

3 1/2

# SIGNS OF THE TIMES



Now of the things which we have spoken this is the sum: We have such an high priest, who is set 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. Hebrews 8:1,2





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 3484—The Pre-Existence of Christ

Was Christ a personal being before He came to this earth? C. B. C.

As to whether our Lord existed before He was born of the Virgin Mary is a purely Biblical, not philosophical, question. If we depend upon our early teaching, upon pure human reason, upon some theological system, we shall go astray; if we take the literal teaching of the Word, there will be no difficulty. Briefly we present the following evidences of our Lord's pre-existence as a personal being:

1. When God created the heavens and the earth, He addressed not creatures, but some One His equal, possessing creative power. "Let Us make man in Our image, after Our likeness." The very term "Elohim," from which "God" is translated, is plural.

2. There is one Being, existing at least four hundred years before Christ, whom Jehovah designates "My Fellow," who is in future to be smitten. Zech. 13:7. The context clearly shows that the term refers to Him who became Jesus, the Great Shepherd of His sheep.

3. There is one Person revealed to us in the Old Testament again and again called "the Angel of Jehovah," the especial representative of God in ministering to His children. Of Him the great God declares, "My name is in Him." Ex. 23:21. He is called in Isa. 63:9 "the Angel of His presence." When this angel came to Abraham it is said, "And Jehovah appeared unto him." Gen. 18:1. Jacob met Him by the brook Jabbok, in the night of wrestling, and said in the morning, "I have seen God face to face, and my life is preserved." Gen. 32:22-31.

4. This Angel-Jehovah bore a name among the angels; namely, Michael, the meaning of which is "Who is like God." He is represented as a person, one who goes and comes, greater and mightier than Gabriel. Dan. 10:13. In fact He is called "Michael the Archangel," the chief of all the angels. Jude 9. It is His voice that raises the dead. 1 Thess. 4:16. But our Lord Himself shows that it is His voice which will raise the dead (John 5:28, 29); therefore, the personal Michael of the Old Testament is identical with the Christ of the New.

5. Seven centuries before Christ a prophet of God foretold our Lord's birth as a human, and His birthplace. Micah 5:2. Out of Bethlehem would come "One . . . whose goings forth are from of old, from everlasting"—language that could not refer to an abstract Word. It implies that the "One" referred to is as personal before that time as He was after it.

6. Paul, in speaking of the Son of God's love, calls Him "the image of the invisible God, the first-born of all creation;" that "in Him were all things created;" and that "He is before all things." Col. 1:13-18. Surely this language applies to a person, and fits that in Genesis, "Let Us make." Another writer by inspiration teaches the same thing. "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of Thy hands; they shall perish; but Thou continuest." Heb. 1:10-13.

7. One more evidence from among others, the words of our Lord Himself: "And now, Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. "As Thou didst send Me into the world, even so send I them." The apostles were persons before they were sent. Even so our Lord was a personal being.

As a member of the great Godhead, our blessed Lord stepped down to live a servant of God, an Angel among the angels, a Man among men, filled all vacancies with His fulness of life and character, and triumphed for every sinful soul. But all the mysteries we may not, can not understand, any more than we can understand the process of digestion or creation.

## 3485—Isa. 65:20

Will you please explain Isa. 65:20? C. M. D.

The text reads in our common version: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed."

1. Read the context. The Lord rebukes the wickedness of a rebellious people. Verses 2-7. He promises a seed that shall serve Him. Verses 8-10. He draws a contrast between the two classes in verses 11 to 16. Then we are told how great the change will be which ushers in that new era: "For, behold, I create new heavens and

a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

2. Then comes verse 20. In that new earth there shall be no more what we have seen here, infants dying in a few days, men prematurely old. In this world very frequently the infant does not grow to maturity, and among adults few fill out the days of threescore and ten years. But all that will have passed when God visits upon the wicked the judgment written.

3. That time is more fully referred to in Rev. 20:5-9. At the end of the 1,000 years the wicked—all who have wrought unrepented wickedness—will be raised from the dead. To the universe and to themselves will be given demonstration to show that there is no sorrow for sin in their hearts, no loyalty to Christ. They are deceived by the devil, and join his warfare against God and His children and the holy city, instead of yielding glad obedience.

4. During that comparatively "little season" preparation will be made for the most colossal warfare the earth has ever known, Satan with all the warriors and soldiers of the wicked great of earth against the probably comparatively few visible hosts of God. This we know, that His children of earth bear no other armor than that of righteousness.

5. They occupy a part of that mighty plain made by the power of God, cleansed by His divine touch, in the center of which the New Jerusalem will descend. Zech. 14:4. The outcome of that battle will be decided by the forthshining of the illimitable, overpowering splendor of the presence of God, which will set on fire everything contaminated with sin, burning to the very foundations of the deepest sheol. Isa. 30:33. Then will the whole earth become a lake of fire in the burning glory of His presence, which will only devour sin. Compare Ex. 24:17 with 20:18-20. Then God's children, sinless, will dwell in the midst of the devouring fire of His glory unharmed, while the wicked shall perish. Isa. 33:12-16. Compare with Dan. 3:19-27.

6. The time of this "little season" is not given in the Revelation, but Isa. 65:20 seems to indicate that it will be 100 years. Young and old among the wicked will live during that time, and at its end die. Deceived by the devil to claim immortality, they perish. Deluded into believing in self-salvation, they find it self-destruction. Rejecting every appeal of His goodness and love in the past, they enroll in the army of God's great adversary, and perish in the glory that God longed to make their life, but they would not.

## 3486—Necessity of the New Birth. John 3:3-5

I am quite sure that Nicodemus knew about right living better than we do, and as all Protestants teach; yet neither he nor the other disciples understood the resurrection birth as Christ taught it. Did not Christ teach the resurrection rather than the regeneration?

C. B. C.

1. Nicodemus had the same opportunity and the same source of knowledge to learn the resurrection that he did regeneration. The same Holy Scriptures taught both; and one of the strong tenets of the Pharisees, of which sect Nicodemus was one, was that of the resurrection of the dead. (See Acts 23:6-8.) They are never reproved or corrected concerning their views of the resurrection.

2. But resurrection to life implies character, the one prerequisite to such a resurrection. Over that we need not to worry, nor can we understand it. We may leave it safely with God; for if character be right, as was that of Jesus our Saviour, the grave can not hold us. Acts 2:24.

3. Therefore the important thing is character, which not only involves right living, but more important, and precedent to that, right being. Nicodemus did doubtless understand more or less of the necessity of right living, but like other Pharisees he felt it must be worked out by the human. His righteousness was to count, not God's. They sought the righteousness not by faith, but by works, and it could never be acceptable to God. Rom. 3:19-22; 9:31, 32; 10:3. Man must be right in order to live right, and just as radical a change must take place in man's character as takes place in the physical man at the resurrection. "Ye must be born from above" will ultimately include the resurrection, but it touches primarily upon the moral man.

4. The agency which accomplishes this is the Holy Spirit by the Word. Compare John 3:3-5 with 1 Peter 1:23 and James 1:18. That Spirit is not subject to human disabilities or limitations. "The Spirit [not the wind] breatheth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8, A.R.V., margin. Nicodemus and the Pharisees believed that their rigid system was the channel in which the Spirit of God worked. Jesus taught that it worked not in harmony with man's will but God's will. John 1:13; 3:8. It has its mighty effects seen of men, but man does not control the workings of that Spirit in the human or elsewhere. "Ye must be born again," not of your own will and way, but God's will and way; not of your own power, but by the Spirit.

## 3487—The Mother of Our Lord

What became of the mother of our Lord? C. M. D.

She probably sleeps as do millions of others of God's children, till the Life-giver comes. We know naught to the contrary. She will be awakened without the conscious loss of a moment by the voice and presence of Him who was once a babe upon her breast, but now glorified King forevermore.

3488—C. M. D. Lev. 11:21—This passage is a general description of four kinds of locusts, or grasshoppers, permitted for food and named in the next verse. "Beetle," and "cricket" as in A.R.V., are both probably misleading. See the margin of A.R.V., which reads: "Four kinds of locusts or grasshoppers, which are not certainly known." John the Baptist ate locusts, Matt. 3:4, a food used by the poor nomadic tribes of the desert.

3489—A. K. John 17:21—God's children were one on the Day of Pentecost. Acts 2:42, 44. They will be one again when they come out of Babylon and are ready to welcome the coming of their Lord. Rev. 14:12; Isa. 25:9.

3490—A. K. Acts 9:7 with 22:9 and Matt. 1:25 and its bearing upon Jesus and His brothers have been answered.



## Schedule for Week Ending July 8, 1911

Sunday	July 2	1 Chronicles	24-26
Monday	" 3	"	27-29
Tuesday	" 4	2 Chronicles	1-5
Wednesday	" 5	"	6-8
Thursday	" 6	"	9-12
Friday	" 7	"	13-17
Sabbath	" 8	"	18-20

The last chapters of 1 Chronicles deal with the establishment of the worship of God under David, his preparation for the building of the temple, and the accession of Solomon to the throne, under the especial blessing of God. The magnificence of Solomon's temple is better indicated by the treasure prepared for it. The gifts of gold, reckoning the gold talent at \$32,800, aggregated \$2,843,740,000; the silver gifts (\$1,883 to the silver talent) amounted to \$1,670,422,000; a total of \$4,514,000,000, in round numbers. This takes no account of the vast amount of brass, iron, copper, and precious stones.

Chapters 1 to 20 of 2 Chronicles cover the reigns in Judah of Solomon, Rehoboam, Abijah, Asa, and into the reign of Jehoshaphat. After Solomon and the united kingdom the greatest king is Asa.

On the side of backsliding Israel, there were more kings, but their reigns were much briefer. From Solomon's death, when the kingdom was divided, to good King Jehoshaphat, there reigned seven kings; namely, Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab, early swung away from God by Jeroboam's calves of gold. There were appeals from God's prophets, but they had little care for God's voice or service. These lessons may be of great practical benefit to us.



# SIGNS OF THE TIMES

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

For Terms, See Page 15  
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## The Gospel in Type and Antitype

By Loretta V. Robinson

### III. The Earthly Priesthood and Its Services

**W**HEN Israel came out of Egypt, their minds were so beclouded by sin that they could no longer see the promised Saviour in the simple offerings made by the father as priest of the household. Consequently when God gave Moses instruction in regard

norant, and on them that are out of the way; for that he himself also is compassed about with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins." Before Aaron and his sons entered upon their ministry for others, special consecration ceremonies were performed, and consecration offerings were made.

Holy garments "for glory and for beauty

the sanctuary and priesthood, the following plainly shows: "The first covenant had also ordinances of *divine service*, and a worldly sanctuary." "The priests went always into the first tabernacle, accomplishing the *service* of God." Heb. 9:1, 6. Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Heb. 8:5. Thus it was of great importance that the Lord should give the most definite and explicit instruction concerning every point of the typical service.

The ministration of the sanctuary consisted of two divisions, daily and yearly



Kelchner's Model

The encampment of Israel and the Tabernacle set up. It must have been something like this when Balaam in prophetic rapture exclaimed: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters." Num. 24:5, 6.

to the building of the sanctuary, He connected with it the Levitical priesthood, which was to continue until the Saviour Himself should officiate as our great High Priest in the sanctuary above.

By divine direction the tribe of Levi was set apart for the service of the sanctuary. The priesthood, however, was restricted to the family of Aaron. Num. 18:2, 7.

