King." Soon after, I received a letter telling of the great change that had been wrought in his life. Mr. Vargas had not only given up the use of liquor, tobacco, tea, and coffee, but he had ceased to sell them. His friends said he would starve, especially as his door was always closed on the Sabbath (Saturday).

But God's children do not starve. Mr. Vargas has more stock in his store to-day than ever before. He is working on his own capital. As I write, his little daughter Jane, of twelve summers, is tending the store and working in the kitchen, the mother sits on the ground with a hand sewing-machine sewing shoe tops, and Mr. Vargas is fastening the soles on them.

In this humble home of two rooms are combined a shoe shop and a store. There are no floors or windows, no carpets or pictures except a few cut out of newspapers and one picture of our mission workers. Their only literature is such as comes from the mission. And it is a praying home. Last night, after reading the first week of prayer reading, we bowed in prayer; and even the children present raised their humble voices in earnest petition, asking God to hasten to send the Gospel to all the world. How many more homes are waiting for the Gospel just for the lack of what little *you* might help?

A. N. ALLEN.

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Worth Thinking About

"Right at our door in the West India Islands are nearly a million who have never yet heard the Gospel."

"If God could get the waste, the money wasted by Christians, the evangelization of the world would soon be an accomplished fact."

"To the church, China is not the 'yellow peril'; it is the golden opportunity."

"Every tick of the watch sounds the death-knell of a heathen soul."

"Indifference to missions means the forfeiture of Christ's presence and favor."

"One hundred million of India's women can neither read nor write."

"In Bengal, 7,000 child widows are under four years of age."

Dr. Phillips Brooks used to say to his church, "Preach or perish, teach or tarnish, evangelize or fossilize."



Choir and altar of the Cathedral of Saint John, Lima, Peru. The Cathedral is very large, and expensively decorated.

An Offer to Our Young People

An opportunity for you to secure a professional training, including all expenses, uniforms, etc., with monthly cash payments the second and third years. Only nine hours per day. Overtime extra. At the St. Helena Sanitarium and Hospital Training School for Missionary Nurses.

The course is especially strong because of the large number of patients, providing ample experience in both medical and surgical practise. Our San Francisco dispensary provides opportunity for experience in city mission work. Consecrated graduate nurses readily find employment in institutions and mission fields at home and abroad. Just now we desire to secure ten or more at good salaries.

It is not yet too late to join the spring class. Mention these offers to your friends who may be interested.

Write immediately for particulars and full information, addressing—

DR. H. F. RAND, *Medical Superintendent*,
or MRS. S. J. WHITNEY, *Secretary*,
Sanitarium, Napa County, California.

Glendale Sanitarium Training School for Missionary Nurses

We desire at least twenty-five young people for our nurses' class beginning June 1, 1911. Applicants will be admitted to class any time during May and June, but it will be well for each one to enter as early as possible.

We are now able to offer a very strong course, one in which an exceptionally large amount of valuable practical experience can be obtained. Our proximity to Los Angeles enables us to give our nurses thoro training along all lines, each nurse spending some time in visiting nurses' work in this city. We desire to put at least twelve nurses into the city during the next few months to help do the work in Los Angeles that we are being called to do in all of our large cities. We can do this and more if our young people will respond to this call. The training that we can offer is one which many if not all of our young people should have to prepare them for active missionary service whether as nurses, canvassers, or Bible workers.

We are just about to open up a surgical ward in our sanitarium which will greatly increase our surgical and obstetrical work.

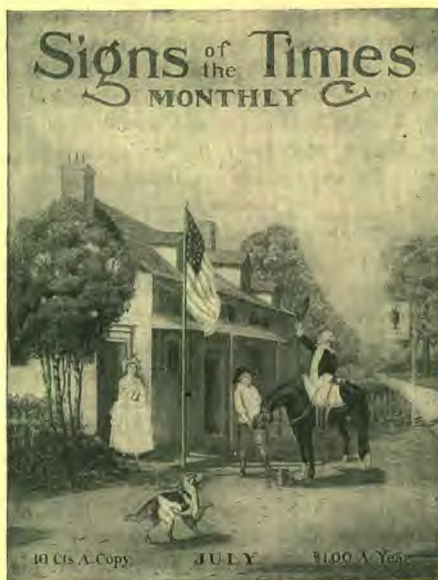
Those desiring to enter, apply as early as possible to Belle Wood-Comstock, Superintendent Training School, Glendale, California.