#### Purpose and Character of the Priesthood

The purpose and character of a priest are set forth in Heb. 5:1-3: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ig-

were put upon them." The anointing oil was poured upon Aaron, also upon the tabernacle and all that pertained to it. When all was thus sanctified, Moses and Aaron came out of the tabernacle to bless the people, and the glory of the Lord appeared to all the people, and filled the tabernacle. "And fire came out from before the Lord and consumed the burnt offering." See Leviticus 8 and 9; Ex. 40:34, 35. Likewise when we consecrate our all to God, the anointing oil of His Holy Spirit is poured upon us, and the glory of the Lord fills these temples of clay, and we are then fitted for service and for the indwelling of the Most High.

That there were sinners connected with

service. Heb. 9:6, 7. The daily service was performed at the altar of burnt offering and in the holy place, and consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individuals. The yearly service was in the most holy place. The Israelites were in every sense a typical people. Their history in all its details was typical; and all their ordinances have a typical meaning, and admit of — nay, require — a spiritual application.

#### The Daily Service

We will now consider the daily service. Every morning and evening there was burned upon the altar a lamb a year old,



which symbolized the daily consecration of the nation to Jehovah. As this sacrifice was offered, the priests went into the holy place and offered sweet incense, while the whole congregation stood without praying. Luke 1:9, 10. The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which alone can make the worship of sinful beings acceptable to God. The most important part of the daily service was that performed in behalf of individuals. The very order in which their offerings were to be made, was designed to teach a sinner how to come to Christ.

After Aaron and his sons had made their consecration offerings, they then offered for the people. Note the order: "And he brought the people's offering, and took the goat, which was the *sin-offering* for the people, and slew it, and offered it for *sin*. . . . And he brought the *burnt offering*, and offered it according to the manner. And he brought the *meat-offering*. . . . He slew also the bullock and the ram for a sacrifice of *peace-offerings*." Lev. 9:15-18.

From this we learn that a man must first come to God as a sinner to have his sin put away—*sin-offering*. He must consecrate himself to God to be accepted in Christ—*burnt offering*. He must feed on Christ, the living bread—*food- or meat-offering*. The result of this will be peace.

#### Different Aspects of Christ's Sacrifice

In these different sacrifices we get so many different aspects of Christ's own sacrifice. It took every offering to represent feebly the one great offering of Christ for us. All the sacrifices also stood for the persons that offered them; for Christ gave Himself for us. Eph. 5:2.

When a man came with a proper *sin-offering*, he never failed to get rid of his sin; and when a man comes to God bringing Christ as his *sin-offering*, he obtains pardon and peace, he is saved from his sin.

Altho we much desire to dwell at length upon each of these offerings, our space will permit of but the briefest mention of one or two that deal the most directly with the sanctuary service; namely, the *sin-offerings*, to which the fourth chapter of Leviticus is wholly devoted. In this chapter are brought to view four classes of individuals for whom offerings were made,—the priests, the whole congregation, the ruler, and one of the common people.

The offerings were dealt with in two ways, representing the two ways in which Christ bore our sins. Every individual was represented in both kinds of offerings. The *sin-offering* for the priest and the whole congregation was dealt with in the following manner: The priest that sinned, or the elders if it was the whole congregation, laid their hands upon the head of the victim, virtually saying: "We are sinners. We deserve to die, and to be accursed of God." That offering stood in the sinner's place, and his sin and his guilt were laid upon it, and it was cast out and burned as an accursed thing. The fire outside the camp at the spot that has been termed "the Calvary of the wilderness," was expressive of the anger of God at sin. The wrath of God fell upon it, and it was not spared. The fire was unquenchable so long as a bit of flesh or bone remained. The offering was made *sin* by imputation. It had not com-

mitted any sin, it knew no sin; but the sins of another were laid upon it, and it died for those sins, while the real sinner went free. Thus "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13); "for Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 3:18.

#### The Sinner Really Separated from His Sin

But a further work must be done for the sinner. He must be separated from his sin; atonement must be made. An atonement is satisfaction rendered for disobedience. What could satisfy a broken law?—Only the life of the transgressor, or his substitute. What stood for the life? See Lev. 17:11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The priest took of the blood of the offering, and brought it into the sanctuary, and there sprinkled it before the veil seven times, and put some upon the horns of the altar of incense. The remainder was poured out at the bottom of the altar of

#### Nearing the Day

By Curtis Shingler

'Twas a long, weary night; we were almost  
in fear  
That the future was more than we knew.  
'Twas a long, dreary night; but the morn-  
ing is near,  
And the words of our Leader are true.  
There are signs in the sky that the dark-  
ness is gone;  
There are tokens in endless array;  
While the storm that so seemingly ban-  
ished the dawn,  
Only hastens the advent of day.

burnt offering. Lev. 4:5-7. "Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is among them," was God's word to Moses. Lev. 15:31.

The sinner went to his tent free from the load of his guilt; but every spot of blood in the sanctuary and on the altar testified of sin committed, of the defilement of God's dwelling-place, yet spoke pardon to the transgressor.

When a ruler or one of the common people sinned, the blood, instead of being taken into the sanctuary, was put upon the horns of the altar of burnt offering, and the remainder poured out at the bottom of that altar. Lev. 4:25. The flesh was not burned outside the camp, but was eaten in the holy place, by the priest that offered it (Lev. 6:26); for "God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord." Lev. 10:17.

#### Christ Became the Real Sin-Bearer

The ceremonial act of eating the *sin-offering*, was expressive of full identification. To eat the *sin-offering*, meant to make another's sin one's own. The blessed Lord Jesus did this perfectly. Not only on the cross was He identified with sinners, but He was "made of a woman, made under the law." He came "in the likeness of sinful flesh." "He took on Him the seed of Abra-

ham. Wherefore in all things it behooved Him to be made like unto His brethren."

We have already seen that the priest could not eat of his own *sin-offering*, or the *sin-offering* of the congregation; for when the whole congregation sinned, the priests would be responsible, for they were "to teach the people all the statutes" of the Lord. Lev. 10:10, 11. Hence to eat of the *sin-offering* of the congregation, would be the same as eating of their own *sin-offering*; which they could not do without typically feeding upon sin.

Since the priest desired freedom from his sin, he must transfer it, with the sin of the whole congregation, to the sanctuary, through the blood, and with the same blood make the atonement. The flesh in every such instance was to be burned outside the camp. Lev. 6:30.

#### Two Lives in the Blood of the Offering

The question might be raised, How could the blood convey defilement to the sanctuary, and at the same time cleanse the sinner?—From the fact that two lives were represented in the *sin-offering*,—the innocent life of the lamb, and the imputed sinful life of the one who offered it. This is clearly shown in the offering of the red heifer, Numbers 19. Even the priest that sprinkled her blood was made unclean; and the clean person that gathered up the ashes, as also the one that sprinkled the ashes mingled with water upon an unclean person, had to wash his clothes, and be unclean until evening, while the unclean person was cleansed by the same ashes. Thus Christ on the cross was made sin, and was even suffering as the vilest of sinners; yet at the same time, by virtue of His own pure life, He cleansed the thief.

Note again how every spot of blood from the *sin-offering* on a garment conveyed defilement, as being loaded with sin, and was taken into the holy place and cleansed. Also all vessels used for such sacrifices had to be either broken or scoured. Yet the same offering is said to be "*most holy*." Lev. 6:27-29.

Paul makes the application of the offering to Christ in the following language: "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary . . . for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Heb. 13:10-12. Those priests had "no right to eat" of their own *sin-offering*; but we have a right to feed upon—*nay*, must feed upon—our *sin-offering*, Christ, and by so doing will partake only of His righteous life.

Here the type failed because of the imperfections of the earthly priests. The purpose of the Gospel is not simply to free the sinner from his guilt, but also to remove sin from the universe; but day by day throughout the year the sins of Israel were transferred in a figure to the sanctuary. The holy places were defiled. It is therefore evident that a further work of the high priest is necessary in order to make a final and everlasting end of sin. This further work of the priest will be considered in our next article.

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SEND me anywhere, provided it be forward.—David Livingstone.



# The Way to Christ

By Mrs. E. G. White

**T**HE commandments of God are comprehensive and far-reaching; in a few words they unfold the whole duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." In these words the length and breadth, the depth and height, of the law of God is comprehended; for Paul declares, "Love is the fulfilling of the law." The only definition we find in the Bible for sin is that "sin is the transgression of the law."

The Word of God declares, "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one." Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard! and of themselves they can not meet the requirements of God. We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one; but the question to which the judgment will call for an answer is, Do we meet the claims of high Heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven?

## Hopeless Ruin—but a Plan to Save

The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined, for he is the enemy of God, without strength to do any good thing. "The carnal mind is enmity against God: for it is not subject to the law of God; neither indeed can be." Looking into the moral mirror—God's holy law—man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in a state of hopeless distress in which sin has plunged him; for it was to save the transgressor from ruin—that He who was equal with God offered up His life on Calvary. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus was the majesty of heaven, the beloved Commander of the angels, who delighted to do His pleasure. He was one with God, "in the bosom of the Father," yet He thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from His throne, He left His crown and royal scepter, and clothed His divinity with humanity. He humbled Himself even to the death of the cross, that man might be exalted to a seat with Him upon His throne. In Him we have a complete offering, an infinite sacrifice, a mighty Saviour, who is able to save unto the uttermost all that come unto God by Him. In love He comes to reveal the Father, to reconcile man to God, to make him a new creature, renewed after the image of Him who created him.

## The Atoning Sacrifice of Christ

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that, through His wonderful condescension and humiliation, He might exalt man to receive eternal honors and immortal joys in the heavenly courts.

## Our New Home

By Mrs. Lottie Bretz

Revelation 21 and 22

I saw a heaven and earth all new,  
And there was no more sea;  
A New Jerusalem coming down  
From heaven on earth to be,—  
A city with twelve gates of pearl,  
And twelve foundation wall;  
It hath no need of sun or moon,  
For God doth lighten all.

That city is transparent gold,  
Its walls twelve precious stone,  
Each several gate one great white pearl,  
And Christ sits on the throne.  
Those pearly gates will not be shut,  
For there shall be no night.  
I saw no temple stand therein;  
God and the Lamb are light.

A river pure, a crystal stream,  
Proceeding from God's throne,  
On either side the Tree of Life,  
With leaves which heal His own;  
And those who kept God's holy law  
Eat of that Tree of Life,  
And freely drink the waters of  
That everlasting life.

The nations saved shall walk therein;  
There'll be no sorrow then,  
And they shall all behold His face,  
And He will dwell with men,  
And God shall wipe away all tears,  
And death shall be no more;  
For with Him we shall ever dwell  
And reign forevermore.

Springfield, Missouri.

During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heart-ache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto My sorrow."

## The World's Sin upon Him

Hating sin with perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds, of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Tho the guilt of sin was not His, His spirit was

torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.

## He Did It Voluntarily

Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other.

As the sinner looks upon the Saviour dying on Calvary, and realizes that the Sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, He shall "magnify the law, and make it honorable." The law has no power to pardon the evil-doer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness.

Jesus meets the need of the sinner; for He has taken upon Him the sins of the transgressor. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." The Lord could have cut off the sinner, and utterly destroyed him; but the costlier plan was chosen. In His great love He provides hope for the hopeless, giving His only-begotten Son to bear the sins of the world. And since He has poured out all heaven in that one rich gift, He will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, joint heir with Christ.

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## Air-Ship Powers

THERE is no power more enviable than that of being able to rise above the things that would keep us down. Air-ships fascinate us, for they will enable us literally to get up among the clouds, where there will be nothing to remind us of the worries that we would fain forget, as there is practically everywhere on this vexatious earth. But that is quite unnecessary to the Christian, if he is living up to the privileges of Christianity. "Religion" means "binding back" to God, and it does this by breaking the wearisome fetters of the world's gravitation, and giving us the freedom of the upper air. Every true Christian is an aeronaut, a detached being. The globe revolves beneath his feet. The Spirit of God is within him, and he also goes where it listeth him to go. There are few deeper tests of a man than his ability, or lack of ability, to rise above his worries.—*S. S. Times.*





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

## XXXI. The Beast—Abnormal, Satanic System of Government

**I**N our last was shown the nature of Church-and-State governments, symbolized in the Word of God by cruel wild beasts.

The beast of Rev. 13: 1, 2, is a symbol of this abnormal, monstrous system of government among the nations of earth, corrupting the truth of God, guided and controlled by Satan as far as Higher Power permits, warring against God, His Christ, and His church, until the culmination of righteous indignation sweeps it from the earth at the coming of the Son of Man.

### The First Head

The heads represent the seven great and prominent phases of this same system during its existence, through which Satan has especially worked against the truth of God, beginning with Babylon. Retrospectively, the prophecy begins with the empire of Babylon and the captivity of the church of God, represented by the travailing woman of the last chapter. Before her Babylonian captivity, she was practically independent of earthly powers. Her travail and pain, her longing for her King, the Man Child, began about 600 B.C. Satan then began his waiting for the birth of the Man Child, endeavoring to destroy the mother and thus destroy her Seed. This first head was Babylon, and while it existed, the beast was a Babylonian beast; for it is the head, the seat of the intellect, mind, and will, that gives character to the whole. Satan, through Babylon, endeavored to destroy the people of God at their captivity, and doubtless would have followed the proposed burning of the three Hebrews in the fiery furnace by the destruction of all the faithful, had not God interposed. In the light of the prophecy it was the empire of Babylon under satanic control; and therefore the fallen Lucifer is called "the king of Babylon." (See Isa. 14: 4-14.)

### The Second and Third Head

Babylon was succeeded by the next great world-power, Medo-Persia. Satan perverted that government to his own ends. Darius was persuaded to put himself in the place of God (Daniel 6), and under him the prophet of God was cast into the den of lions, because he would not submit to the beast-power, the wicked system of satanic government. Later, through Haman, in the reign of Ahasuerus, Satan thought to destroy ALL the people of God, the woman through whom the Man Child should come (see Esther, chapters 3-9); but God again frustrated his purpose.

Medo-Persia was succeeded by Grecia, the third head of the beast. During Grecia's rule the beast was Grecian, even as under the two previous heads it had been successively Babylonian and Medo-Persian. Alexander, the great King, would probably have destroyed Jerusalem if God had not interposed by a dream. (See Josephus' "Antiquities," book

## Scriptural Lesson.

Rev. 13: 1-6

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.

11, chapter 8, sections 4, 5.) Later, through Antiochus Epiphanes, Satan attempted the same thing, and many were slaughtered and the temple profaned; but God again wrought for the daughter of Jerusalem. (See the first six chapters of 1 Esdras, Josephus' "Wars," book 1, chapter 1, sections 1, 2; "Antiquities," book 12, chapter 7, sections 1, 2.)

### The Fourth Head

The fourth head of the beast-system of government controlled by Satan, was Pagan Rome\* (which succeeded Grecia, so far as God's people are concerned, in B.C. 161). Still the dragon was watching and waiting

\* **The Seven Heads.**—We are aware that some commentators have applied these seven heads to seven successive Roman emperors, beginning with Julius Caesar. Others have applied them to seven so-called forms of Roman government, such as kings, consuls, decemvirs, triumvirs (by some military tribunes), emperors, popes. But these views have been largely or wholly based on the false assumption that the dragon of Revelation 12 was a symbol of Pagan Rome, whereas the Word of God declares that he is a symbol of the devil. That Pagan Rome was his agent is true, but so also are other powers. The dragon not only sought to destroy the Man Child through Pagan Rome, but he persecuted the woman during the Dark Ages, and even the remnant of her seed. It is the dragon—the devil—all the way through, from Babylon onward. Babylon had her dragon standard and worship. In the Assyrian inscriptions one reads of the "great serpent with seven heads." The red or fiery dragon, or serpent, is a symbol of sun-worship. This is shown by the original word for red, "purrhoss" (from "pur," fire), "fire-like, flame colored," not scarlet as in chapter 17; and the serpent symbol is well known to be indicative of that licentious form of worship. See "Bel and the Dragon" (Apocrypha); Schaff-Herzog Encyclopedia; article "Dragon;" Hislop's "Two Babylons," page 319, note P.

The application of the seven heads to the Roman government seems to us too narrow, as

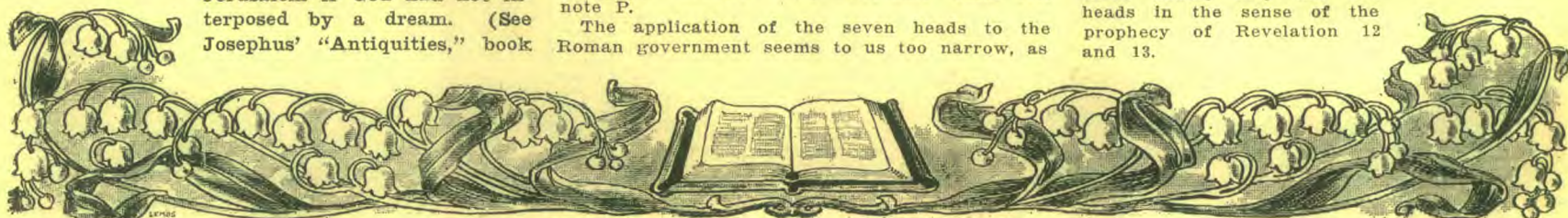
for the Man Child, that he might destroy it. Micah 4: 10; Rev. 12: 1-4. This certainly must refer to Satan, for Pagan Rome did not know that a Man Child was to be born. Satan, however, knew it, and Satan watched for the event, and Satan stirred up Pagan Rome under Herod and Pilate to do his will, and to destroy the Hope of the race. But he failed, as we have seen in previous articles.

### The Rise of the Fifth Head

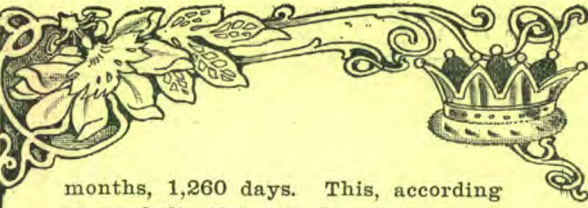
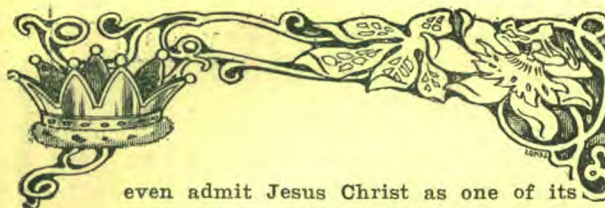
Satan then endeavored to use the same head to persecute the church; but paganism was dying. Its zeal was waxing cold. It could

well as subversive of just rules of prophetic exposition. By what rule is Rome entitled to recognition from the beginning any more than Grecia or Persia? Rome did not come into connection with the people of God till B.C. 161, when several of the so-called heads had passed away. Of these forms of government there were but three previous to the breaking up of the empire in the fourth century; namely, monarchical, republican, imperial. The traditional kings were but chiefs of savage tribes, occupying a very small territory. Consuls began with the republic and continued to the fifth century of the Christian era. For a time they "were the supreme executive officers, but had no legislative authority." (Johnson's "New Universal Encyclopedia.") "Decemvirs were ten extraordinary magistrates elected from the Roman patricians to draw up a code of laws." "Their laws were approved by the Senate." During the time they were codifying the laws "they were also invested with supreme authority to govern the State." (Id.) As they did not complete their work the first year, decemvirs were elected the following year, but ruling so tyrannously, and refusing to give up their office at the end of their term, they "were driven from office, and the ordinary magistrates were re-established." (Id.) They were magistrates appointed for a special work for a special time by a republic, and during their work Rome was a republic still. The regular offices were merely suspended.

A dictator was "an extraordinary magistrate in the republic of ancient Rome, who was invested with nearly absolute power for a period of six months, and was irresponsible. Dictators were appointed when the republic was in danger, or when an important crisis demanded the prompt decision and vigorous action of a single executive chief." (Id.) It is simply the declaration of martial law, an expedient well known in the republic of the United States of America. Imagine this country to be the size of the District of Columbia; its chief city, Washington, threatened with serious danger. The civil offices would suspend their functions and proclaim martial law to meet the exigency; the military officer takes command instead of the civil. But the dictator had no control over the public treasury; he could not leave the country, nor ride through Rome on horseback, without the consent of the people. Rome was a republic still, and the dictator but one of her extraordinary officers. The triumvirs were consuls and chief men in the republic who transcended their just powers, altho the second triumvirate was officially recognized by the Senate. The Senate was a continuous and constituent part of the Roman government. The triumvirates came in in the transition from the republic to the empire. The President of the United States has supreme executive power; Congress has supreme legislative power; the Supreme Court has supreme judicial power; but these are not three forms of government. While in common parlance they might be spoken of as three heads, they are not heads in the sense of the prophecy of Revelation 12 and 13.







even admit Jesus Christ as one of its gods. Its rulers thought too much of ease, and wealth, and luxury to become stirred to any great extent against the religion of Christ. Satan must have a stronger, more virile, more zealous agent for evil. And when began the decay of Pagan Rome, he began to corrupt the religion of Jesus Christ, the mystery of God, into a paganized religion—the “mystery of iniquity.” So successful was he in this, so rapidly did apostasy develop, that in A.D. 325 the creed power of men, assisted by a pagan emperor, had established the Roman Catholic Church by law. This took place at the Council of Nice under the pagan Constantine. Satan was enlarging and developing the Papacy as the fifth head of his infernal system of perverted government, his masterpiece of the ages, infused with the perverted life and law of the highest form of religion the world had ever known. It is to this period that the chronology of Rev. 13: 1, 2 belongs. It was at this time that another head was relegated to the past by the master mind of iniquity, and a more powerful took the place of earthly empire, clothed with satanic power, placed on Satan’s throne in subverted earthly rule, and receiving authority exceeding that given to any other head.

This greater authority from Satan was manifest in the greater prominence given to the religious element of the monster. Previous to this, under the other heads, with their varying gods and forms of worship and blasphemies, the State had been dominant. The State had controlled religion, more than religion had controlled the State. Given then an honorable ruler, who cared little or nothing for the State religion, and he became a good ruler. But under the fifth head, the Papacy, religion, ecclesiasticism, was dominant. The State must be governed by the Church for her good, and not the Church governed by the State for the State’s good. Here is the highest form of Church and State government. In a defense of the Inquisition a Catholic writer says:

Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those middle ages, there was the greatest union of Church and State.—James I. Conway, in “Catholic Mirror” of August 29, 1896.

This being the nature of the system, the hunting and persecution of heretics became a logical sequence. The more devoted the devotee of the system, the more persistent in hunting down heretics. Says the same article:

Consequently, it is evident that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace and an underminer of civil society.

And then, says the same writer, the agencies of the church “diligently sifted out and indicted heretics of every description.”

This is the character of the fifth head of the beast, and during the time of the existence of that head the beast became the papal beast. But the days of its persecution, the period of its spiritual domination, were limited. It is thus stated by the prophet:

And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against

God, to blaspheme His name, and His tabernacle, even them that dwell in the heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. Rev. 13:5-7, A.R.V.

Note the following prophetic specifications concerning this power:

1. A mouth speaking great things and blasphemies against God and His name. (Verse 5.) It is therefore a religious power, which blasphemes God.