A Treat for the Children

Those interested in the children and desiring that they have some really interesting little Bible studies will appreciate the special series of studies now running in "Our Little Friend." They are presented in a way particularly fascinating and comprehensive, and will prove of untold worth to many a child. Send thirty cents for a six-month subscription and have the paper sent to some one of your "little friends." Better yet, send it to several of them at thirty cents each. They will thank you heartily for its cheering little pages. How much we who are older would have appreciated something similar when we were young! There is a real treat in store for all the "Little Friend" readers. Subscribe now through the Tract Society. Sixty cents a year. **Our Little Friend, Mountain View, California.**

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 20, 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.

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Anonymous Correspondence.—We wish once more to say that anonymous contributions or inquiry will receive no attention in this office. We must have the names of the writers, not necessarily for publication, if they do not desire, but for our own information. There are some who forget to sign their names; there are others who do not think it necessary; there are still others who do not wish to sign their names. We have neither means nor time to distinguish between these classes. Some will be disappointed; for this we are sorry, but can not help it. We see no reason why we should break our rule, and have no time to spend over unsigned communications.

The high honor paid to Cardinal Gibbons "as a citizen" means much more than this. President, ex-President, Vice-President, Supreme Court Justices, Speaker of the House, governors, and other prominent persons to the number of 600, were present on the 25th anniversary of Cardinal Gibbons's installation as "prince of the church." No unofficial citizen was ever so honored, and but few officials. It would be difficult to pay him higher homage if he were President of the United States. It is but a step from Cardinal Gibbons, the first citizen of the land, to the Pope as the first citizen of the world. In this connection let us ask our readers to study the articles on the Revelation.

The Sum of the Matter.—It seems to us that the Sabbath question is very easily settled if one will submit it to the Word of God. Certainly the Lord instituted the Sabbath. Gen. 2:1-3. He commanded it with nine other unchangeable moral precepts. Ex. 20:1-17. He declares that "all His commandments are sure;" that "they stand fast forever and ever." Ps. 111:7, 8. Jesus Christ, in whose heart was God's law (Ps. 40:7, 8), declared that He came not to destroy the law, and that one

jot or one tittle should not pass from the law. Matt. 5:17-20; Luke 16:17. Moreover He kept all God's law, as declared by Himself and others (John 15:10; 1 Peter 2:22); and in all His obedience we are to follow, to walk as He walked (John 21:22; 1 John 2:6). He who would obey God and follow Christ will keep the Sabbath commanded of God. To what other conclusion could we come?

Not a Book of Definitions.—The Bible is not a book of precise definitions; life can not be limited by mere words of men. For instance: Heb. 11:1—"Faith is the substance of things hoped for, the evidence of things not seen"—is frequently quoted as a definition of faith; but at the most it is but an expression of faith in its future aspect, its forward look. The context of Heb. 11:1 refers to disappointed ones (Heb. 10:32-39), and the exhortation is to hope, to let faith bring the future here. But faith is more than this; it is absolute submission to God in the constantly unfolding present; it is receiving and accepting all the wondrous gifts of grace through Jesus Christ now; it is taking God's Word for just what the Word says; it is appropriating the power of His Word to all present needs. Faith is all this and more. And so it was to the heroes of Hebrews 11. Faith must be exercised to be known.

"How Shall the Sabbath Be Kept?"—"According to the commandment;" that is the way the holy women who followed Jesus observed the day. The Lord declares, "Remember the Sabbath day, to keep it holy." This does not mean a lazy rest. The rest is from our own labor for our own profit or pleasure. The best commentaries on the Sabbath law are those given through the prophet Isaiah and Jesus Christ. The former reads: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Self is not to be served, but God. "But are we to do no work, build no fire, cook no food?" asks one. That depends on the purpose, the object for which, and the spirit in which, these things are done. Our Saviour's life is a guide in this. The raving demoniac stood before our Lord on the Sabbath day, and Jesus restored him. He saw, one Sabbath, an impotent man lying at the pool, and He bade him to rise, take up his mat, and walk. He goes to the sick-bed of Peter's mother-in-law, touches her with divine power, and she rises on that Sabbath day and serves Him and His disciples. He places His holy hand on the bowed back of a daughter of Israel, on another Sabbath, and she is made whole. His disciples pluck the heads of wheat, shell out the grain, and eat it on another Sabbath day, and Jesus justifies the act. "It is lawful to do well on the Sabbath days." "The Sabbath was made for man." Works of necessity, of worship, of direct labor for God, have ever been in harmony with the Sabbath law (Matt. 12:3-5); yet works not of necessity, but of presumption and defiant rebellion against God, will be as surely punished as were the same in the wilderness. Num. 15:30-36. He who delights in God will delight in God's commandments.