### Trust in God

By Elsie J. Klostermeyer

When our hearts are worn and weary,  
fainting 'neath injustice' load;  
And our eyes, impatient, see not why the  
righteous feel the rod  
Of oppression, hard and galling, while the  
wicked sit in state—  
“Cheeks standing out with fatness,” and  
their greed insatiate  
Grinding down the poor and needy, keeping  
back the lawful hire—  
Why, since there's a God in heaven, does He  
not manifest His ire?  
And they spare not to address Him, calling  
Him “Lord, Lord, our God!”  
And they yield Him costly offerings, drip-  
ping with the poor's life-blood.  
God in heaven, is their villainess still a thing  
unknown to Thee?  
That the hypocrite devoureth men more  
righteous far than he?  
Then an answer came from heaven: “Write  
the vision, make it plain:  
At the end 'twill speak and lie not. It is  
for an appointed time.  
For the soul in self uplifted yet may turn,  
if mercy's given,  
From his vile and loathsome meanness, to  
the righteousness of heaven.  
Wait, my child, a little longer—for the  
just shall live by faith.  
Patient be; thy crown's beside Me. Thou  
hast yet not suffered death.”  
God is in His holy temple. Silence let the  
whole world keep.  
Wait in faith, tho yet the wicked see no  
cause why they should weep.  
While God waits, O, let us hasten, warn,  
reprove, rebuke, with prayer;  
It may be our own oppressors may of God's  
wrath yet beware.

2. It should continue forty and two months. (Verse 5.) The same period is elsewhere called “a time, times, and a half,” “a thousand two hundred and threescore days.” (See Dan. 7:25; Rev. 11:2, 3; 12:6, 14.) As short-lived beasts are used to symbolize long existing dynasties, kingdoms, or systems of government, so, to be consistent, short periods of time are used to symbolize longer periods. A year is a “time.” (See Dan. 4:16; 11:13, margin.) According to the Bible mode of reckoning time there are thirty days in a month (compare Gen. 7:11; 8:4, 3), and twelve months in a year, making 360 days in a year. A “time,” one year; “times,” the dual number, two years; and a “half time,” three and one half years; equal to forty-two

months, 1,260 days. This, according to symbolic time, “a day for a year” (Eze. 4:6), symbolizes a period of spiritual domination for this head of 1,260 years.

3. It is a power which works against the very truth of God, God’s name, or character, His dwelling-place, and His angels. (Verse 6.)

4. It makes war with the saints, and overcomes them, killing them with the sword. (Verses 7, 10.)

5. He had power over all nations, tongues, etc.

6. All those who are not Christ’s will yield to his worship.

7. He will finally receive a death stroke, and by violence his power shall be taken away. Verses 10, 3.

8. Yet shall the death stroke be healed, and the beast in that form shall live again. Still other specifications are given of the same power in Dan. 7: 8, 20-26. There is but one power or system to which these specifications in toto apply, DURING THIS PERIOD, and that is to that system of Church-and-State government known as the Papacy. These we will consider in our next.

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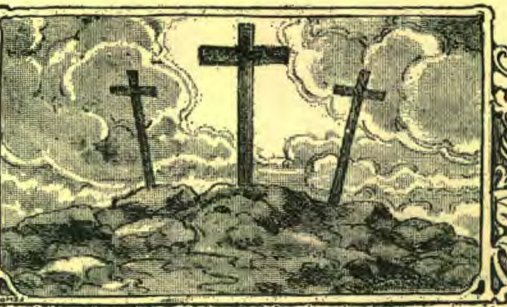
### Meets Every Need

“A FEW years ago, a young African addressed Mr. Johnson, a missionary, in language like this: ‘Massa, them words you talk last night strike very much. When you preach, you read the fifteenth and sixteenth verses of the forty-fourth chapter of Isaiah, and explain them. You show me how our country people stand. Me say: “Ah, who tell massa all this? he never been in my country.”’ You say, “Do not your country people live in that fashion?” I say, Yes, that true; God knows all things; He put them things in the Bible. Massa, I so sure that the Bible is God’s Word, for man can not put the things in there, because he no see it. That time I live with a man that make greegree. He take me into the bush, and teach me to make greegree too. He show me a tree: he say that greegree. He take country ax, and cut some of that tree. He make a god; and he take the leaves, and that which was left, and give me to carry home. When he come home he made a fire, and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the greegree tree, and burn them in the fire; and then all the people stand round the fire, and clap their hands, and cry “Aha! aha!” Massa, when you read this verse, I can’t tell you what I feel. You then begin to talk about the text, “He feedeth on ashes,” and I was struck again; for when they done cry “Aha! aha!” they take the ashes, and make medicine: “they give to the people when they be sick.” You been see some greegree which look like dirt; that is the same ashes. They carry that round them neck, and they eat it sometimes. You see, massa, our countrymen feed upon ashes. For true, the Bible God’s Word.”

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### Not All the Blessings To-Day

ONE cold morning in February we stood looking out upon a world encased in an icy armor which sparkled with unrivaled beauty in the sunshine. “Beautiful?” said one. “Yes, it is very beautiful, but it will all be gone before noon.” The little restless maiden, quiet for once as she looked upon the glory, looked up and brightly said: “Never mind. There’ll be something else beautiful to-morrow.” In that childish speech lies one of the deep secrets of a happy life.—Record of Christian Work.





## Righteousness by Faith

I count all things but loss, . . . that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3:8, 9.

**G**OD gave His Son to die, and Christ laid down His life, to make it possible for us to be made righteous, that we might not perish, but have eternal life, with all its attendant blessings. In 2 Cor. 5:21 we read:

For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

He (the Father) made Him (the Son) to be sin for us. Our sins, with the full penalty, were by imputation placed to Christ's account. In Isa. 53:6 we read:

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

Note the marginal reading, "hath made the iniquity of us all to meet on Him." In taking our sins upon Himself, Christ came under the law as a condemning rule, as we read in Galatians:

When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

His suffering on the cross was for our sins, as it is written:

Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1 Peter 2:24; 3:18.

We recall the Saviour's agony in Gethsemane as He prayed, "If it be possible, let this cup pass from Me." Christ bore the penalty (curse) of the broken law of God in our stead. In Gal. 3:13 we read:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

He hath made Him to be sin for us, . . . that we might be made the righteousness of God in Him.

We have no righteousness of our own to commend us to God, for we read, "All our righteousnesses are as filthy rags." Isa. 64:6. Our only hope, then, is in the imputed righteousness of Christ. This is beautifully set forth in the following scripture:

Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law [a perfect standard] and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. Rom. 3:20-22.

"The righteousness of God [imputed] unto all and [imparted] upon all them that believe." Note also verses 24 to 26:

Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood; to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

(To believe in Jesus and to believe merely

in a historical fact that such a one lived are widely different propositions.)

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Rom. 4:3-6.

Of ancient Israel we read:

But Israel, which followed after the law of right-

### They Will Come Again

By Mrs. M. C. Sollars

Spring-times come and spring-times go,  
Summer-time and winter snow;  
Summer-time and birds depart,  
And come again to cheer the heart.

Seasons come and seasons go,  
Roses bloom and lilies grow;  
Forms once loved no more I see —  
They are sleeping silently.

While the seasons always bring  
Back the daisies in the spring,  
Yet they never bring to me  
What my longing eyes would see.

Yet there is a morning fair —  
And that morning time is near —  
When the saved in Christ shall rise  
To the joys of Paradise.

We shall know as we are known,  
To our hearts receive our own,  
And our happiness shall be  
Perfect through eternity.

Ballard, Washington.

eousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. . . . For they being ignorant of God's righteousness, and going about to establish their own right-

eousness, have not submitted themselves unto the righteousness of God. Rom. 9:31, 32; 10:3.

"They sought it [righteousness] not by faith." Blessed indeed is the man or woman to whom God imputes righteousness without works.

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. 4:7, 8.

Not only is righteousness placed (imputed) to the account of every believer, but by faith Christ dwells in the heart (Eph. 3:17) and imparts righteousness. As we read again:

For it is God which worketh in you both to will and to do of His good pleasure. Phil. 2:13.

And with the apostle we can say:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. Gal. 2:20.

Christ living in me, the life I now live in the flesh, I live by the faith of the Son of God—living faith abounding in fruits of righteousness (faith without works is dead, James 2:26), that the righteousness of the law might be fulfilled in us. Rom. 8:4.

We love to read of Noah, Abraham, Daniel, the three Hebrew children, and others, men and women strong in faith. By faith we may be clothed with the righteousness of Christ, a righteousness woven in the loom of heaven, without one thread of human invention in it. We may stand faultless before the throne of God, ascribing all praise to Him who has redeemed us by His own blood.

Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake. Ps. 115:1.

O. E. JONES.

## Our Bible Reading

### The Sabbath a Definite Day

1. What is the record of the institution of the Sabbath?

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. Gen. 2:1-3.

Note the definite character of this record. First, "The heavens and the earth were finished." Second, "On the seventh day God ended His work." Third, "He rested on the seventh day from all His work." Fourth, "God blessed the seventh day, and sanctified it;" that is, set it apart for a sacred use. Thus do we have three distinct references to the definite seventh day in the institution of the Sabbath. A thing that is so definitely and so repeatedly spoken of as belonging to "the seventh day," is not left to the chance of falling on "just any day" and on "no day in particular."

2. When the Sabbath commandment was given, was it also definite in making a particular day the Sabbath day?

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within

thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20:8-11.

NOTE.—The commandment prescribes six days of labor to come first, with the Sabbath to follow, and not to precede the days of work. We are commanded to "remember the Sabbath day." "The" Sabbath day is a definite day. It could not, according to the terms of the commandment, be "just any day" and no day in particular. The commandment makes it definite which day is "the Sabbath day," by saying explicitly that "the seventh day is the Sabbath of the Lord thy God." The "seventh day" is a particular day. It can not be "just any day." It has to be definite, and one certain day of the week; and no other day besides that one particular day will answer the definite specifications of the commandment. God "rested the seventh day." That was a particular day on which He rested. It could not have been otherwise than a special day. It could not be that He rested on "just any day" and no day in particular. And the day on which He rested He says Himself was the "seventh day," and "wherefore the Lord blessed the Sabbath day, and hallowed it." If any one will give proper attention to the record of the institution of the Sabbath, and will properly study the Sabbath commandment itself, he will have no difficulty in seeing that God's rest day is definite, and that it falls on a particular day of the week, and that He accepts no other day as the Sabbath.



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 27, 1911

Manuscripts should be addressed to the Editor

## The Law and the Spirit

IT is not, inquiring reader, the Law *against* the Spirit; it is not the Law *or* the Spirit; it is the Law *and* the Spirit.

The Law to which we refer is the Law of God, the Spirit is the Spirit of God. Surely there should be no antagonism between the Law of God and the Spirit of God.

Yet we frequently hear professed followers of the Master and the Book argue against the observance of God's commandments, especially the fourth precept of His Law, the statute of God which defines the Sabbath day to be the seventh day, and enjoins God's children to keep it holy. It declares to us that the Creator made it holy and set it apart for man.

Christ the Lord by His Spirit inspired the utterances of the prophets. He testified through them. 1 Peter 1:9-11. Thus He witnessed through the Gospel prophet: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Does the eternal Spirit which inspired the words above quoted teach men now that it matters not whether they observe the Sabbath or do not observe it? It is not to be believed. Twice at least in the New Testament it is intimated of the Psalms that the words are "as the Holy Spirit saith." Acts 1:19, 20; Heb. 3:7. That Spirit said prophetically of Christ, one thousand years before He came, "Lo, I am come; . . . I delight to do Thy will, O My God; yea, Thy Law is within My heart." Ps. 40:7, 8. When Jesus came in fulfilment of that prophecy by the Spirit, God anointed Him with the Holy Spirit. Luke 4:18; Acts 10:38. Spirit-filled, He bore testimony to the truth of the prophecy: "My meat is to do the will of Him that sent Me, and to accomplish His work." John 4:34. "I have kept My Father's commandments, and abide in His love." John 15:10.

The Spirit of God led our Lord to obey God's Law; that Spirit wrote that Law on the tables of His heart. The Spirit of God and the Law of God and the Son of God were all in perfect harmony.

Once more: God gave His Spirit to convince of sin. John 16:8. "Sin is the transgression of the Law." 1 John 3:4. "Nay, I had not known sin, but by the Law." Rom. 7:7. Is it possible that God's Spirit convicts John Smith to-day of sin, but to-morrow, when he is converted, tells him, "You should or may transgress God's Law, which points out sin"? It is preposterous.

"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. The Spirit of Christ inspired the prophets. 1 Peter 1:10, 11. His Spirit therefore inspired the above quoted utterance of Isaiah regarding the Sabbath. In the yesterday of His first advent our Lord affirmed the Sabbath. He further said, "Blessed is the man that doeth this, and the son of man that

layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

And this same blessing He extends to the stranger — the foreigner, the Gentile: "Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant." Verse 6.

In the to-day of His first advent He confirmed all that in His teaching and life. That in His special manifestations is this generation's yesterday. Is He not the same to-day? He is the same. The eternal Law has not changed. The teaching of the eternal Spirit is the same. That spirit, therefore, which teaches men to transgress that Law, is not the Spirit of Christ, but the spirit of evil. But to that soul who yields to the Holy Spirit's conviction of sin, who submits to God's authority, that Spirit will write God's Law in the heart forevermore.

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God is one and unchangeable. His Law, ever the same, is the reflection of His own character. As spoken amid the awful glories of Sinai, it prohibits every sin. But to him who accepts it in the faith and love of Christ Jesus, each prohibition becomes an enabling act, full of power to work out the righteousness which the Law demands.

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## Mr. Carnegie's Hopes for Peace

ON a recent date the Teachers' Association of Pittsburg held a peace day observance in Carnegie Music Hall. Hundreds of teachers were in attendance; and Mr. Carnegie, who could not be present, sent the following letter, which was read before the association:

It gives me great pleasure to congratulate the Teachers' Association upon its celebration of peace day. There is a great deal to be said for counting your chickens before they are hatched, because if you do not you might miss the chance of ever counting them at all; but you do well to celebrate peace day for another reason — it is bound to come, and I believe it is going to come so soon that we will be surprised.

Men no longer eat each other; they no longer kill prisoners, nor sack cities, nor poison wells; and men of civilized countries no longer buy and sell each other. It is sure that there will be many who hear these words who will also hear before they take their departure that the civilized nations of the world have banished the killing of man by man as a means of settling international disputes.

The splendid optimism that causes the expressions of such strong hopes that we will yet have universal peace, is without doubt doing its full share of holding back the winds of war. Strong and influential men like Mr. Carnegie are saying much against war and in favor of settling all disputes by arbitration. This is all good. The more of this kind of talk we can have, the better it is for the world.

But while expressing such strong peace sentiments, we must not lose sight of incontestable facts. For instance, we must not allow the rosy prospects of a universal peace just ahead of us to shut out from our vision the indisputable fact that no small portion of Mr. Carnegie's multi-millions was earned by building armor-plate with which to protect the sides of the great battle-ships that the nations are building with such feverish haste. It may be that men do not poison wells in these times; but it has been only a few days since the news items told of some sticks of dynamite that had been placed in a rock crusher, and it was by the merest accident that it was discovered just as the machine was about to start — one of many like instances. Men may no longer buy and sell one another; but they have the far worse vice of stealing and selling innocent young maidens into the "white slave" life, and there is scarcely a large city that is free from this awful crime — a crime that is as much worse than ordinary

slavery as the cesspools of iniquity are worse than the fair cotton fields of the erstwhile Southern slave plantation. Men may not sell one another into ordinary slavery; but the "sweat-shop" is in evidence; and who would compare the slavery of the "sweated toilers," with no possible hope for release, with no one to care for them when sickness or loss of employment overtakes them, with the slave who has a master that would at least see that he was cared for when sick and that he was properly fed?

But there is no need to continue the list to tell of the discontent that is causing the bomb to wreck buildings, and the rioter to spread terror before him; there is no need to enumerate the cities in which "grafting" is debauching everything in the way of a public office, and the evil thing refuses to be suppressed; there is no need to make mention of the fact that everything in the shape of vice and crime is protected by these "grafters," great and small; there is no need of giving the detail of the recent meeting in which prominent men expressed their fears and sounded a warning note because of the incontrovertible fact that crime is without mistake on the increase; there is no need of giving the list of the nations that are increasing their war and navy appropriations every year in order to prepare for a war that all feel must come. All these facts are before us in the world, and the list is only begun. We must keep actual conditions before our minds, else we might find ourselves looking in the wrong direction for peace. We must not dream; we must think soberly.

The Prince of Peace has promised peace to all the world. But it is not coming in the way in which men are looking for it. He has said that just before the close of time the nations would be "angry." They would be in a fury of war preparation. He has also said that in that same time there would be the strongest talk that there would be no war, but that everything would be peace. He has shown in His Word that these two conflicting sentiments — war and peace — would keep right on side by side until the time when the people would say "peace and safety;" and when that time is reached, He says that "sudden destruction" will come upon those who are thus saying "peace and safety." They say "peace and safety" when everything shows that the world has gone war-mad. Men say "peace and safety" when they are making untold millions out of building war equipment. And they will continue saying "peace and safety" until the war-crazed demons, portrayed with apocalyptic vividness, drive the nations of earth on to the great war plains of Armageddon.

How marvelous, how appalling, is the war preparation of this time! And how extensively and how vehemently are the peace assurances made right in the face of the great "Dreadnoughts" that are so rapidly built and of the awful guns that are forged to arm them! How inconsistent and how contradictory are these opposing activities and sentiments! And how absurd it is for man to turn hurriedly away from helping to forge a great cannon of unprecedented power, and rush off to give a speech before a "peace society," only to turn back with a rush to take up his work again on the gun! These things seem too incongruous to be true. One would hardly expect such inconsistencies among sane men. But nevertheless they are the most striking facts in the world at the present time. Two thousand years ago the Word of God pictured this thing plainly, and told us what it would signify.

The picture of universal peace that Mr. Carnegie is so untiringly keeping before the world, is certainly a beautiful one; but it has no comparison to the beauty of that which the Word of God presents that will soon be realized by those who are ready to receive it. The great event of all the ages is just before the world. That Man of Nazareth, and of Gethsemane, and of Calvary, is about to return to the earth. And when He comes He is the Prince of Peace. And the brightness of His righteous glory when He appears as King of Kings and Lord of Lords will destroy every one in whose heart there is burning the fire of cruel war.

Let us be consistent, and look at matters as they are in reality, and be ready for that glorious day when the Prince of Peace shall come.





# THE OUTLOOK

Watchman,  
what of  
the night?

## The Peace Propaganda

By George W. Rine

### A Momentous Movement

**W**E of to-day are confronted with perhaps the strangest phenomenon of all history. Throughout the civilized world unprecedented preparations for war are paralleled by unprecedented agitations for peace. The mightiest peace propaganda in the annals of man is now in full swing. In every nation many of the most eminent publicists and scholars demand that the nation shall at once enter upon a program for disarmament, while others of equal distinction are relentless in their demands that the nation shall arm herself to the limit of her taxing and borrowing power. The former class contend that disarmament is the only guaranty of international and interne-cine peace; while, strange to say, many of the advocates of ultra-militarism are equally insistent that the only way to insure peace is to be prepared for war, and that the prodigious outlay of money involved in the militaristic policy is the premium that the nations must pay to insure against war.

### The Peace Propaganda

As the managing editor of the New York "Independent," Mr. Hamilton Holt, has said, it will surprise most people to learn how many societies and individuals throughout the world are now engaged in promoting the cause of international peace. The first OFFICIAL step to organize the world for peace was taken in 1888, when J. B. McCreary succeeded in having a bill passed by the Federal Congress establishing the Pan-American Conferences. The conferences are now the legislative branch of the Pan-American Federation of Republics. Already they have met four times — at Washington, Mexico City, Rio de Janeiro, and at Buenos Aires. They maintain a bureau at Washington, now called the Pan-American Union. The union is housed in a million dollar palace, the gift of Andrew Carnegie. It is the first building of its kind ever erected.

The establishment of the Hague Conferences — out of which grew the Hague Court — is regarded as by far the most important step yet taken to insure peace through world organization. Two conferences have already been held, in 1899 and in 1907; the third will be held in 1915. The work of the two confer-

ences has been wholly of a negative character. "It assumed that war was to continue to be a legal method of self-redress for years to come, and simply attempted to ameliorate the conditions under which it occurs." The second Hague Conference, we are told, was the first time in history when ALL THE NATIONS came together to discuss questions common to all. In reference to this conference, the "Independence Belge" said, "To tell the truth, the conference has been called together with the avowed intention of more strictly regulating war." The Baroness von Suttner, who was present at the conference, avers that "war has made its home at this conference; nine tenths of its labors was devoted to the consideration of war rather than how to insure peace." We see, then, that the Hague Court has so far not lifted a finger to bring about world peace.

### To Develop an International Legislature

The advocates of peace are now working



"House in the Woods," the building in which the 1899 Hague Conference was held

to develop the Hague Court into an international legislative assembly, with jurisdiction over forty-six nations, similar to that exercised by our Congress over the forty-six States. They are sanguine, too, that the Hague Conference of 1915 will carry through an international treaty of compulsory arbitration. Since the first Hague Conference there have been negotiated 133 treaties of arbitration; but there is a fly in the ointment, as in all these treaties "honor and vital interests" are RESERVED FOR THE ARBITRAMENT OF WAR. The reader is probably aware that the peace champions of the world are aiming at nothing short of the establishing of an international government, with a united nations congress, a supreme court of the world, modeled after the Supreme Court of the United States, and a president of the united nations of the world, modeled after the executive department of the Government of the United States — all this to abolish war and so to insure permanent and universal peace. In this connection it must not be forgotten that Mr. Carnegie has given \$1,500,000 for the erection of a peace palace at the Hague. The palace is expected to be ready for occupancy when the third conference meets in 1915.

### United States Commission to Limit Armaments

Last June our Congress passed a bill authorizing the President to appoint a commission of five members "to consider the expe-



The Baroness von Suttner, who avers that "war has made its home at this conference"

diency of utilizing existing international agencies for the purpose of limiting the armaments of the nations of the world by international agreement, and of constituting the combined navies of the world an international force for the preservation of universal peace."

The commission is to make its report within two years, and a sum of \$10,000 was voted for its expenses. The "Independent" says jubilantly, "This bill is nothing short of a ways and means measure to bring about a world federation, LIMITED TO THE MAINTENANCE OF PEACE." (Capitals ours.)

### Secretary Knox on Peace

"The Spirit and Purposes of American Diplomacy" is the title of an address delivered by Secretary of State Knox, at the commencement of the University of Pennsylvania, last June. Mr. Knox concluded with what the "Independent" styles "this far-visioned peroration":

We have reached a point when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single State; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is the spirit of the wide world brooding on things to come. That day will be the millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time.