The Sure Foundation.—An editorial writer in a paper called *Firm Foundation* admits that "it is true God wrote ten commandments," but "this law was given exclusively to the children of Israel;" and therefore, the Sabbath of the Lord is not binding upon Christians. There is one great fact this writer has not learned, and that is that all the Bible, the laws, the covenants, the promises, and Jesus Christ our Lord, were given to and through Israel. Jesus said, "Salvation is of the Jews." John 4:22. Paul said, speaking of the Jews: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." To the Gentile as such there is absolutely no promise. His hope lies in taking hold of God's cove-

nants with Israel. Does the editor of this paper have hope in "the new covenant"? It was made with Israel. Heb. 8:10. Moreover under the new covenant God's law of ten precepts is written upon the heart. So it was with Daniel and Isaiah and Jesus and Paul and John, and they were all Sabbath-keepers. The new covenant church is built upon "the foundation of the apostles and prophets," the chief corner-stone of which is Jesus Christ. The apostles do not teach one law, and the prophets another. They are both one in Christ Jesus. God will not have two sets of characters in His kingdom, formed by two standards. He is one. His law is one. His people will then be one, delighting in His law. The editor of the *Firm Foundation* would do well to build upon God's "Sure Foundation." Isa. 28:16.

The Devil's Signature.—Some years ago two Roman Catholic papers in Germany got into a dispute over the genuineness of an alleged signature of the devil, as published in a pamphlet at the time. It is said the devil signed himself, "*Sanctus Daemon Primarius Praesas* (First Presiding Holy Demon)." This matters little; the quarrel and possibly the book are almost forgotten. It is immaterial to us. This we do know, that Satan has written his signature all over this sin-cursed earth, in the faces and lives of the vicious, the vile, the false-hearted, upon and in all who will yield to him, as well as upon every system of false religion. But we also thank God that the blood of Jesus Christ will obliterate it all from heart and face if the sinner will but let them be cleansed, and in its place God will write the name—the blessed character—of Eternal Righteousness. For this we contend. The signature will be genuine. Is it not worth contending for?

San Francisco is making elaborate preparations to welcome and entertain over 50,000 educator delegates from every State in the Union, Canada, Cuba, and the Hawaiian Islands in the Forty-Ninth Annual Convention of the National Educational Association, which meets in that city from July 8 to 14. It is expected to be the most important gathering in the history of the association. The citizens, through the San Francisco Convention League, have appropriated \$25,000 for this purpose. Every railway in the United States and Canada has granted the lowest rates over their lines ever offered on any occasion.

The Pullman company started with a nominal capital of \$1,250,000; it is now \$120,000,000. In 1910 the company earned from its 5,283 cars the vast sum of \$33,334,073. It paid a dividend of 8 per cent, and issued new stock for \$20,000,000. The average Pullman car earns an average profit of \$7.62 per day. The charges to passengers are exorbitant, and we hope that now the facts are given in part, the Interstate Commerce Commission may effect a reduction.

The Twelfth Annual Special Prisoners' Number of Life Boat has come to hand. It contains excellent matter to place in the hands of those from whose lives hope is almost departed. Do you not know such? All prisoners are not behind iron bars and locked doors. More are in the prison-house of sin. Price of number 10 cents. In large quantities at less. Address, Hinsdale, Illinois.

There are two things which the devil and his angels can not very well meet in God's work,—unity and willingness. Both of these were found in Judah when Sanballat and Tobiah and Geshem opposed the building and repairing of Jerusalem. But Judah was united under Nehemiah, and "the people had a mind to work." And God prospered them in their building.

Justly Rebuked.—President Taft has openly and severely rebuked Colonel Garrard because that officer, in the examination of a young Jewish soldier's examination papers for promotion, styled the Jews as undesirable "social associates." The President terms this as "unfounded and narrow prejudice."