"This is the first time," continues the "Independent," "that a responsible minister of foreign affairs of a great world power has ever prophesied while in office the coming of the 'federation of the world' and its corollary, the reign of universal peace. . . . It contains the true and final philosophy of the peace movement — interdependence for independence, organization for chaos, law for war." The same writer hastens to characterize Mr. Knox as the greatest "peace" secretary this country has yet produced.

The most potent semiofficial agency engaged in furthering peace is the Interparliamentary Union founded in 1888 in England. It is open to all persons who have been members of national parliaments. It now has a membership of more than 3,000. More than 200 members of the United States Congress are now represented in this union. In the words of the "Independent": "Should the union grow anywhere near so fast in the future as it has



Front view of the plan of the Palace of Peace, designed by M. Gardonnier, who won the first prize. It was proposed that the palace be a permanent capitol for legislating on the peace of the world.



grown in the past, it will not be a very long time before the nations can, **IF THEY DESIRE**, actually **VOTE** peace on earth."

### Numerous Societies Working for Peace

Mr. Holt tells us that there are now nearly 600 unofficial peace societies throughout the world. There are 175 in France, 85 in Germany, 70 in England, 50 in Sweden, 35 in Italy, and 63 in the United States. Of those in the United States, the American Peace Society (with headquarters in Boston) is the oldest and best known. It publishes the "Advocate of Peace," the most influential peace journal in the world. This society is engaged in organizing branches, and has at present fifteen scattered over the country. Some of the other societies in this country are: the Annual Mohonk Conference on International Arbitration, the Intercollegiate Peace Society, the American Society of International Law, the World Federation League, of New York, and the Arbitration and Peace League. In addition to the peace societies of the world, there is an International Peace Congress that meets every year. Its eighteenth session was held last year at Christiania, Norway. Nearly every country of Christendom has its national peace congress, which meets annually.

### Vast Sums Donated for Peace

In 1910 Mr. Edwin Ginn, the famous Boston publisher, gave \$1,000,000 to the cause of the peace movement; Mr. Carnegie soon followed with a princely donation of \$10,000,000. "As long as capital bears interest," says Mr. Holt, "this fund will yield its \$500,000 a year; and when war ceases, as war inevitably must when the nations learn the better way, it will be needed to abolish the next greatest 'scourge of mankind.'"

July 6, 1910, the San Francisco "Examiner" said editorially:

Governments and emperors and kings and presidents are discussing peace as the great practical policy of all nations. The great cause of universal peace is marching on. Of all the great causes and developments of the century nothing is moving now more swiftly to its glorious end. . . .

The President that is and the President that was have spoken bravely into the records of the new year their vigorous advocacy of arbitration and disarmament.

The Secretary of State, on behalf of the Government, has forwarded an appeal to forty-eight nations of the world to join in the effort to enlarge the powers of the Hague Tribunal and its Prize Court to a Court of Arbitral Justice to harmonize international strife.

The Congress of the United States has passed a resolution for a millennial commission to sound the parliaments of the world upon an agreement for the disbanding of armies and the disarmament of navies.

Another resolution—the best of all—only waits the next Congress to invite the parliaments of all nations to assemble in common deliberation in some great American city to give essential legislative force and sanction to the agreement for universal peace.

The dead King of England died with the song of universal peace upon his lips.

The new King of England catches the refrain from the silent lips of his ancestor and gives it volume for the new day of his reign.

The martial Emperor of Germany goes from the funeral pomp of the English Edward to breathe the spirit of peace.

The peace societies of America and the inter-parliamentary unions of Europe are unfurling every banner and unloosening every song that pulses the practical suggestion of peace. . . .

The Hague Conference is approaching another wonderful session, which will report the organization of the united nations of the world, with a capital, a constitution, and a flag devoted exclusively to the great cause of universal peace. The spirit of universal peace is in the sentiments of thinkers, in the pockets of taxpayers burdened with the

staggering cost of armaments, in the intelligence of nations, in the air, and in the hearts of men.

This editorial closes with these roseately optimistic words: "The future is radiant with promise. The cause [of peace] of causes is marching on."

The noted New York clergyman, Dr. C. H. Parkhurst, July 13, 1910, contributed to the Hearst newspapers a stirring appeal to the nations to disarm, and by so doing make the "world's peace sure." He declares that if either England or the United States had the self-assurance to set the pace in a movement toward disarmament, the other nations would instantly follow suit.

Near the close of his article, under the title, "The Dawn of the World's Peace," published in "The World's Work" for March, 1911, Mr. Hamilton Holt indulges himself in this sanguine hope respecting the advent of world peace: "The future, indeed, is bright with promise, for all things work together for peace." He says finally, "Let us add to the Declaration of Independence the declaration of interdependence."

Similar citations might be given indefinitely from the pens and lips of thinking men and women of all nations, but space will not permit. We have given enough to show how colossal in magnitude and how ubiquitous is the "peace propaganda" of to-day. Will it succeed? What is the outlook? The realization of permanent, world-wide peace is certainly a "consummation devoutly to be wished."

We have nothing but praise for the estimable men and women who are devoting their money and their lives to so sacred a cause. We should all work for peace. The great mistake that these good people are making is that they are confidently predicting that the movement will be crowned with success, in the very face of the verdict of inspired prophecy to the contrary, as we shall abundantly show in the next number of this journal.

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It is claimed on good authority that the Pope is suffering from hardening of the arteries, and this, together with his gouty symptoms, may easily cause his death by heart failure at any moment.

The Wells Fargo Express Company has bought George J. Gould's Pacific Express Company. By this deal the Wells Fargo greatly strengthens itself between the Rocky Mountains and the Mississippi River.

On June 12 the United States Senate, by vote of 64 to 24, passed a resolution to submit to the several States the amendment to the Constitution providing for the election of United States senators by popular ballot.

On both June 7 and 8 severe earthquake shocks occurred in Mexico. It is reported that over 1,500 persons have been killed, 70 towns have been demolished, while 41 other towns and cities have been damaged. It is difficult to get the full and accurate facts at this date.

On June 10 an eighty-mile hurricane, accompanied by lightning and a cloudburst, swept over New York City, resulting in damage to property and loss of life. On the same day four persons died in Chicago from the heat, while a number of sun-strokes were reported in many other Eastern cities.

State Superintendent of Schools Hyatt of California has declaimed against high school boys' being togged out with swallow-tailed coats for graduating day, and in a like manner he has spoken against the useless display of dress on the part of the girls on such occasions. He says it is not true democracy to permit it, since many of the poor leave the schools because they can not keep up with the extravagant pace in dress that is set by some of the more wealthy class. His remarks are causing considerable wholesome discussion throughout the State. It might well be extended all through the land.

Since the trouble on the Mexican border began, the desertions from the regular United States army have increased 700 per cent, so says one of the current despatches. As high as thirty-five desertions in one day have been reported. The orders to move to the Southwest, prepared for action and a long stay, precipitated these desertions.

It has been decided, so the reports say, to have Ex-Secretary, now Senator Root, testify before the Stanley House Committee at Washington. Following Mr. Root it is understood that Mr. Roosevelt will be called next. They are to tell what they know of the deal that was made in 1907 between the Government and the steel trust when it absorbed the Tennessee Coal and Iron Company.

On May 23 President Taft, accompanied by a number of men of distinction, left Washington for New York to take part in the dedication of the new library which that city has been nine years in building. The building cost \$10,000,000, and the ground is estimated to be worth \$20,000,000. It has room on its shelves for 3,500,000 volumes. It is said to be unrivaled by any library building in the world for size, beauty, and cost.

San Francisco's mayor is not pleased with the chief of the police force. It is reported that the mayor desires to make San Francisco a "wide open" town, allowing the brothels and saloons to run at will, and the chief will not aid him in his plans, and so he has had him dismissed again and again on first one pretext and then another, but the courts have just as promptly reinstated him. When the mayor has thus dismissed the duly appointed chief, he has each time appointed one that is to his liking, and thus much of the time for the past weeks there have been two chiefs demanding recognition. It is simply one among the many evidences of the foothold vice and drunkenness have gained in our large cities.

The Tuskegee Normal and Industrial Institute, at Tuskegee, Alabama, has just held its thirtieth annual commencement. Two hundred fifty-nine diplomas were granted to 170 different students, certifying to work that they had completed in the different departments of the school. A very interesting part of the commencement exercises was a trip made by Mr. Washington, the head of the school, in connection with a number of influential visiting gentlemen, through the southwestern part of the county in which the institute is located. The object of the trip was to inspect the improvements that had been made among the colored people where students from the school had located. Instead of the squalid homes of former days, neat, well-kept places were seen. Prosperous farmers, owning their own land, have taken the place of the shiftless and seemingly hopeless characters of former days.

**Threatened Revolution in Spain.**—There are persistent rumors of a revolution in Spain that may break out any day. Men are moving their capital out of the country as fast as they can. To prevent the panic of a slump in government securities, the government itself is keeping a broker constantly in the market to purchase them promptly as fast as they are offered. The Republicans brought about a condition, through their demand for a revision of Ferrer's trial, that drove Premier Canalejas with his whole cabinet to resign; and when the new cabinet was formed, it was anti-liberal and anti-republican to a man. Canalejas had retained his position in the new cabinet only on the condition that he would obey the Conservatives implicitly.

Under this new conservative cabinet the most repressive policies are adopted. Arbitrary arrests in large numbers are made daily; newspapers are suppressed on the slightest pretexts; the cities all swarm with government spies; free speech is highly dangerous.

This is just the line of conduct into which the Republicans had hoped to drive the government, only they had no thought that they would do it so completely and so quickly. It is believed that an uprising to set King Alfonso aside may occur at any day. It is possible, however, that the relation of his wife to the English royal family may bring some influences to bear that will prolong his reign.



# LETTERS TO A YOUNG MAN

## By A YOUNG MAN

### IV. Recreation—The Right View-Point—Fresh Air—Diet

MY DEAR ROBERT,—

I am not surprised that you should think my last week's letter just a little narrow. To take the ground that amusement as such has no place in the life of the young man of the highest ideals, seems on the face of it to proceed from narrowness and bigotry; but this is so only because life itself is viewed from a wrong standpoint. The young man of to-day is too intent on "having a good time." He needs to be reminded of the Scripture saying, "It is good for a man that he bear the yoke in his youth." There is too much pleasure seeking, too little earnest putting on of the armor to fight the battles of the Lord. The intense joy which springs from cheerful, efficient buckling down to one's daily tasks, and doing them with an eye to perfection, is the lot of comparatively few.

You say that I omitted to speak of outdoor games, such as tennis, baseball, football, and the like, which in your opinion are not only harmless, but decidedly beneficial, so that they ought to be encouraged as suitable amusements for young men. I willingly grant that wholesome physical exercise can be obtained from the playing of these games; but I fail to see that much is gained from watching other people play them, and yet that is what the vast majority of young men who have left school do with the two last-mentioned games. Moreover the gambling spirit very often creeps in, and helps to give its demoralizing touch to this form of amusement. Even the actual playing of the games is not always conducive to the best results. The spirit of rivalry may easily get the overhand, and the good to be derived from the open-air exercise be largely offset by the excitement of the game. And even if match games are not played to any great extent, it is very possible for the game to become so absorbing as to crowd out more important things.

Let me in a word make my position clear. I am not denying that outdoor games afford exercise which may be of the highest importance in maintaining the body in a fit condition. I willingly acknowledge as much, and grant, too, that it is better for a young man to play games than not to take exercise at all. The muscles need to be used. Good digestion, a good nervous poise, mental quickness, and all-round power to do things, depend very largely on rational muscle culture, especially that which is taken out in the open air. But to yourself and other young men like you who have passed boyhood days, who have only limited leisure, and are accustomed to reach after high ideals in everything, I feel like showing the more excellent way. Games are good, but there is something better than games. You may indulge in them, perhaps, without loss; but if you want something that will be not a loss, but great gain, seek out some widow who may have wood to split, or try to find any other useful outdoor work to do, and put into the doing of it, if possible, the same keen interest that others take in their sports. While the world remains so full

of sorrow, and poverty, and disease, while there are so many thousands of labor-worn men and women, who scarcely know what it is to be fully rested, or to have a really full, satisfying meal; in other words, while there is so much highly useful work that needs to be done every day of our lives,—it seems a pity that rational men and women should let their muscular energy go to waste.

You may say, and with some truth, that the various forms of useful work are not as well adapted to build up the muscles, and secure a graceful carriage and all-round physical efficiency, as are the games. This is only partially true, however; and in most cases almost any sort of useful outdoor work will prove highly invigorating if care is taken to keep an erect, vigorous carriage of the body, and to breathe deeply. A cramped position of the chest is not only ungraceful, but necessarily involves poor circulation, consequent imperfect aeration of the blood, and poor work, mental or physical. On the other hand, an erect carriage, with free action of the lungs, has a pronounced beneficent action upon all the bodily organs, and

#### A True Man

[Lowell, on Wendell Phillips]

HE stood upon the world's broad threshold;  
wide  
The din of battle and of slaughter rose;  
He saw God stand upon the weaker side,  
That sank in seeming loss before its foes.  
Many there were who made great haste and  
sold  
Unto the cunning enemy their swords;  
He scorned their gifts of fame, and power,  
and gold,  
And, underneath their soft and flowery  
words,  
Heard the cold serpent hiss; therefore he  
went  
And humbly joined him to the weaker part,  
Fanatic named, and fool, yet well content  
So he could be the nearer to God's heart,  
And feel its solemn pulses sending blood  
Through all the wide-spread veins of endless  
good.

not least upon the brain. If, in addition to maintaining an upright carriage of the body, you will further offset the downward tendencies of sedentary life by a few moments given to chest expansion exercises morning and evening, it will help to keep you in trim for good work. Deep, full breathing lies at the foundation of good health, and should always have first consideration in planning for the efficient physical life.

To be sure, the quality of the air breathed is also a matter of importance. Cultivate the fresh air conscience. Be particular as to the kind of food you give your lungs even if thereby you get the reputation of being something of a crank. Consumption, which causes something like one seventh of the total number of deaths, is a foul air disease. I am a firm believer in open-air sleeping, by means of a sleeping porch, or a tent open at both ends, for the man who is obliged to spend his working hours indoors. House air and office air are always more or less impoverished; but when one gets out in the free, wholesome air of the fields and the woods, it is like being in a new world; there is fresh tone in such air for the overwrought

nerves, and for the stomach and liver, and, not least, the lungs. It is a perfect godsend to the sedentary man to be able to spend his nights under the stars.

Open air sleeping is absolutely necessary to comfort in the summer. On hot days the sun beats upon the bedroom all day long, till toward night it is something like an oven and obviously unfit for sleeping purposes. But the air outside is fairly cool. Then why not sleep on the porch? Not till sleeping porches have become as common as bathrooms, can we boast of having applied scientific principles to our household economy.

You ask my opinion in reference to diet. It is an old subject, and of late years has come to be something of a fad with many persons. I have for myself adopted a few common sense rules which I endeavor to carry out with judgment. I reject in the first place those articles of food which science and experience unite in showing to be harmful, whether they seem to be specially injurious to me or not. Under this head I should include all stimulants and narcotics, such as tea, coffee, alcohol, and also those food articles, as flesh meats, that seem in some degree at least to partake of the character of stimulants. From the large variety of foods remaining I reject those which I have found do not agree with my stomach, or for any reason do not suit my needs. In general I prefer the plain things, and only two or three varieties at a meal. "Many dishes," wrote Pliny, "bring many diseases." Pie and cake are not among life's necessities. It is pitiable how much labor is sometimes spent in making some complicated dish, and then equally pitiable that the stomach must labor so hard to extract the nourishment from that same dish. Learn to chew a piece of dry bread till it tastes delicious, and never sit down to eat a meal without having sufficient hunger to relish such a morsel. The chewing fad, known as Fletcherizing, is without doubt the usefulest fad that has entered the field of scientific feeding for a hundred years. It possesses the rare advantage of being workable everywhere and under all circumstances. It tends to diminish the quantity of food taken into the system, and to improve its quality, and to increase the thoroughness with which it is refined and appropriated to the needs of the system.

The longer I live, the more I am inclined to attach increased importance to the manner and spirit of eating as compared to the selection of the food. Mere vegetarianism, it seems to me, is in itself a small thing. A man can feed grossly without ever tasting of meat. For the sedentary man, a hearty meal of beans is about as likely to interfere with clear thinking as is one made up of beefsteak and plum pudding. To eat to satiety of almost any food is detrimental to fine brain work. There is an attitude toward the food question which is best summed up in the admonition of Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is shadowed also in the record of the apostles after the resurrection: They "did eat their meat with gladness and singleness of heart."



If we can but carry spirituality to the table with us, and keep it in view as it were all through the meal, then we are likely also to take it away with us, and the result will be that we shall always enjoy that lightness of spirits, that keenness of intellectual faculties, and that vigor of body, which in combination make up the thoroly efficient man.

I believe this is enough on diet. Your letter has raised other questions, which I shall write about after I have somewhat pondered them.

Ever yours, L. P.

— ★ ★ —

### The Test of Love

THE supreme test of love is applied when it is wounded — lies bleeding in the house of its friends in loving loyalty to its highest aim and obligation, and in tender ministry to those whose cruelty has pierced it through and through, and left it bleeding and unbound! To love and suffer thus at the same time is the supreme test of human affection. At this point the danger is that the wounded feelings may change to those of a hateful nature; and between the two there is only a step, and a short one at that. In a moment, in the twinkling of an eye, while the wounds are jagged and sore, Satan presses the sensitive nerve of the soul with the thumb of our friend's cruelty, and makes that the basis of his instigation to prejudice and hate. How easy to fall a prey to his passion and spite! But how sublime and Godlike it is to suffer in submission, making our painful need a potent appeal to Heaven for more love and greater patience, and by God's help and in the spirit of His dear Son, kiss the hand that smites us, and pray for those who despitefully use us, even tho it be repeated again and again. If those whom we love see fit to hate and hurt us, and even prolong the painful ex- coriation, giving no word of explanation or sign of recognition, must our love break down at the point of supreme privilege and need, or limp away in a fit of the sulks? Never! Our love must assert itself when there is no return of mutual fellowship, even when it is spurned and trampled upon. If we only love those who love us we have an easy job. The world can do that fairly well. Love all the time and everybody, and especially while you suffer. That is the supreme test.— *Religious Telescope*.

— ★ ★ —

### "He Never Told Me I Ought to Do Better"

It is always better to help others to criticize themselves than it is to criticize them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a man who is not now living, when one who had known him intimately said, "He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better." If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives.— *Anon*.



THE JULY SIGNS MAGAZINE

Contained within this pleasing and appropriate cover is much for thinking people.

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### CHRIST OUR ADVOCATE





### Brother, Be Faithful

By the Late M. D. Warfle

O brother, be faithful, and God will provide  
Encampments of angels close by at your  
side,  
To keep you from dangers that hover so  
near,  
And help you to follow the Saviour so dear.

O brother, be faithful, and soon we'll be  
home,  
No longer in by-paths of error to roam,  
But standing with prophets we'll join in the  
song  
That comes from the happy and glorified  
throne.

O brother, be faithful! That day will soon  
come  
When Jesus will gather the righteous, who  
run  
The race set before them with patience and  
love,  
To beautiful mansions in heaven above.

— ★ ★ —

### Burma—the Land of the Pagoda

**W**HEN there began, more than a century ago, that movement which aimed at the presenting of the "Gospel of the kingdom" in the vast heathen world, in the strongest of Satan's citadels, in the very heart of the enemy's country, courageous men were needed. The call rang clear for men of faith and godliness and that "perfect love" which "casteth out fear." Such were not wanting. The Lord of the harvest sent forth laborers. Carey left off cobbling shoes, and became a mighty apostle to India. Judson, heeding the call to service, responded with his all. Permission to labor in India being refused by the East India Company, which held grants from the British crown that made its directors virtually rulers of the great peninsula, Judson took boat for Burma, then generally called the kingdom of Ava.

Of his experiences, there is no need that I write. Who has not read, and been stirred to his heart's depths by reading, the account of the things that he endured? Is there a woman in the land who has not felt a new pride in her kind as she has read of the things which Judson's wives—he was thrice married—bore without murmur, constrained by the love of Christ and perishing souls? What Gospel worker has not gained inspiration for more persevering effort as he has read that Judson waited six long years before he saw the first Burman converted? Who, knowing anything of languages, can repress an exclamation at the thought of mastering a difficult Oriental, Mongoloid tongue, without the aid of a single "help"—a teacher who knows some at least of your language, suitable textbooks, a grammar, etc.—such as we consider so essential to success? Yet God was with him, and the Burmese Bible has been fitly termed "Judson's greatest monument." For three quarters of a century it has stood without revision—a masterpiece.

### The Change That Has Been Wrought

But how the land has changed since Judson's day! The proud monarchs who styled themselves "Lord of the White Elephant," "Lord of the Golden Umbrella," "Lord of Gold, Silver, Rubies, and Amber," "Lord of Lords and King of Kings," rule no more. The last of the line is a political prisoner in a foreign land. The beneficent reign of the English has made possible the preaching of the Gospel message freely in all Burma.

Rangun, at that time "a collection of mat huts in a swamp," has grown to possess a population of more than 300,000 souls, and is admittedly one of the most Western cities of the East. Owing to the wonderful fertility of the soil of this province, it is fourth port in the Indian Empire. Within the past half dozen years, since we first arrived here, electric lights and street-car service have been installed. A good supply of city water and a good system of sewage disposal have reduced to almost nothing the ravages of cholera, and done much toward promoting general healthfulness.

Whereas a century ago the journey to Mandalay required weeks, it is now a matter of eighteen or twenty hours. From



BURMESE DWELLINGS

Maulmain to Myitkyina, a distance of nine hundred miles, the railway runs. The numerous creeks and rivers are traversed by well-equipped steam-launches. Telegraph and post-offices are all over the land. Printing-offices, schools, and churches—evangelizing agencies all—are found in many places. London is but nineteen days distant. All these things has the Lord brought to pass, because a short work will He make upon the earth.

### The Result of Commingling with the West

Where God works, Satan is always to be found. The mingling of the East and the West has been beneficial in many ways. In others it has been a detriment. The greatest hindrance to our work is the unregenerate son of the West. One or two questions that have been asked of me will reveal the attitude of mind that these people have toward all foreigners. Being questioned whether my brother is an Adventist or not, I replied, "No, he is not a Christian." Immediately the rejoinder came, "What is he? a Buddhist?" It seemed an

impossible conception to my questioner that any man should have no religious faith. To the minds of the Burman, being born in a Western land makes a person a Christian. We know that a man "must be born again."

On another occasion a merchant in the bazaar asked whether the Christian religion teaches us to drink intoxicants. Unhesitatingly I answered "No." "Then," said he, "why do all the Roman Catholic priests drink?" He also pointed to the fact that most of the members of the Church of England and many of the ministers are addicted to the same habit. It was difficult for him to see that the profession of Christianity did not of itself make one a fit representative of the Master. He seemed to think that I was better than my religion in this point, and that I had grasped what is not really taught in my Bible.

If there is a place in all the world where we become epistles known and read of all men, it is in these dark heathen lands. Untold millions can not or will not read the written Word, who yet watch our every deed, and judge our Christ thereby. Often we feel to exclaim with Paul, "Who is sufficient for these things?"

During a visit to America, in delivering lectures in several States, many strange questions were asked me; and while I feel sure that very few, if any, of the readers of the SIGNS OF THE TIMES would display such a lack of knowledge, I shall devote a little time to some things that may not be generally known.

H. H. VOTAW.

— ★ ★ —

LITTLE by little has the Gospel plan been unfolded, as man had need; but never, as long as the ceaseless ages of eternity roll, will the redeemed or angels be able to fathom its wonderful height and depth.

### Our Work and Workers

FOURTEEN have been added to the believers at Jena, Alabama.

SEVEN were baptized and added to the church at Newburg, New York, on May 21.

MAY 27 six were baptized at Eagle Grove, Iowa, and two have been added to the church at Council Bluffs.

BAPTISMAL services were held in connection with the dedication of our church at Portland, Maine, on May 27.

BROTHER STUREMAN reports eight who have recently been baptized and united with the church at Peoria, Illinois.

NINE persons were added to the church at Ridgefield, Washington, as the result of the meetings that closed there on May 17.

ON May 27 the brethren at Toronto, Ontario, opened their new church building for service at the corner of Bloor and Dufferin Streets.



OUR new meeting-house at Park Rapids, Minnesota, has recently been dedicated, at which time three were baptized and added to the church.

OUR new meeting-house at Grove, Kentucky, was dedicated on June 24. A Sabbath-school and Young People's Missionary Volunteer convention was held at the same time.

PLANS are being made by the brethren at Morrell, Texas, for a new church and school building; and five have taken their stand with the believers at Goodcreek, Texas.

ON May 28 our meeting-house at Lents, Oregon, was dedicated. Just previous to that date four were baptized; and eleven others who had been previously baptized were added to the church.

PASTOR C. M. GARDNER reports that he has baptized five into the church at Reno, Nevada. The interest in the work at Reno and Fallon is good, and he hopes for still further results.

BROTHER A. N. ALLEN sends the interesting word from the mission in which he is laboring in Peru that thus far during this year thirty-four converts have been baptized, fifteen of these being from the Inca Indians.

PASTOR W. W. SHARP reports, "I have recently baptized fifteen" at Seattle, Washington. This makes about one hundred that have been added to that church by baptism during his pastorate of five years in that place.

ON May 28 Pastor Morris Lukens baptized eleven at Hartford City, Indiana. This makes thirty-five that have been baptized and united with this church during the last five months. A few days earlier in May, in connection with the closing exercises of the Beechwood Academy, Pastor Lukens baptized three others.

PASTOR JOEL C. ROGERS reports that on March 4 he baptized twenty-five natives who had accepted the faith through the work in the Malamulo Mission, in South Africa; and on March 11 he went to the Monekera Mission, where he baptized twenty-five more. At Richmond, Orange Free State, Africa, Brother Tarr baptized five on March 4. The reports that are coming from all the workers in that field are very encouraging.

TEN were baptized at the recent camp-meeting held at Tulare, California; Elder Taggart baptized twelve at Farmington, California; four have recently accepted the faith in San Francisco; twenty-four have been added to the company of believers in Pepperwood, California; sixteen have joined with us in the observance of the Bible Sabbath at Cottonwood, California; and a church has been organized at Holtville, California.

As the result of a special effort with a tent in Wellington, Queensland, Australia, twenty-two have been added to the number of believers there, and plans are under way for the erection of a meeting-house. Four have been added to the church at Mt. Gambier, a good interest and baptism are reported from Penola, seven are awaiting baptism in the vicinity of Rockhampton, and twenty-one persons were baptized at the close of the camp-meeting at Petone, all in Queensland.

— ★ ★ —

### Our Mission Funds

#### CHINA PRESS FUND

Previously reported	\$307.90
Edward E. Young	.70
Fannie M. Noble	7.20
Lewis Witsten	1.00
Lou R. Dearborn	4.00
Curtis and Louise Shingler	1.00
T. J. Sutherland	6.00
Wm. Peake	10.00
Louis B. Honorez	4.00
Jas. Platt	10.00
<b>Total</b>	<b>\$351.80</b>

#### CHINESE FAMINE FUND

Previously reported	\$710.80
Mr. and Mrs. Baker	5.00
Friends	3.00
Louis B. Honorez	4.00
Lloyd Cowles	1.00
Mrs. S. M. Pierson	2.00
Sabbath-keeper in Ireland	2.43
Mrs. Lottie Gerlach	1.00
Anna G. C. Steele	3.00

Archie Stepp	5.00
E. E. Parlin	3.24
Sarah B. Leighton	1.00
Mrs. Laura Scott	.50
A. V. Dyberg	5.00
A. Friend	1.00
Mrs. Sophia L. Hopkins	5.00
California-Nevada Conference	38.50
Central California Conference	24.00
California Conference	1.05
Southern California Conference	15.00
Arizona Conference	5.00
Southern Idaho Conference	2.36
Montana Conference	1.50
Western Oregon Conference	1.50
Southern Oregon Conference	8.60
Mountain View Church	5.00
H. C. Kelley	2.25
<b>Total</b>	<b>\$857.73</b>

#### INDIA MISSION

Previously reported	\$68.35
James Platt	5.00
Mr. and Mrs. C. V. Thayer	3.00
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## SIGNS OF THE TIMES

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 27, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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

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"The Way to Christ," page 5, is a helpful, hopeful article to the sinful human. There is help in Christ. There is a way to reach Him.

It is not alone the young man who needs the instruction given on page twelve, but young women and older persons may profit by the principles set forth.

Read the article on "The Earthly Sanctuary and Its Services," on page 3. Many are troubled, in these days, over the atonement and the priesthood of our Lord. Let us hear from you and help you if we can.

**The Pre-Existence of Christ.**—Are some of our readers troubled about the pre-existence of our Lord? We invite them to read some of the Biblical evidences briefly set forth in our Question department on page 2 of this issue. His pre-existence is not only Biblical, but supremely fitting to the divine plan.

About twenty times a year, more or less, we have a request to explain Isa. 65:20. Generally these questions seem to be prompted by mere curiosity, right enough in itself, but not the best motive while seeking for truth. There are, however, many interesting things in connection with those of the text. The suggestions offered in this issue may be helpful. We wish to say, however, that it is well-nigh certain that any queries upon Isa. 65:20 will not be answered again this year.

**The Drug Curse.**—It is a sad fact that 500,000 pounds of opium a year is used in the United States. The New York Independent of May 18,

1911, is authority for this. One fifth of this amount, we are told, is sufficient for all medicinal purposes; 400,000 pounds is used by those addicted to the drug, and its use is rapidly increasing. "The most frequent victims of the opium habit are physicians and trained nurses." "Clergymen are not infrequently victims, and occasionally settlement workers, and people, both women and men, who are devoted to charity, are found to be takers of drugs." Of cocaine 200,000 ounces is consumed in this country, one tenth of which is sufficient for legitimate medical purposes. It is more dangerous even than opium. In the antidotes for opium and morphin is often found the drug itself, and all sorts of advertised remedies for asthma, colds, catarrh, consumption, etc., contain cocaine and other habit-forming drugs. The drug habit is a mighty evil; but the grace of Christ can cure that.

**Does Your Church Follow the Tithing System?**—A gentleman in Chicago has for years put forth effort and expense by literature and otherwise, to induce churches of all denominations to adopt the Biblical plan of tithing. We publish his request to help on the good work:

### A REQUEST

The subscriber desires the names of all pastors whose congregations have adopted in whole or in part the Tithing Covenant Plan of church finance; i. e., bringing all the tithes into the modern storehouse—the local church. A postal card, with your address, will bring you helpful literature with explanation of the reason for making this request. Address LAYMAN, 143 N. Wabash Ave., Chicago, Illinois.

We have seen and experienced its benefits and blessings objectively and subjectively for years.

## Our Mission Funds

IN behalf of the needy fields we thank our donors for their gifts, and tell them that we are glad of the pleasure of sending them forward. We thought that before this more famine funds would not be needed, as the new crops would relieve them. But the following excerpts from a letter this day received from Dr. Selmon show that the need is still

our brethren there, and as soon as I hear from them more fully of the present situation I will write you.

We have helped our brethren in various ways, usually by making them a loan so they could carry on their business. They receive this loan with the expectation of repaying it all, but we will forgive a good portion of the sums they owe when they get to the place where they can begin to repay. Under the most favorable conditions it is a hand to mouth struggle with them.

I wish to take this occasion to express heartfelt thanks to all those of the SIGNS readers who have had a part in the making up of this sum.

There is another greater need in China; four hundred million souls are starving for the bread of life. The Chinese Press Fund is one splendid means by which the need may be supplied. Do you not wish to have a part in supplying truth to those who are feeding on the soul-shriveling husks of idolatry?

It has been proposed in Christian Science circles to raise a fund with which to build a monument over the grave of the late Mrs. Eddy. Mrs. Augusta Stetson, the former leader of the "First Church of Christ, Scientist," in New York City, resents the idea, and sends out a spirited disclaimer against it. She says that to erect a monument over the grave of Mrs. Eddy would be to profess their belief in death, which was against all of Mrs. Eddy's teaching. Mrs. Stetson thinks it would be very amusing to Mrs. Eddy for her to come around and see her friends building a monument over her tomb when she was not there. There is nothing plainer than the teaching of the Word of God that men do actually die. And there is nothing plainer in that Word than that men when they die remain dead until the power of God releases them from death in the resurrection. Any views to the contrary are based upon myth and fables, and are opposed to the plainest facts of common observation. Every outward appearance shows that man in death is actually dead. No reliable test of science, it has to be admitted, can prove by actual demonstration that there is any part of the man that does not die. With these facts the Word of God is in full accord. It is very unsafe to spurn such powerful evidence. It will yet be seen that any doctrine that



BIBLES; THANK GOD, BIBLES

The above illustration comes a little too late. We wish we had had it last week; but we use it now. It represents two car-loads of the American Standard Revised Version sent in one shipment to the great Sunday-school Convention now on in San Francisco. These Bibles were ordered by the "Gideons" to be placed in hotels. We hope and pray that the seed may fall in fertile soil, and find deep root in the hearts of millions who may read. This great convention will emphasize the Word. Thank God for that also.

on in some sections. He says in a letter to the editor:

Enclosed please find receipt for £95 and 16 shillings, received from the SIGNS OF THE TIMES for the famine relief work. It was a great surprise to us to receive such a sum as this, and at the same time it was a cause of rejoicing, for by this we are assured that the distressing conditions here in China appeal strongly to those in the home lands.

We are sending this money on up into the province of Anhui at once. The needs there are becoming aggravated in some sections rather than bettered, for the rivers have overflowed again, and that means that the crops are destroyed for this present year.

I learn from the reports in the Chinese papers, and also from our brethren in that section, that human beings are being killed and eaten, so desperate are the straits in which the people find themselves.

It takes fully two weeks to get word back from

sets aside the resurrection by teaching that there is no death, will bring its adherents into bitter and irreparable grief.

**The National Educational Association** to meet in San Francisco July 8-14, 1911, will be a great meeting. It is believed that more than 50,000 will be present. Efforts are being put forth to have at least one Pullman or tourist car party from every city, university, and normal school in America, and already 400 "car parties" have been formed. The national and State headquarters of the association will fill two large hotels, and the three greatest hotels of San Francisco are practically reserved for July 1 to 15. The first general session will be held in the Greek Theater, Berkeley, Monday, July 10.